

NARRATIVE INQUIRY ON THE SUBJECTIVITY CHANGE PROCESS OF LIFELONG LEARNERS IN PSYCHOLOGY

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Abstract

The interest in psychology in lifelong learning is increasing. So, how does psychology as lifelong learning actually affect lifelong learners? This paper analyzes the process of subjectivity change of a psychology lifelong learner as a method of narrative inquiry according to Lacan's subject theory that puts the purpose of psychology in subjectivity change. The participant is a English teacher who first encountered psychology in college and have been living as a psychology lifelong learner for more than 20 years. Through psychology learning, she was able to understand and accept her husband, who had a different personality from herself, to be able to care for her child's own career path, and to reconcile with her mother who had been fighting for her life. It is possible to form the self-subjective self, not the self as the approval and imitation of the other, and to move from the divided subject to the integrated subject. This study is meaningful in that it can show the effects of psychology as lifelong learning qualitatively and help design psychological lifelong learning.

Keywords: *Lifelong learning, psychology, subjectivity, narrative inquiry, Lacan.*

1. Introduction

Korean society is interested in psychology of non-specialists. In the monthly bestseller selection of Kyobo Bookstore, Youngpoong Bookstore and YES24 during 2021, psychology-related books remained within the top 10. Based on non-literary, it rises and falls to the top three. The public interest in publications and books shows the public's demand for psychology in lifelong learning. So, how does this psychological lifelong learning affect learners?

The founder of psychoanalysis, S. Freud, wrote in his book, "The Psychopathology of Daily Life" that without constant self-reflection for a lifetime, he would be led by unconsciousness and development and progress cannot be created in his life" (S. Freud, Lee Han-woo, 1998:120~138). The analytic psychologist Jung saw that psychological learning that finds oneself should be educated through all life to achieve self-realization and individualization (Kim Young-hee and Choi Hang-seok, 2003:79). Psychoanalyst Lacan says that the analytical dialogue used by psychoanalysts should be available to all subjects as well as analysts, and has held weekly seminars for everyone over 27 years, including experts and non-experts (J. Lacan, Maeng Jeong-hyun, 2016:14). Eric Byrne, the founder of the transactional analysis, argued that lifelong psychological education should be conducted because the self-state changes until the day of death (I. Stewart, 1992: 89). If the research of psychoanalysts and psychologists are true, the process of change in individualization and subjectification will be revealed to lifelong learners in psychology.

This researcher investigated the narrative of a lifelong learners in psychology qualitatively, and studied how psychology influenced the life of the participant and what changes occurred to the subjectivity of the participant through the lifelong psychology learning. Through this process, two research questions were set up as follows.

Research Question 1. What did the participant experience through lifelong psychology learning?
Research Question 2: How did the lifelong psychology learning of the participant affect the change of subjectivity of the participant?

2. Subjectivity and lifelong psychology learning

Subjectivity is a concept that measures who is in the position of the actor or the master of the act as an action. Subjectivity for Descartes is related to the power of thought. In order to convince oneself of the subjectivity, the confidence as a thoughtful being must be repeated (B. Fink, Lee Sung-min, 2010:93).

But Lacan believes that the internalized self-image and the structure of discourse to hide and avoid should be analyzed to secure the subjectivity (B. Fink, Lee Sung-min, 2010:81~89). So he denied Descartes' proposition, saying, "I exist in places that do not think, and I think in places that do not exist." According to Lacan, the subjectivity opposite to self-thinking can be revealed in the individual's life because the desire of others and others constitutes the subjectivity in the internalized self-image and discourse. Lacan called this form of subject a divided subject in the sense of subject revealed by the other (B. Finkzer, Lee Sung-min, 2010:95~97). In other words, being subjective means collecting the gaze and sound of the other in the internalized self-image and discourse and changing it into self-image and discourse by oneself. Being subjected is nothing more than crossing the desire of the other, which is like fantasy, and facing his own pleasure (B. Fink, Lee Sung-min, 2010:103~132).

The internalized other has already occupied a considerable part of the subject over the years or decades. If being subjective is the work of peeling off the deeply internalized others, it is not possible within a short learning period or analysis period. As Jung or Lacan says, subjectification is not a work that goes on for months or years, but a work that goes on throughout life.

3. Research method

3.1. Narrative inquiry

The purpose of this study is to reveal the meaning of the change of subjectivity in the learning process of a lifelong learner in psychology by exploring the narrative of the research participant. For this purpose, the narrative inquiry method of Cresswell(2007) was used. Cresswell saw narrative as a chronologically connected event as an utterance or record, and narrative inquiry was seen as the result of mutual research of 'telling and re-telling' by collecting events that occurred to the participant and reconstructing them into a single story. In order to draw the results of the mutual research, the narrative inquiry process of the seven stages was set up. The seven steps for the narrative inquiry of this study are as follows.

One-step: Phenomenon Settings - The Meaning and Effect of Psychology as Lifelong Learning on the Subjectivity.

Two-step: Research participant selection - Psychology lifelong learner.

Three-step: Data Collection - In-depth Interview Transcripts and Study Participants' Learning Materials and Diary.

Four-step: Reinterpretation by the researcher - Preparation of the first narrative record.

Five-step: Interview of Research Participant on the First Records - Reinterpreting by Research Participant and Researcher.

Six-step Writing Text – Writing a paper in a secondary record.

Seven-step Confirming Facts and Accuracy – Consent of Study participant on the Completed Paper.

3.2. Research participant and data collection

The Participant was recruited through open recruitment of Community psychology research institute. The first research participant was selected. The selected research participant were 40-year-old women, whose occupation was an English instructor, her parents were alive, had a married younger brother and a sister, and had a husband and a high school student daughter.

