

Current Concerns

The international journal for independent thought, ethical standards, moral responsibility,
and for the promotion and respect of public international law, human rights and humanitarian law

English Edition of *Zeit-Fragen*

In commemoration

Full of sorrow about our great loss, but also deeply grateful for our time together, we bid farewell to Dr phil Annemarie Buchholz-Kaiser (12 October 1939 – 21 May 2014), board member as well as editorial staff member of our co-operative.

In her person we are losing someone very dear to us, a kind, outstanding and deeply humane personality, an excellent psychologist and historian, who has had a decisive influence on our newspaper. With her wide reading, her political vision and commitment to peace in all regions of the world she had a large and extensive influence on the editorial work and on the planning of the contents of our newspaper, which she had initiated and co-founded in 1993.

Based on her comprehensive education combined with an ever-watchful sympathy regarding all human affairs, from small to large, Annemarie Buchholz-Kaiser was never satisfied with mere passive observation or analysis, but always searched actively for constructive solutions. Strengthening the people and clearing the affairs was her constant guideline and the orientation she gave to the activities of our newspaper. More than most people, she considered the equal worth of all human beings as well as the inherent social

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More social bonding

by Dr Annemarie Buchholz-Kaiser

When the Iron Curtain was opened and Russia was forced to its knees with an economic "shock treatment", none of us knew then the effects that arrogance and megalomania would have in the Western alliance. Horrified, physicians had realized in 1985 the "appearance" of a new virus, which was composed of two parts incompatible in nature. In no time, the number of infections rose which eventually led to the painful death of the infected people. First, the figures came from Africa. "There, they had to do something about the overpopulation", an accomplished senior chemist openly said in an interview. Then the book "And the Band Played on" revealed yet another dimension of using entire population groups in our countries of the first world. Then came the open drug scene – to the dismay of parents, teachers and citizens in general. Thomas Zeltner still defends this "paradigm shift" to this day.

At that time, in the late 1980s, Dr Franziska Haller and I contacted parents' organizations in the US, which faced the same development and were depressed and full of grief about the loss of sons and daughters. They were already develop-

ing educational programs for schools and youth organizations.

In the course of this joint effort of searching for ways of improvement and in the course of further cooperation with UN and ECOSOC bodies (*Economic and Social Council of the UN*), we got to know our own generation from the 60s anew. As civil rights campaigners, as educators, and also in the march through the institutions they had become different – more mature. Only part of them had been taken in completely and had henceforth kept silent about all the destructive developments. However, most of them were still active as private persons outside their professions. They knew now about the difficulty of sustainable improvement in the face of a military-industrial complex, which was not willing to give in. Part of them was committed to religious thinking; many devoted to a more secular worldview. But they all had these objectives in common: they wanted to end the wars, improve the education of lower-class children, and begin to take care of the environment.

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Gemeinschaftsgefühl

To know with the mind of the other;
To hear as he hears;
To feel with the heart of the other,
His hopes and his fears.

To walk with his step,
To see with his eyes,
To breathe with his breath,
To weep with his cries.

To feel a second heart
like his in yours,
To know what he needs
and to seek it with him.
Gemeinschaftsgefühl,
communion of heart,

Gemeinschaftsgefühl,
communion of soul.

To know yourself well,
now that's a good start,
And then know the other.
To sense what he needs,
before he can tell
Like a child with his mother.

To stand in his shoes,
To see from his past,
You must learn how to lose –
That's the first and the last.

To Annemarie Buchholz-Kaiser
Joe McCarroll

"In commemoration"

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nature of man to be the benchmark for the assessment of all political, social and cultural developments. This was the basis for her tireless commitment towards more peace and more justice and more positive social connectedness as the foundation of the human community, as well as for her dedication to our direct democracy.

It hurts to lose a lovable person, as Dr Annemarie Buchholz-Kaiser was for all of us. We are all deeply touched by this sorrowful loss. Her ability to empathize, her great humanity and the humanistic ethos on which she based her life, all this accompanied with her warm collegiality and caring connectedness will continue to be the touchstone of our journalistic activities and ethics. Dr Annemarie Buchholz-Kaiser will live on in our hearts and in our work. This we owe to her, to ourselves, and to our readers.

*Editorial team and Cooperative
Current Concerns
Reinhard Koradi,
President of the Cooperative
Erika Vögeli,
editor in chief*

"More social bonding"

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It was such a broad spectrum as well that had had to join hands in the century before. Realizing that steamrolling all cultural differences could not be enforced by Napoleonic decrees, it had taken long-standing fundamental debates in Switzerland until in 1848 a single state could emerge from the loose confederation of states: This was the beginning of a really systematic way towards a nation forged by the will of the people with religious, linguistic, mentality-based, even intellectual and spiritual differences. One generation after another worked on transferring political life into an open, fact-based and viable communality.

Whether we take *Pestalozzi's* pedagogy and political attitude as a model, or *Niklaus von Flüe* who as Chief Judge retired from the politics of the day in order to do more basic advisory work, or *Gottfried Keller*, who with his more secular and liberal thinking provided the basis for upright citizenship – the concern for moderation, inner humility and mutual respect was sacred to all of them.

The fact that we (for the first time in the Diet of 1796, and then in 1832) decided on the Federal Thanksgiving Day, the Day of Repentance and Prayer at the end of the summer season, when nature has given what she could, was not due to the risk of famine but meant working on our own inner peace. Other countries have a Thanksgiving Day or the like: This day of reflection includes the importance of their commitment to a caring, peaceful development of the world for them all – even more so after the German-French War.

You hardly know now where to start explaining the differences in the history not only between our European countries, but also of our Swiss Confederation. However, the time until the end of the Second World War has taught us one thing: more war, more delusion on the part of the

victorious powers, even more destructive weapons – this will no longer work.

In today's world, as well, we come from different fields, different cultures and religions – but our common No to further wars is shared by the majority. The poem that *Joe McCarroll* wrote over 10 years ago and gave as a sign of solidarity shall therefore be passed on to this whole open human field. It may connect and encourage – not least our friends in the USA in the heart of the war power. England, Canada, Australia and New Zealand have no reason to continue this war, which has only led the world to the edge of the abyss in economic terms. In 1965, the post-war policy was settled in agreements for the next 50 years. They will expire in two years. The fiasco could not be greater for a modern world that had all the science and communication at its disposal.

Now the game is over. The multi-polar, networking world must pursue more social and democratic paths, and it will do so. Each country on its own, the world must take over responsibility and begin to work on repairing the damage. Let us join hands whatever our worldview may be. "Be magnanimous", *Brother Klaus* recommended the city of Constance. Forget everything petty, divisive – it makes no sense. "Join us to work for peace. War is obsolete in today's world", *Doug Rokke* called out to us across the Atlantic a few years ago at the conference "Mut zur Ethik" (Courage to Take a Moral Stance) – knowing about the infinite damages of the uranium disaster not only in Somalia, but also after the War on the Balkans. That in Fallujah, in Lebanon and in Gaza even more fatal weapons were employed in a field test makes the whole thing even more urgent.●

The article "More social bonding" was written by the author in September last year and published in *Current Concerns* No. 28 of 18 September 2013. As this article includes basic thoughts and takes an ethical position that is carried by a profoundly humane ethos, in light of current events we have decided to submit these thoughts to our readers again.

A life for humanity

cc. Dr Annemarie Buchholz-Kaiser was born in 1939. She grew up in the commune of Dussnang, in the Canton of Thurgau. In the Kaiser family there lived an open spirit; intensively the family dealt with questions of social life and current events. After graduating from high school, Annemarie Kaiser studied psychology, history and philosophy at the University of Zurich. In 1977, she completed her dissertation on “Gemein-

schaftsgefühl – Entstehung und Bedeutung für die menschliche Entwicklung” (Gemeinschaftsgefühl – origin and significance for human development). During her studies, and the time afterwards, she worked together with the depth-psychologist Friedrich Liebling. After his death in 1982, she continued and advanced this depth-psychological work. Having a wide range of interests and being well-read she looked for answers to pressing political

and social issues. Her extensive knowledge and humaneness greatly influenced content and formation of our newspaper and shaped the spirit of “Zeit-Fragen/Current Concerns”. In the following “Current Concerns” publishes the slightly abridged curriculum vitae of Annemarie Buchholz-Kaiser, which was written by the relatives and close friends and shared with the mourners during the funeral service.