The data are the transcripts of in-depth interviews, the study records of the participant, and the diary contents about learning. The learning diary and the learning record were submitted by selecting only the part that the research participant wanted, and the in-depth interview was conducted three times for 1 hour ~ 1 hour and 30 minutes. The questions of the interview are as follows.

1. What is the opportunity to study psychology?
2. What did you think of yourself in your twenties?
3. What kind of dream did you have in your twenties and why did you have that dream?
4. What are the changes that have occurred in learning psychology?
5. How did your thoughts change in your thirties?
6. What was the process of achieving the dream? What was the change?
7. Why do you still study psychology?
8. What did you think of yourself in your 40s?
9. What dreams do you have in your 40s? What do you think of them?
10. How did your thoughts about yourself change?

3.3. Data analysis

Narrative discourse analysis was used as an analysis method to re-tell the narrative of the participant. Narrative discourse analysis is an analysis method that reinterprets the story the participant interpret her own experiences by focusing on the organizational principles of stories such as 'Why do you say that way?' (Kim Young-soon and Chung Kyung-hee, 2018:229). This is an easy analysis method to show contextual causality about the behavior or purpose that appeared in the discourse of the participant. Through narrative discourse analysis, the concept of subjectivity of Lacan was applied to retelling the narrative of the participant. The narrative was composed by distinguishing the gaze and voice of the other in the internalized self-image and desire, and re-telling the influence of psychology study on the internalized self-image and desire. The researcher constructs narratives and reinterprets them with the participant, focusing on changes in internalized self-image and desire, and confirms the factuality and accuracy of the written text.

4. Research result

4.1. Ask for her mother

The mother of the research participant never read or wrote because she had never attended school, but she managed a restaurant with excellent cooking skills and raised funds for the father's business. The strong ability to maintain her livelihood and sincerity made the poor family wealthy. Although they supported the research participant economically, there was no consideration or compromise, and it was directive and violent. Even after the participant became adult, the mother's attitude did not change, and the wound continued. She provided a place to live for her mother and father, but her mother did not appreciate it. The participants were able to live a stable social life thanks to their mother's economic support, but her anger was accumulated due to the damage of her mother's fluoride and violence, and she were dissatisfied with her mother's lack of emotional communication with the participant. The participant thought that she was subjective women because she had a socially recognized job, but while studying psychology, she realized that she lost her subjectivity in front of her mother and she is filled with anger and dissatisfaction. The fundamental problems that are not empathized by the mother and family are not solved and all energy is used to receive social recognition. The participant expressed her dissatisfaction with her mother and asked her mother to stay in her heart. She demanded that her mother apologize for the violence and that her mother should thank her for giving the house to live. The mother initially refused, but the participant demanded each time they met without ending at once, and later it became natural for the mother to apologize and express gratitude. The participant and mother are in good relationship and the participant can talk to her mother freely. Subjectivity was not in social status but in behavior.

4.2. Tell her brother and sister in heart

The participant has one younger brother and one younger sister. Her brother went into business with a debt of 60,000 dollar. Debtors visited the research participant's house to find their younger brother, and she paid the brother's money for her younger brother. Her brother appeared in three years, but he did not thank her even though he knew that she had paid his money, and he lived as if nothing had happened. And her sister stole the card of the participant and used 20,000 dollars. She stopped the card, and it was clear that her sister was doing it, but she could not ask because her sister was gone. Her sister showed up with a man to marry a few months later and the participant could not ask, "Did you steal my card?" The participants were unhappy, but she could not get the money back to her and could not say about unfairness. Each time she met siblings, the complaints flowed into irritability and instructions, and the participant acted instructively to her younger siblings as if their mother had done it to the participant. Her relationship with her younger siblings has become worse and worse. The participant found that she was unable to ask her siblings because of their social responsibility for the family economy as the head of the family, and because of the fear that asking their siblings about money might break their relationship. The identity of the eldest daughter suppressed the subjectivity of the individual. The participant who learned this talked to her siblings about money and her emotion and received an apology from her younger siblings. They have a good relationship because her uncomfortable mind disappears.

4.3. Understand her husband and daughter

The participants consider work important, use energy for social success, and have diligent and obsessive lifestyles. But her husband is free, and he is lazy, considering his family more important than his work. Her daughter is free and lazy, like her husband. The participants were always disapproved of the lazy family, and the house was not a resting place but a place to nag. However, while studying psychology, the participant found that she was successful, one-centered, and had some

obsessive-compulsive symptoms. And she also learned that subjectivity should be mutually subjective because she knew that she was not the only one with subjectivity, but that her husband and daughter had subjectivity. So, she accepted the other and recognized the subjectivity of the other, and she were influenced by other' subjectivity and influenced by expressing self-subjectivity. Now, the participants have learned how to enjoy leisure time and think about her home more important than work.

5. Conclusion

The participant was subduing self-subjectivity to the other's gaze and voice, saying, "She must succeed socially, she cannot ask adults and seniors, and she should be responsible for the economy of the family." So She couldn't ask for an apology for her mother's violence and She was not told to thank her siblings for their debts. And She judged her husband and daughter's personality according to herself. However, by studying psychology, she cherished her subjectivity rather than the Confucian culture created by Korean society, and became able to make her voice beyond the gaze of the other who was bound by herself. As a result, she was able to break down the walls of her mother and sisters, husband and daughter, which were blocked by social gaze, and enter into intersubjective relationships.

This study has the advantage of interviewing one research participant in depth to see the process of subjectivity change of a psychology lifelong learner in depth, but it has the disadvantage that it can't be generalized because there is only one case. Based on this qualitative study, it is necessary to carry out quantitative research on the same subject, and it is expected that the environment in which psychology lifelong learning can be universalized will be created.

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