On the life of Annemarie Buchholz-Kaiser from her family and closest friends, commemorating speech at the funeral service on 31 May 2014 in Dussnang

In her childhood and adolescence Annemarie experienced a lot of positive things: discussing philosophical, social and political issues with her parents, taking a position, but being open for other opinions, too, assuming responsibility, taking an interest in world affairs, approaching other people with pleasure, enjoying learning and actively lending a hand. In her later work all of these qualities came to full bloom.

In tireless work she dedicated herself to life and educational issues. Even after completing her studies, in close collaboration with the psychologist *Friedrich Liebling* she acquired an immense psychological knowledge and a deeply humane attitude towards life and she steadily trained and refined her understanding and empathy.

In doing so she paid particular attention to children and young people, first of all. She was very warm-hearted and she always had an open ear. She worked closely together with the parents, in order to support them in their challenging educational task. She realized, for example, that in most cases school failure is the result of discouragement, which can be solved by continuous learning on the one hand and by emotional adjustment of the life and learning style on the other hand. By that Annemarie helped countless young people, to make school progress and later on to realize their career aspiration. For the adolescents, this had an effect in all their spheres of life. With her help, many people were able to recognize and to revise their disturbing feelings in interpersonal relationships, which had a positive effect on the whole living environment until today.

In her psychological work, she never regarded the individual in isolation, but always as a fellow human being in his entire historical context. What she had developed in the context of her studies and what had been confirmed in her practical work was reflected in her doctoral thesis on the “Gemeinschaftsgefühl” (sense of community) in *Alfred Adler's* work, which she finished in 1977.

The consensual understanding between the generations has always been very important to her as well as the parents' appreciation of their children and the children's gratitude towards their parents. Her psychological work was inspired by this idea and this prevailed during the zeitgeist of anti-authoritarian ideology, gaining increasing ground at that time. Let us hear Annemarie in her own words:

“The protection of the family and its tasks for the upbringing and development of the next generation becomes a major task of our time. For this is the place where the foundation is laid for perceiving and respecting human dignity.”

In order to give children and young people the opportunity to talk about their concerns, Annemarie started discussion groups. Here children and young people could ask their questions and, under Annemarie's guidance, they developed compassion for one another, formed and deepened friendships and learned to take on responsibility, to develop solutions in apparently hopeless situations and to solve conflicts peacefully. She wanted to enable the young person to determine the course of his or her life in a free and constructive way.

Next to this work with children and youth, working with parents and teachers was very important to her, among others. The parents received in-depth responses to educational questions such as jealousy problems or school failure. The teachers learned how they could, for example, strengthen the individual student and guide him in his learning and how they could create a good class community.

With Friedrich Liebling's death in 1982 it was clear that Annemarie possessed the human and professional qualities to carry on his legacy. In 1986, in a socially tense situation, she suggested to found the “*Verein zur Förderung der Psychologischen Menschenkenntnis, VPM*” (Association for the Promotion of Psychological Knowledge of Human Nature), to secure and develop the proven tradition of consulting and teaching.

Annemarie's greatest concern has always been to prevent emotional distress and to enable people to live together in peace. She was of the firm belief that people are basically capable of this. From this deeply human attitude she supported spontaneously and with all her might to ensure that none is prevented from being a responsible, self-thinking, active citizen. With this attitude she motivated like-minded people to join forces and guided them to study the research literature carefully and scientifically sound and to engage in international scientific exchange. From that endeavour, the *Aidsaufklärung Schweiz* (AIDS Information Switzerland), among other things, has arisen.

The drug-misery on the “Platzspitz” and at the railway station “Letten”

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"On the life of Annemarie ..."

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as well as the legitimate concerns of parents and teachers, who feared that their children might fall into the drug-trap, did not let her rest. All over the world she searched for people who shared her concern and brought them together for the first *International Drug Symposium in Switzerland* in 1990. The *drug prevention concept*, that she, together with some physicians and other professionals had developed, achieved international recognition and resulted, among other things, in the admission of the VPM to the United Nations as a *non-governmental organization*. The US Congress awarded Annemarie a medal for her tireless efforts against the evil of drugs.

Who could oppose this untiring efforts for the benefit of the people? Now it is too late to thank Annemarie.

Whereas Annemarie was respected and honored internationally with her commitment, in Switzerland an unprecedented campaign against her person and the "*Verein zur Förderung der psychologischen Menschenkenntnis, VPM*" (Association for the Advancement of Psychological Understanding of Human Nature) began. Statements such as "the VPM interferes in the drug question" or the one by a politician: "So what if one generation is sacrificed for the drugs" show what the background of this campaign was.

With respect to the school system, things were in a bad condition, as well. The increasing education cuts, the breaking up of the class community, the pushed social isolation of the students, new learning and teaching methods that no longer put emphasis on real learning, led to the loss of a sound basic knowledge with regard to spelling, local and general history etc. Annemarie realized that, as a result, the individual no longer received the necessary pre-conditions to perform a solid vocational training and to become an active citizen in our direct democracy. This will ultimately lead to the destruction of direct democracy. Something that bothered Annemarie and made her edit a fundamental educational work entitled "*Standort Schule*" in cooperation with many professionals in the field of education and psychology. Let Annemarie herself express her view on the importance of school:

"School in a democracy can not escape its humane and constitutional task for democracy. It is

more than just the conveyor of cultural techniques and knowledge. It has – building on the work of the family – to encourage the development of the intellectual and personal skills of children and young people and to continue to prepare them for life."

With the establishment of the international *Working Group Mut zur Ethik* in 1993, which has continued up to the present, she offered a constructive force in reply to the intentionally pushed destruction of values. Since the year of its foundation the Conference *Mut zur Ethik* has been performed each fall. This is where people from all over the world meet to talk about the most pressing issues in the world and to develop solutions. This involves issues such as war and peace, family and education, decent forms of economy, direct democracy as a model of peace, fundamentals of cultures and innumerable more. The results of the discussion are recorded each in jointly formulated theses. Let Annemarie say it in her own words:

"But what must happen, we are asking psychology and pedagogy with good reason, in order to make a young generation grow up that will be affected by unworthy interpersonal processes in their own environment as much as by the situation in Rwanda, in Bosnia or in China? How can we help children and young people in our own sphere of influence to develop compassion, empathy and a sense of responsibility, to form a conscience that does not collapse at the first storm in life? How do we prepare the young generation for what awaits them after the turn of the millennium? And there the anxious question arises what may lie ahead of them and how much stability will they require. What parents would have guessed at the last turn of the century, what was going to happen to their youth in the First and Second World War, and what would happen during those years of brown and red dictatorship?"

Since the mainstream media were not willing to enter into this urgently needed discussion Annemarie decided to found a newspaper together with us which has been published for over 20 years now in three, sometimes four languages. The newspaper *Current Concerns*, which is organized as a cooperative and published in voluntary work, has an immense impact, both nationally

and internationally. Annemarie's ethos was permeated by a deep humanistic concern, the interest in the individual and the common good, the commitment to Switzerland and the whole world and it determined the cooperation among the staff as well as the content of the newspaper. She was a real patriot and she had an open heart and the energy to act in the world due to her being embedded in her community, in her canton and her homeland. Her immense knowledge of history, her political vision, her humane commitment, her dignified dealing with all fellow human beings, her fundamental view of democracy, her love for nature, for animals, her conviction of the central importance of agriculture for food security as well as the independence of the state and cultural diversity and many other have been included into the content-related shaping of the newspaper until her death.

In 2003, Annemarie and her husband moved to her parents' farm at Hackenberg. Her love for nature and homeland led her back to her family roots. There she rebuilt the family farm again with much care and great professional knowledge, that she gained from many agricultural courses and by reading various textbooks, as well as in cooperation with the agricultural school Arenenberg. In the selection of the animals she consciously cultivated breeds threatened with extinction in order to contribute to the survival of these breeds. The love she had for humans, she had as well for her animals. Thus for example she raised the young ones whose mothers had died during childbirth or who did not take to their young ones, nurturing them with the bottle in her kitchen and allowing them to return into the herd as soon as possible. Often Annemarie observed her animals very well and also drew conclusions about the behaviour of humans.

The following quote comes from an article that was published in *Current Concerns*:

"And one more observation that moved me very much arose quite unexpectedly and unfortunately without a film recording device: A horned young mother took her young that had 8–10 cm wide horns in front of her and taught it how to slide back and forth head to head quite finely. After she had practised this several times with the young one, she signalled that it was enough for that

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We bid farewell to Dr phil Annemarie Buchholz-Kaiser (1939–2014)

*"It is hard to keep the middle ground:
to harden the heart for life,
but to keep it soft for love."*

Jeremias Gotthelf

"Human dignity is no automatism, it does not come out of the blue. It is no extra-human entity, but its foundation has to be laid in the human living together, it must be strengthened, fostered, always renewed and spread: you have to live it and thus make it emotionally comprehensible for children and young people. In order to protect it as an essential to human life it has to be incontrovertibly embedded in the constitutions of the states and in international conventions."

Annemarie Buchholz-Kaiser. *Strengthening human beings*, Zurich 2000

With great gratitude and appreciation, we bid farewell to Dr Annemarie Buchholz-Kaiser. More than 20 years ago she founded the Working Group "Mut zur Ethik" with great vision and lived humanity, which she has since developed over time.

In 1993 she initiated this international forum in view of the increasing collapse of values in almost all areas of social life. Many organizations, initiatives and personalities from around the world, dedicated to the preservation of values, have come together in the Working Group "Mut zur Ethik".

Scientists and experts of various disciplines as well as representatives of the Christian churches were involved in reviving the principles of human ethics, strengthening, and using them for the benefit of the people. Annemarie Buchholz-Kaiser managed to bring together people from different countries and cultures, from different political and ideolo-

gical backgrounds into a genuine discourse – a demanding task, which is due everywhere in the world. It was her fundamental ethical principle to cooperate on common grounds, as long as they are based on the liberal rule of law and on values based on natural law, but to let live in spite of small or mean differences. Many people in different countries benefited from the fruits of these discussions in various projects. Under the guidance of Annemarie Buchholz Kaiser, each conference became a cornerstone for more social bonding and a friendly and peaceful coexistence of peoples and cultures. It was of great importance to her to secure the well-being of families and youth. Each participant can – strengthened by the joint work and exchanges of ideas across countries – contribute to the common good, the bonum commune: for the safeguarding of youth and the family, democracy and the rule of law, for

strengthening international law, for a just and secure peace.

The dignity of human beings has always been the benchmark of her work. She wrote in 2000: "Human dignity is no automatism, it does not come out of the blue. It is no extra-human entity, but its foundation has to be laid in the human living together, it must be strengthened, fostered, always renewed and spread: you have to live it and thus make it emotionally comprehensible for children and young people. In order to protect it as an essential to human life it has to be incontrovertibly embedded in the constitutions of the states and in international conventions."

In this sense, we will continue the work of this great humanist and honour her memory.

For the Working Group "Mut zur Ethik"
Dr Eva-Maria Föllmer-Müller

"On the life of Annemarie ..."

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day. Then the young one went back to its peers, looked around calmly and picked one out with which it was able to play this little game, too. The others watched interestedly and wanted to try it as well in the coming days – with more or less skill. But the little one, which had been able to learn it with her mother, remained the professional: It was always calm and concentrated, and it never failed in the game. For me, this was one of the observations from which we must draw conclusions for our children."

The coexistence and cooperation on Hackenberg was guided by Annemarie's basic attitude. The welfare of

the animals and the humans was always in the foreground. Working together under this careful guidance strengthened the solidarity among us and gave us the opportunity to developing our sense of community. She was very pleased with her own products, which she prepared with much love and care, and loved to enjoy them in the community with many friends. Just the day before her sudden unexpected death, she had the great pleasure to see the hay harvest from her own pastures being brought in.

In addition to all these great tasks whose elaboration she started and led to success during her lifetime, she always remained a modest woman who felt related to the people around her

and maintained a lively exchange with them. She always took the time for all those people who asked her for advice. Her house was always open and everyone who knocked on her door, was welcome.

The full and confident heart that Annemarie has kept in all life circumstances will live on in us. For us, it is a duely matter to our hearts to continue this great work in her way of thought and spirit.

With Annemarie we lose a highly educated great personality and a warm-hearted, modest woman.

Dear Annemarie, may you rest in peace.

“Annemarie Buchholz lives on in our hearts”

*Dear family of the deceased
Dear mourners*

At first I want to express my deepest sympathy personally and on behalf of the board of the Cooperative *Zeit-Fragen/Current Concerns*. The death of Dr Annemarie Buchholz-Kaiser leaves us with a large and painful gap. We are very sad.

But Annemarie Buchholz also leaves behind a very precious life's work, which to ensure we must take every care. Now it will be our task to continue her tireless commitment towards more humaneness, social bonding and peace in the world.

I think, she was an example to us and she has prepared us very well for this task.

Annemarie Buchholz-Kaiser has always been like a compass for me. If necessary she accompanied us for a while on our way – but always we had to walk on our own.

The compass remains, however, we now have to take our way independently – conjointly and in personal responsibility.

As president of the Cooperative *Zeit-Fragen/Current Concerns* I also say: Thank you.

That means: Thanks to Dr Buchholz, because she – always observing the current and future political disputes at home and abroad – decisively pressed ahead with the publication of our own newspaper.

Today, with our newspapers *Zeit-Fragen*, *Horizons et débats*, *Current Con-*

cerns and Discorso libero we are able to contribute

- to the free formation of opinions
- to more social justice, humaneness and peace in the world.

Thank you for all we could experience and develop together.

We will make sure that the soil Annemarie Buchholz-Kaiser has tilled will yield fruit and that the fields will go on blooming.

Annemarie Buchholz lives on within our hearts – may she rest in peace.

*Reinhard Koradi
President of the Cooperative
Zeit-Fragen/Current Concerns*



*"To see with the eyes of another,
to hear with the ears of another,
to feel with the heart of another."*

Alfred Adler

"Only independent and free individuals are able to develop a stronger social formation of personality and more empathy with the wellbeing of their fellows as their very own concern. Hence freedom is 'conditio sine qua non', i.e. an absolute necessity without which it will not work. Approaching this goal of personal development is the content of the psychotherapeutic process. However, this formation of personality does not develop by itself but has to be fostered and lived by us; it needs our activity. This is individual-psychological ethics and morality."

*Annemarie Buchholz-Kaiser, Definition of position at the beginning of the year 1989.
In: Annual Report of the Verein zur Förderung der Psychologischen Menschenkenntnis, 1988.*

With Annemarie Buchholz-Kaiser we lose a long-standing member of the Foundation board. In the 40 years of existence of our Foundation she, as a founding member, has always worked with care, prudence and foresight and thus made a major contribution to the activities of the Foundation. As an internationally respected psychologist, psychotherapist and historian she essentially developed further the personal approaches for the understanding of the human being and the psychotherapeutic process and made remarkable achievements within the

Foundation's spirit. Her compassion, her commitment to the dignity of man, in combination with her great expert knowledge, will continue to be the basis of our work.

*Stiftung Psychologische
Lehr- und Beratungsstelle
(Foundation Psychological Teaching and
Counselling Centre),
Kirchberg SG
For the Board of Trustees
Dr Jürg Aeschlimann, President*

"By immersing himself into this stream of development and by actively participating and shaping it for the public good, he [the individual man] gives his life a meaning that reaches beyond his personal existence, and through that contribution is of importance for posterity."

Annemarie Kaiser, 1981

As a psychologist, she had the rare gift of a profound empathy able to capture the individual human being in its uniqueness. Her aim has always been to strengthen the individual and to clarify things. As a historian, she linked the past with the present, helped to explain relationships and showed a foresight that opened horizons and promoted active behaviour. Her tireless work has always been targeted at a peaceful and just world against all hostility and slander.

We are losing a wonderful person and a friend who will be sorely missed. She has inspired the foundation of our research institute. We will continue to spread her heritage.

Elfy and Rene Roca,

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“Renunciation and spiritual honesty are inherent in all scientific work”

Law in history

by J. R. von Salis*

The concept of law threatens to expose the humanities and social sciences to themselves. Very frankly, *Jacob Burckhardt* admitted that “history in general is the most unscientific of all sciences, however, it provides us with a lot of things worth knowing.”

Perhaps the relation between history and the natural sciences can be derived best from the contrast to theoretical physics. *Markus Fierz* writes in his treatise “Über das Wesen der theoretischen Physik” (On the nature of theoretical physics): “We can understand theoretical physics as a science whose objective is to design an image of the world in a mathematical structure... Certainly, physics is an experimental science, which is based on experiments... Basically, physics deals with what is not unique. We can also say that physics considers the phenomena only insofar as they are not unique... However, precisely those features that characterize the single process, are considered negligible, and the assumption is that it is possible to deduce a general, reproducible process from the individual experiments... The imperative nature of the crucial steps leads us to the belief that the abstract and artificial world built up by physics, is an image mirroring something real. It lacks, of course, the unique unrepeatable magic of real life.”¹

And now the conversion: Historical reality does not bear any mathematical structure. It cannot be reproduced in an experiment. Its unique and special characteristics are the subject of historical research. The single process is considered essential, and it is not repeatable. The world of history strongly opposes pure concept formation. The science of history deals with the unique and real, which has already happened. Its objectification does not lead to an abstract and artificial, but to a concrete and illustrative picture of reality. That is why the question of history’s scientific nature is being raised. The saying goes: *de particularibus non est scientia* – there is no science of the special features – or is there?

We know that both, from theoretical physics as well as from history, there are paths leading to philosophy, that is to the understanding of the world. Again, it is *Burckhardt*, who asserted the dubious nature of historical philosophy. “The philosophers of history”, he says, “look at the past as a contrast and a precursor to us; – we consider the repetitive, constant, typical as something that is reminiscent and evident to us.” Who are “we”? Apparently, the historians, or at least those

who approach history with a philosophical question, the question of history’s self-conception. It seems that *Burckhardt* was a philosopher of history, against his own will, for he designed a philosophy of history, however in an inductive way. When asking what repeats itself, what is constant, what is typical, he advances towards the abstraction of the historical world view. Due to an enormous amount of critically sifted material, contributed by research, we have yet to raise the question, asking not for “the” principle of history, but for lawful or at least regular processes. We sense some determinant factors that are at work somewhere that lead us to these questions of what repeats itself, what is constant and what is typical.

At first we identify three points that I would like to formulate in the following theses:

I. Historical events are subjected to the rule of unstoppable and ongoing change. This change of human affairs is the true object of the search for historical truth.

II. History-forming forces are at work that produce the typical historical phenomena: forms of life, social structures, states, religions, cultures, economic and social forces, customs, legal institutions. (According to point I these phenomena are subject to continual change.)

III. We assume laws of development, or at least of the change in the historical phenomena, such as decline and decay, including the onset of violent events such as war and revolution, which both destroy and also lay open energies and lead to renewal and rise, creating new manifestations.

These three theses are no rules or laws in the sense of natural science, but objectively ascertainable, typical processes along which we can modify the subject of scientific research.

Finding the historical truth happens at two levels:

1. The research of facts on the basis of source material. This is history as a collection of documents and critical review of sources. You could compare it with the work of an investigative judge who must not judge, but has to provide the court with records of underlying transactions based on facts and evidence. It is a clean “*exposé des faits*”, based on facts and a well-secured reconstruction of events which characterizes the indicia and presumptions as such.

2. The attempt to work out by methodical thinking such concepts which allow

to assess the researched and established facts provided by the sources. Only by this work of reflection history becomes possible as an understanding and judging interpretation.

We must concede that the ability to classify and systematize the observed and stated facts – a capability that is perfectly developed in natural sciences – has made little progress in the science of history. We have to consider that there are no two leaves identical on the same tree; this did not prevent the botanist from classifying the trees as species. Several similar, however not identical historical facts, we may say theoretically, do belong to the same species of historical processes. More recently, some progress has been made on the way towards methodologically justifiably typecasting and classifying social phenomena under the somewhat vague keyword “sociology”. But every societal phenomenon is the result of a historical process and as such it is subject to the process of finding the historical truth.

But why do the generally binding terms, definitions and conventions, without which no classification and no system in science is possible, not meet the consensus of historians? No doubt because it is hard for them to agree on the *quality* of phenomena. Because in history we have to deal with qualitative phenomena, in other words with *values*. We cannot weigh or measure the historical phenomena; statistics only provides us with supporting positions – which is not different in national economy – and as soon as it is a question of interpreting statistics, the opinions vary again in the different assessment of the quality content of statistically recorded material.

In other words, the qualitative classification and assessment of historical facts, even when they are assessed with great mental self-discipline, include the worldview, the mind, the feeling of the viewer. It is important that the historian remains critical not only of his sources, but also of himself; he must seek to obtain clarity about the motives of his own historical thought and judgment; he must learn to reflect his own historical thinking, because he has to think not only about history which he researches and presents but also about himself; he must be aware of the motives that his historical interpretations (and these are results of his quality assessment, his judgments) are based on.

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"Understanding history on a personal foundation as a vivid development of all countries and nations"

J. R. von Salis' and de Gaulle's "Europe of fatherlands" – a different mindset

by Dr Annemarie Buchholz-Kaiser

Never before has a book been as destined to finally initiate serious thought about some decisive phases of the last century as *Timothy Snyder's* depressing book "Bloodlands – Europe between Hitler and Stalin". We in Western Europe ought to consider both aspects since the Socialist International resulted from the discourse in our part of the world. Mistakes of imperial politics, of wide-roaming schemes ignoring peoples and nations have caused so much misery in the past that we should be immune against them by now. We might be to a greater extent, provided the historical contexts were better understood. Are we not about to make the same mistakes again, with unforeseeable consequences?

Swiss historians like *Jean-Rodolphe von Salis*, who absolved their studies in the period between the wars and had to share responsibility during the war had to face these devastating consequences month after month. Their mindset was characterized by the same seriousness which could be sensed in the majority of the population – and which we former kindergarten and first grade children of those days still remember as if it had been yesterday. *Gottfried Frick* illustrates this mindset precisely in his book "Hitler's War and Switzerland's prevailing 1933–1945".

Von Salis had been summoned by Swiss Bundespräsident *Marcel Pilet-Golaz* to prepare a weekly report on the state of affairs or "world chronicle" for the Swiss radiobroadcast Beromünster on 8 February 1940. He was aware of his responsibility. So reliable were his reports and composed with such balanced accuracy that resistance movements in several European countries could orient themselves towards them. "During a war, words are no literature. They are more binding, more obliging than words in peace, since they are a dangerous weapon. Repeating them week after

week does influence tendencies and opinion formation of listeners. These war reports were a mental adventure. I wish every historian to get the opportunity once to publicly comment on history in the becoming." And he added: "The end of the drama was still hidden."

Jean-Rodolphe von Salis travelled to Paris on 10 May 1940, in order to find out in personal encounters how intellectual and political elites in France assessed the growing threat of a German attack. "On the morning of my departure to Paris, 10 May 1940, I received a phone call that Holland, Belgium and Luxembourg had been attacked by the Germans." This was the day of general mobilisation in Switzerland.

Connections between Switzerland and France are close not only because of the shared language. Being a Northerner, *de Gaulle* was familiar to the Swiss also in his personality. "Regarding both internal and foreign political affairs, *de Gaulle's* stance is that of the French Northerner, who was born in Lille at the border between France and Flanders, whose homeland had witnessed centuries of invasions, wars, decisive battles; this had led to an attitude of perseverance, iron diligence and puritan self-discipline in the north French populations as the only way to face these storms of history." With outstanding sensitivity von Salis draws the fundamental lines of *de Gaulle's* "Europe of Fatherlands" – a concept worth re-considering today.

Both personalities regard "boundaries established by human experience, common sense and the law" as the foundation that needed to be preserved. Both mistrusted – like countless others – the "excessiveness, abusive power and boundlessness" of the 30ies and held on to their own values: historical experience, reason, wise moderation and self-restraint.

Is our current situation – again on the brink of a world economic crisis – not quite similar, with the end of the drama still hidden? With no standard solutions being available? A situation calling for historical experience, reason, self-restraint and ethical values as common guidelines for all nations in order to find acceptable ways to live on an equal footing with each other on this globe? Considering *de Gaulle's* concept of a "Europe of Fatherlands" as a starting point could be worthwhile, in order to get out of the present policy of mutual domination and exploitation, the culture of masters and subordinates. We could also benefit today from a little bit of the seriousness and sense of responsibility of that generation who had to face the consequences of delusional politics of grandeur.

Von Salis had taken the night train to leave Paris on 17 May 1940. The Germans were advancing towards Paris, the strong France was conquered. After a turbulent night the train reaches the Swiss border in Les Verrières. "At the platform I see two or three Swiss officers in field grey coats wearing steel helmets. To my surprise one of them addresses me, he is a colleague from Zürich." They have a quick cup of coffee together and exchange the most essential information. After the war those two colleagues have introduced students, licentiates and doctoral candidates with greatest care into the subject of history in Zürich until their retirement. They gave them an orientation for their future: respect for people and nations, for countries and cultures, moderation, careful co-ordination, understanding history on a personal foundation as a vivid development of all countries and nations. Countless people are grateful to them for that to this day, including the writer of these lines.

Source: *Current Concerns*, No 23/24 of 31 October 2011

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For any historical research and presentation requires a world view of the one who is dedicated to it. He must already have an "idea" of the object of his research. In this he does not at all differ fundamentally from a scientist, who must also start from a working hypothesis. Only in the view of this idea, this working hypothesis that he has of the physical world or, even closer, of the object of his research, the researcher can gather his material, sift it, compare or classify it. Here a selection is inevitable and

the question is, according to which criteria the selection of important and less important facts, of the essential and the non-essential, is to be made. Finding out objective, well-founded criteria by which this selection has to be made, would be the task of a scientific classification principle. The historical works on the same subject, unless they allow general judgments, are so different from one another, because, due to different ratings of the historical processes, different classifications of the material have been made. The single historian lets his sources – or rather the choice he has made on the basis of his own value judg-

ments – speak for themselves, as long as it is not possible to reach the historians' consensus on the standards of values. The criterion for a historian dedicated to find the truth – and only the truth – is his ability and willingness to achieve a description and interpretation of the researched facts on the basis of his investigations or the investigations of others, which is more differentiated, more adequate to the cause, perhaps even different from his original idea. It happens that one assumes a working hypothesis and arrives at a different result, for

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renunciation and spiritual integrity are inherent in all scientific work. The scientific nature of a scholar is closely related to his ability to self-conquest. It is the post-judgment and not the pre-judgment that is scientifically relevant. We know about a historian who wanted to write a book on the Jesuits out of dislike of the order; the result of his research was a historical work marked by great respect and appreciation for the Society of Jesus.

According to the object of historical science, two things seem to be undisputable: the principle of selection and the principle of classification, which form the basis of a methodologically acceptable choice. A former historiographer believed to be able to compare the fates of peoples and states with the stellar orbits. We probably see the stars that move in the sky of history, but we do not know or at least do not yet know enough about the rules and regularities by which they move. There is no Newtonian Law of Gravitation to explain the stellar orbits of peoples and states. *Certain regularly recurring phenomena in the generally prevailing change in the societal and state life are the only, merely approximate “rules” which one knows in this field.* Such a rule, however, always involves only partial phenomena within similar circumstances, but not a comprehensive law of human history par excellence. However, is the historical science in this respect in a so much worse situation than the natural sciences? With respect to the laws in physical science we know that they are only true under certain conditions and encompass only partial areas. Furthermore, we know that the problem of the subject-object relationship arises in all sciences, even in theoretical physics. The observation of individual processes is limited by the indeterminacy principle – without any doubt you may say: in the humanities and social sciences even more than in natural science. But neither in the one nor in the other there is a formula that can explain the overall appearance – here the social world, there nature. *The problems are too complicated and the mathematical difficulties are enormous for a world formula of the physical world; the problems are also too complicated for a world formula of the social world and mathematical structures are incapable of capturing them anyway.*

We must warn against self-deception: history is not “eternal return” as the common saying claims. Its events are never identical, only analogies can be established – and we do have to caution against false analogies. Instead, we must understand what we call repetition in history in the sense of *true* analogy.

However, what then is repeated? What is constant, what is typical? In other

words, what are the deeper, unchanging conditions of existence in the historical world, without the knowledge of which no self-conception of the historical being is possible?

Let us first note: history is about the changes within the human collectivities, at a certain place and within a past period of time. Its object are the phenomena that we call society, economy, government, law, culture, custom, church etc. Provided that the empirical fact or regularity of these phenomena are amenable to change, we have to raise the question whether this change allows us to recognize certain repetitions and constants that are typical of the course of history. Undoubtedly yes. But which ones?

The people’s urge to be active, to take decisions, their ability to consciously exercise this activity and to take these decisions according to rational principles enable the structured human society to strive for perfectibility. An animal pack is *grosso modo* always an animal pack. A human collectivity has the ability to organize, to refine, to civilize. It can certainly stand still for long, remain in its current state, and then history must state this persistence in a quasi-static condition (which is incidentally also a result of the history of that collectivity). There are such persistent, seemingly unchanging conditions in primitive tribes; there are entire cultures that accept the persistence in their achieved condition as their law of life sanctified by their religion and taught wisdom. The thirst for action, the activity aimed at changing the existing, is not equally strong in all places, in all countries and cultures, at all times. But in societies and cultures that are capable of activity and of the development of will controlled by the mind, however, the ability to progress is undeniable. In all things of material culture (or civilization, because the difference between these two terms is not easy to determine), especially in technology, this ability to progress does hardly require a proof. The invention of the wheel, for example, was one of the most important technical progresses from which many others have been derived. Of course, this progress is neither universal nor absolute, but rather partial and relative.

Let us consider a few summary examples from the sphere of social and political life.

In the ancient Orient we see the progression from the clan to large empires, i.e. from primitive forms of families, clans and tribes to organized forms of rule, who despotically subject extensive territories to their central rule and reign.

Aristotle believed to be able to notice a typical cycle for the development of the ancient Greek city-states: monarchy, aristocracy, democracy, ochlocracy, tyranny.

In ancient Rome we see the transition from monarchy to republic, from the Senate rule to democratic forms and from these to Caesarism.

In the Roman-Germanic West it is feudalism that follows the rule of tribes and chiefs, and from there the path leads – via princely territorial states and princely absolutism, which in some cases converses into national kingship – to a leveling of society from which bourgeois national revolutions arise that here and there favor the development of Caesarism, while the social issues in the industrial age bring about a state of latent, in some places openly erupting social unrest and the modern state as a rationally organized, centrally managed large company increasingly expands its power and forms the welfare state.

This shows that development proceeds, aims at improving, brings forth ever more rational forms of social and political co-existence, so that there is an unstoppable change, but progress is sometimes paid for by sacrificing quite defensible conditions and does not at all exclude the possibility that deformities develop. *Each progress also has its price; nothing is acquired free of charge suggesting the idea that the law of the human collectivities’ empowerment to perfectibility must be complemented by a law of compensation – in the sense of: Who wants to win must pay.*

This large area of finding the historical truth must be addressed: a) according to sociological criteria for the study of social structures, in which certain typical forms of society can be asserted; b) according to legal criteria, by which the history of law has to work out the emergence and change of certain institutions of public and private law, their concepts and types; c) according to aspects of religion and church history as well as the history of customs and culture as factors which are in a constant exchange with society and the state; d) by political criteria, which reveal the behavior of the state and its bodies, the processes of forming the political will, the effect of specific policy decisions on the interior and the exterior and the typical operations in this field; e) by criteria of economic history, which allow to prove the constant effects of economic production processes on the development of society, law, culture, custom, religion, the state, politics; f) by aspects of the individual’s role within the collective operations.

This summary lists and outlines the areas on which research is being systematically conducted. A generally binding method must be elaborated that would be specific with regard to historical science and would be able to relate these different areas and factors of historical life; because everything affects everything. The

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assumption may be justified that it is about an entity, within which the phenomena are in part mutually interrelated, each meeting certain functions in the whole of the historical world. Since no part of these phenomena is isolated against the other; they are in a relationship of reciprocal effect. This survey of the parts as a whole is the task of a historical synthesis working according to special methodological criteria.

Beforehand, however, we have to explore the sub-spheres according to their types, their constant behavior, their cyclical repetitions of events, and it may be argued that such regularly emerging operations in the sub-spheres can be determined relatively easily. It is certainly different when we question the whole complex of historical life; in that case we face extraordinarily complicated conditions, which offer more resistance to the typification and determination of law-like constants.

It is therefore symptomatic that systematizing observers and philosophers of history pick out a part and characterize its structures, repetitions, regularities as *the* history per se. Those dogmatists of the philosophy of history then consider the part as the whole entity. With Hegel we know the state as the supporter of the world spirit, which this philosopher considered the highest expression of history; according to him, the world spirit has chosen the state as a housing in which it realizes itself by claiming that the state is destined to realize right and freedom. Marx believed in having detected the productive forces as the actual agent of history; the basic societal phenomenon of the ones' exploitation by the others made him recognize history as an unbroken chain of class struggles which could be eased by an appropriate, that is socialist, technique of production; class inequality would vanish by socialism, so would the phenomenon of class struggles and the wars emerging from these conflicts. Recent historical thinkers such as *Spengler* and *Toynbee* thought they could explain history by identifying historically developed cultures and their typical recognizable structures by a plurality of forms of life that develop and behave according to certain regularities; both crammed a large body of knowledge into a scheme of cultures; that which did not fit, was left aside. The historical and philosophical conclusions that they drew from their cultural and historical findings are way different from each other; what both have in common with those who believed either state or the forces of production to be the leading formal principle in the history of mankind, was that they made a single „force“ the central theme of history. We should also mention another metaphysical “force”, religion, that considers history as the plan of providence; in Christian the-

ology divine providence has the role of leading men to eternal salvation by taking them through various trials and sufferings rendering them mature for contemplation and the submission to God's will. The world is considered to be a vale of tears and the godly behavior of the people in the vale of tears is seen as a precursor to the peace of mind. History's explanation of the divine plan of salvation means a transcending of human history, which makes its rational explanation superfluous.

All of these explanations be they historical-philosophical or theological have in common that all other aspects are subordinated to an individual aspect; history is thereby given a flag that may be national, red, colorful or religious, under which humanity is supposed to march. Science, however, which raises the methodological doubt to its supreme rule cannot submit to such a call to the flag.

Our view is that, where there is something that follows a regularity or law, it is if at all applicable to certain sections – a rule that applies to the natural sciences, as well. The so-called “lessons of history” have therefore only limited validity. We want to learn from past mistakes, for example, in politics or in economy and therefore seek to avoid certain behaviors that have led to failures. There is nothing wrong in that. We may envisage such legislative, organizational, economic, social, political measures, which we may take because of our insight into past mistakes, in order to avoid the latter. A sophisticated society is capable of such decisions that intentionally serve to fight possible human errors and aberrations. It is certainly possible to design historical model cases and submit them to political authorities with the purpose of a recommendation or an advice (a process of planning on the basis of acquired experience, which has already become a rule in most highly developed countries). The social and political sciences are by no means incapable of practical application of their insights on politics in the broadest sense.

However, greatest caution is required if historical model cases in the sense of generally binding designs for the future of humanity are recommended for application – for example, the proletarian world revolution, or the establishment of a world state. Since such model cases usually do not arise from a critical understanding of the matter, but from the human need for myths; political activism unconsciously aims at the realization of myths – and that is something quite different from the pragmatic application of scientifically acquired and therefore reasonable doctrines, applicable to areas of politics, economy and legislation. Here, too, the extraordinary wealth of variants that historical reality offers the people must not be neglected. Disruptive elements can occur which make the application of a model illusory.

In such experiments we approach mechanics of history, and for example Machiavelli's “Principe” is to be understood as political mechanics. It developed in the century that enthusiastically directed its joy of discoveries towards mechanics – the mechanics of celestial bodies as well as the mechanics of the machine; Machiavelli's political advice is true to the (limited) extent in which politics obey mechanical laws. However, things get more complicated when one has to do with the dynamics of history and politics. *Lord Acton* called it a law that power endeavours to expand infinitely and overcome all obstacles, until it is stopped by a stronger power. Such an insight could thrive in a time that had turned to the study of dynamics and its rules, and Lord Acton has certainly formulated a law, or at least a rule of political dynamics.

Above all, we must consider that history cannot be predicted in its concrete shape. The future is indeed preformed, the forces of the past and present are at work, you can identify certain lines of development, the future already exists potentially; yet the future remains mysteriously open. Probability calculations may be performed; but we know which huge numbers must be provided to give the probability calculus a chance to come true. Meanwhile, historical reality goes through its seemingly unlimited variants. *In history, as in nature, a final goal cannot be foreseen. For even purposes are recognizable and achievable only in sub-spheres, in particular political, geographical and temporal limits.* Man would indeed like to know the ultimate purpose of human history. But will he ever be able to know it? The calculations of some philosophers of history work out too easily. Man's fate is to live with problems whose final solution he does not know. There always remains an earthly rest, embarrassing to bear.

Meanwhile, certain typical processes and constant behaviors are without doubt detectable in all areas in which human collectivities appear as acting or suffering, consolidating or breaking up. However, since these processes are irreversible and cannot be reproduced experimentally, they must be classified on the basis of a comparatively massive body of material. Historical casuistry could be a basis for such a work for which, as in medicine and in jurisprudence, similar cases would have to be collected and compared. Such historical casuistry that could be developed in an organized teamwork elaborated in a methodically thought out question scheme, could be the basis for historical classification. Unfortunately, our science has barely ventured into this direction.

For history is mainly an immense accumulation of cases. The classification of these cases according to contexts of types is difficult to achieve. After all, their sys-

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Making the insights of depth-psychology accessible to everybody

"Love of mankind is the essence of morals, understanding people is the essence of wisdom."

Confucius

Friedrich Liebling (1893–1982) was a psychologist from the Vienna school of depth-psychology. Under the name of "Psychological Teaching and Counseling Centre" he had started his own psychological practice and depth-psychological school in Zürich, which he personally headed until his death. From a theoretical point of view Liebling built on the foundations of Alfred Adler's Individual Psychology, Neo-Psychoanalysis and Developmental Psychology. He did not elaborate a closed theoretical system, but rather traced the depth-psychological research of his time and included it into his work.

Friedrich Liebling extended the methodological scope of depth-psychological practice by adding the opportunity of therapeutic group sessions to the classic one-on-one session, at the same time he started

teaching psychological knowledge in public courses and seminars. He created a real school for life problems, which offered the opportunity to get deeper insight into the nature of man and psychological constellations to everyone interested in these matters. Friedrich Liebling's aim was to make psychological knowledge accessible and available to a wider range of people beyond the circles of professionals.

So any visitor of the Psychological Teaching and Counseling Centre would get the chance to absolve therapeutic one-on-one sessions, and according to their interests or individual life problems, to take part in guided group analysis sessions, or to attend classes of general psychological training. It soon became apparent that this offer corresponded to a real need of many people who very much appreciated the opportunity of psychological training that helped them to apply this knowledge with regard to their life circumstances: that way every individual may comprehend and verify psychological theory with their own concrete example.

The connection of psychological counseling and training – while everybody could choose any time when and how often he or she made use of these offers – is in accordance with individual psychology's view of man: human beings live within social relationships and frameworks, are gifted with reason and are therefore capable of defining values; he or she has the capacity to develop ethical standards according to which people distinguish between beneficial and harmful, sane and insane, positive and negative values and tendencies, both for their own personal lives and for conviviality with others. In principle man is therefore capable of using all kinds of information and knowledge about his or her own self and his or her fellow human beings and integrate them into his own life in a sensible way. •

Quelle: *Gestatten ... VPM*. Editor: Verein zur Förderung der Psychologischen Menschenkenntnis Zürich, Zurich 1993, pp. 25.

On Alfred Adlers significance

by Friedrich Liebling

Alfred Adler's theory has become a cornerstone of depth-psychology and has a tremendous impact on contemporary psychological research that cannot be neglected; nevertheless Individual Psychology has never found the appreciation which it deserves and might claim for its groundbreaking achievements. There are probably several reasons for this unfortunate situation, the untimely death of Alfred Adler being one that should be mentioned, which dealt the just developing worldwide acknowledgement of Individual Psychology a severe blow.

Regrettable as one may find it that *Individual Psychology* is often denied recognition according to its significance, one can take comfort in the fact that the main insights of Adler's have long found their way not only to the inner circles of researchers but also to the public, although sometimes in a secretive manner. When tracing the development of depth-psychology today, we have to conclude that time has proven Adler to be right in many aspects.

As early as 1912 Adler distanced himself from Psychoanalysis by rejecting its viewpoints on infantile sexuality, the Oed-

ipus complex, and the causal mechanisms in the human soul among others. He regarded man to be free in essence, instead of merely being programmed by instincts, but characterized mainly by the cultural tasks he or she had inevitably to face during lifetime. Adler indicated his turn from instinct psychology towards a research of human personality by the term "Individual Psychology", which entails the dogma that every single human being should be regarded and valued as unique and original. Man is not subject to direct causality exerted by instincts or environment, according to Adler the character is not caused by *genetics* but is an original creation of the child, influenced by its (manner of) dealing with life circumstances in early childhood, especially by education, which is essential for character formation. In childhood a sense of community ("Gemeinschaftsgefühl") has to be developed in order to succeed in any act of socialization or cultural endeavour later in life. •

Source: *Der Psychologe. Monatsschrift für Psychologie und Lebensberatung*. Ed. Dr G.H. Graber, Berne 1957

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tematic review and comparison for the purpose of classification would finally allow to state the typical, the constant, the repetitive in history with a greater certainty than before. As in all sciences dealing with man, these cases are initially unique; only by a methodically secured classification would they become typical, and only at that stage an abstraction is possible. The science of history and historiography might have remained in a condition too long, a condition that has, however, got completely lost in theoretical physics and about which Markus Fierz says it had "that unique and unrepeatable magic of real life". The magic admitted: but a certain complacency with which the historians delighted in its intoxications, has ensured that history as a science has made slower progress than other disciplines. •

Source: "Das Gesetz in der Geschichte". Lecture at the Student Association at both universities of Zurich, Cycle: "Das Gesetz in verschiedenen Wissenschaften" (Law in various sciences), on 26 January 1962

From: *Kultur und Wirtschaft*, Festschrift for the 70th birthday of Professor Dr Eugen Böhrer, Polygraphischer Verlag Zurich 1963 pp. 67–78.

Taken from: J. R. von Salis. *Geschichte und Politik*. Zurich 1971, pp. 61–73.

¹ Markus Fierz. "Über das Wesen der Theoretischen Physik", in: *Studia philosophica*, vol. 16, Basle 1956, pp. 130.

(Translation *Current Concerns*)

"Realizing human existence and and compassionate humaneness – in a sensible way"

by Dr phil Annemarie Buchholz-Kaiser

"Especially in group processes with young people, the attitude of equality – sine qua non for the success of all therapeutic groups – is put to the test. In our experience youths (high school students as well as apprentices) may be very interested and enthusiastic about thoughts of Individual Psychology. At this very age many have to tackle feelings of senselessness and discouragement: they view themselves growing up into a world where they are threatened by war, where holding on to humane values and ideals is difficult and there is hardly a group offering true and sustainable solutions to all the problems. In this situation Adler's concepts equip them with tools to help them realize their human existence as well as humaneness in a sensible way. In this regard we see the youths' great willingness to learn about Individual Psy-

chology. It may be difficult for them to let personal elements come to the surface, since the fear of massive inferiority is even more pronounced at this age as compared to adults. But especially for that reason therapeutic groups analysis may be very encouraging for youths. The experience, that others struggle with the same problems and faults reduces one's touchiness and enhances the hope to find a solution together. When working with youths the psychologist has to be emotionally very active and encouraging, but refrain from judgements and act cautiously and decently in the group process. There must be no trace of arrogance in him or her. Most important, the problems of the youths shouldn't be acknowledged from the standpoint of somebody who is "luckily well beyond that stage", and the teaching

mode should always be avoided, the absence of which is not only a technique but must be an attitude which has to be lived from the bottom of one's personality. Psychologists who switch to the teacher's mode, demanding something from the youths only able to face them as "adults" dealing with "adolescents", are not fit for youth group processes; neither are psychologists who chum up with the youths out of their own insecurity, while pretending to be at the same level with them. They as well will shipwreck."

From: Buchholz-Kaiser, Annemarie. "Individualpsychologische Bildungsarbeit. Aspekte der analytischen Bearbeitung von Persönlichkeitsproblemen in Gruppen." Lecture hold on 16th Conference of the International Association of Individual Psychology from 7 to 10 July 1985 in Montreal

Depth-psychological knowledge of human nature

by Friedrich Liebling

Depth-psychological knowledge of the human nature grown out of psychotherapeutic practice is principally built on the axiom that understanding another person's soul is always based on intuition. All mechanistic or statistic tools such as tests jeopardize the thoroughness of the evaluation, which may get stuck in superficiality – schematized psychoanalysis may seduce the evaluator to become victim of the assumption that he or she could avoid getting involved personally in this process and still be able to read the soul of the fellow human like technical data from a list or table. Contrary to that approach, "Menschenkenntnis" in the sense of depth-psychology is viewed as a form of understanding that is part of humane nature and is the actual foundation of friendship, love, cooperation, communication etc. Psychological research offers a scientific base to this art of intuition, which may be optimized by experience of life, practice and general benevolence towards people. Apart from somebody's behaviour in terms of facial expression, gestures, voice etc. a significant focus is the so-called Lebensverhalten (life style), which is the gener-

al manner of somebody relating to him – or herself (self-assessment) and to other people (ability to establish contact). This may easily be deduced from the psychologically interpreted curriculum vitae – one may inquire into the "Gangart" (pace) of somebody's life and how he or she has built life within the context of social environment, where and when did he or she failed regarding what problems. The axiom of the unity of the personality is the theoretical basis for this research, superficial puzzles and paradoxies often turn out to be merely partial aspects of some deeper, unified (and unconscious) life-plan, which lies at the basis of how the personal life was shaped. There is always an ethical factor in the depth-psychological understanding of people, since one can understand people only insofar as one loves them, and love improves with understanding. •

Source: Extract from: Friedrich Liebling. Tiefenpsychologische Menschenkenntnis. In: *Menschenkenntnis. Die Anwendung der Tiefenpsychologie auf die Probleme des Alltagslebens*. Schriftenreihe der Zeitschrift Psychologische Menschenkenntnis, vol. I. Zurich 1965

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The cooperative principle as the basis of Swiss political culture

by Dr phil Rene Roca, Direct Democracy Research Institute

The cooperatives in their various forms provide an essential foundation for the Swiss federal state. As economic self-help organizations cooperatives are not only a form of legal organization but an actual form of society. A cooperative is always rooted in the region and is embedded in the federalist-subsidary political system of Switzerland. Cooperative members democratically decide on every question, everyone has one vote. The purpose of a cooperative is that all the members of such an association have the optimal benefit of their common cause. Utilization may vary but the purpose must always serve the Bonum Commune, the common good rooted in Natural Law.

The historian Adolf Gasser highlighted the importance of the economic co-operative principle in a very clear and plausible way. According to his findings, the history of Europe was characterized and shaped by the strong contrast of two different ethical principles, namely *domination* and *cooperative*. In this manifestation, Gasser states, two worlds were facing each other that were subject to very different laws of development: the world in which the political system was established from above and the other world in which the structures developed from the bottom up, or in other words: the world of communal unfreedom and the world of communal freedom. In his main work "*Gemeindefreiheit als Rettung Europas*" (Communal freedom as a means of saving Europe, 1947) he explains:

"The contrast between domination and cooperative might be the most important antithesis known in social history. This contrast of authoritarian state – state of society is simply about very fundamental issues: namely about the elementary foundations of human social life."

Gasser explains that it is the cooperative organizing principle which leads to communal ethics of the community:

"Whereas in an authoritarian-bureaucratic state, politics and morality always base on different levels, they are inseparable in a social-communal state. Accordingly, it is the cooperative organizing principle, as it is the foundation of the bottom up community, which can be called 'communal community ethics'."

In Switzerland this cooperative principle has not only been applied since 1848, but

even before it had been an integral part of the federal ethos for centuries. This can be shown by a look at history.

Most of the cooperatives developed from the medieval cadastral constitution or in other words, they emerged from the "medieval common Mark". These early roots of the cooperative system are essential for the understanding of the Swiss political system. The historian Professor Dr Wolfgang von Wartburg writes in his "*Geschichte der Schweiz*" published 1951:

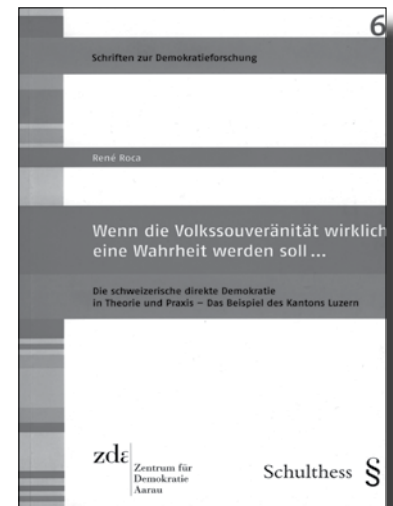
"These small, natural, self-governing communities have been fertile ground and seminary of Swiss freedom and democracy and they still are today. The most extensive and most viable Mark cooperatives could, however, be found in the mountains, where the joint Alp and cattle farming encompassed entire valleys."

In Switzerland, the *Allmend*, i.e. the common grounds or commons, were central to the spreading and development of the cooperatives. These areas were used for pasture, as forest and desert ground and they were open to everyone. To establish their commons, the inhabitants of a village association – of one or more villages, hamlets or groups of farms – designated a specific area for collective economic use. A peasant family's work was thus divided into three parts: Besides the agricultural land and the residential area with gardens and homesteads the commons represented a third zone, which was jointly worked. Since the early Middle Ages the European nobility had sought to restructure the common lands constitution or at least influence it. In many places, including the territory of modern Switzerland, the cooperative principle could, however, be maintained. Due to the diversity of local conditions and human relations a variety of forms of cooperatives have developed over time.

The commons formed an important foundation of social interaction; their rules provided order and security for the geographical area we now call Switzerland. Special types of cooperatives that serve specific purposes developed in addition to the commons which could be found in all agricultural villages until the 18th century.

The cooperatives were of major political significance for the later development of the Confederation. They developed a community-building spirit, without which a nation forged by the will of the people like Switzerland could never have

emerged. Therefore, during the late Middle Ages and in Early Modern Age the rural or valley cooperatives took over other tasks of common work besides their traditional ones. Such were the maintenance of roads and bridges or hydraulic engineering, water supply, the building of churches or even the duty to care for the poor. Thus, the rural and valley coopera-



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tives developed slowly into rural and valley communities, the foundation of the future federal state.

Wolfgang von Wartburg writes about this process:

"The Swiss ideal of freedom has emerged from this human reality, not from an abstract idea [...]. Thus, the formation of the Swiss government differs from all other state formations in Europe. It is not based on the desire for political unity, but rather on the desire to preserve the original character and freedom of the members, thereby helping to maintain their diversity. Its unity is not created by a superior power or by uniformity but by free cooperation in joint tasks."

The comrades became citizens of the village and the former village cooperatives developed into public village communes. By the time this led to the development of the so-called *Bürgergemeinde* (citizens' communes) that are still in existence in several cantons.

The Helvetic Republic resulted in the separation of residents' communes and citizens' communes. The division of the

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commons was intensified then. Some commons were on lease or in private ownership, others were owned by residents' communes, or corporations formed under private law. The corporations and citizens' communes in Switzerland are still an important traditional good and establish human connections to a commune's history and culture.

Without the tradition of the commons and the described "cooperative spirit" in Switzerland the foundation of the Confederation in 1848 would never have taken place. This Swiss "cooperative spirit" always roots in the small unit, i.e. in the small neat unit of the commune, whose origin goes back to the cooperative principle. Only in such a unit a vibrant co-operative autonomy can develop. This historical dimension of Swiss communes is always ignored in the current merger discussions or it is dismissed as *soft factor* in an ahistorical manner.

Based on the Swiss tradition of the commons and the cooperative, a large cooperative movement formed itself in the course of the 19th century, especially with the increasing industrialization. This

movement – in Switzerland and in Europe – infiltrated into new industrial areas but not without preserving the basic cooperative principles. Thus, apart from agricultural cooperatives other type such as production-, consume-, housing- as well as credit- and saving cooperatives came into being.

The cooperative as a legal form was established in 1881 in the Swiss code of obligations and was becoming increasingly popular. Thus the number of cooperatives massively increased in Switzerland around the turn of the century (in 1883: 373; in 1890: 1,551; in 1910: 7,113). Above all, the most important reasons were the recurrent crises of the capitalist economy. With the big crisis of the 1930s the founding of cooperatives strongly rose again, until they reached a culmination point in 1957 with more than 12,000 cooperatives.

Barely half of the cooperatives were of agricultural nature; in addition, new ones came from tertiary sectors, as for example the electricity industry. After the Second World War building and housing cooperatives were founded and promoted particularly often.

The Nobel Prize in Economy laureate Professor Dr *Elinor Ostrom* studied the basic "constitution of the commons"

in a comprehensive, world-wide study. Based on historical examples from different continents, she revealed the importance of the cooperative principle for the present. Based on the commons her study is a reminder of how people organize in view of scarce natural resources, in order to jointly solve complex problems. In her comprehensive studies Elinor Ostrom concludes that cooperation of those directly affected is better than state control or privatization if they want good management of their local commons and their resources. So she impressively appreciates the cooperative principle.

In Switzerland this principle still enjoys a very high level of trust. Today in Switzerland there still are more than 12,000 cooperatives. This number must yet be increased and the cooperative principle as a comprehensive and sensible economic model must be appreciated appropriately. The cooperative approach must be discussed again broadly and be taught in schools and universities. Elinor Ostrom was able to monitor these principles on the basis of examples world-wide. Then it must be possible to tackle the present global economic crisis with such proposals for solution justified by natural law. •



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Community building as an educational task

Reflections on the Kindergarten's fundamental task for the development and learning of the schoolchild, in the past, today and in the future

by Sibylle Jagmetti

In my time, the training as a Kindergarten teacher in the Kindergarten teachers' seminar was very comprehensive and took place at a high level, educational as well as methodological and didactic. The requirements then and now for the Kindergarten teacher are manifold and very practical, tailored to the needs of Kindergarten children. Thus, the Kindergarten teacher works with mixed-age groups of children, and both socialization as well as individual support have always been top priorities. The heterogeneity in Kindergartens with two or three age groups is useful in every respect. A quiet, manageable community within reasonable limits is a prerequisite to help every child, who for the first time leaves the family and spends the day in a larger community, to acquire a secure emotional basis for this new situation in life. Strengthening the children in their social behavior, supporting them in their learning processes from and with each other, understanding each child in his or her personality, taking their level of development into account and supporting them accordingly, encouraging, challenging and promoting them to ensure that all children have the same opportunities – this is a fundamental, important and rewarding task and has always been the concern of every Kindergarten teacher.

Individualization, however, as it is practiced today in Kindergartens and other types of schools and in which conjoint learning and promotion is not considered sufficiently, fosters an unsound rivalry and a conscious I-feel-superior-to-the-others attitude, I-only-think-of-my-own-advantage attitude and the behavior of a lone-fighter. The knowledge imparted by Kindergarten teaching in past years provided basic experiences and knowledge in the various spheres of perception and activity and were the best prerequisites for all children to learn reading, writing, arithmetic, etc. in the first year at school. Regardless of whether the children were already interested in these cultural techniques in Kindergarten, they are generally happy to enter school together with their comrades; they are proud now to be "true" pupils. This step is no breach at all, as the proponents of a gentle, flowing transition from Kindergarten to school, called elementary stage, want to make us believe, but a new and adequate challenge for each child. A challenge that life will bring along over again and again. Our task is not to eliminate demands and problems in the children's way, but to make the children

strong and able to tackle the tasks courageously and thus strengthen their self-esteem so that they become able to overcome such cliffs, such requirements.

The conception of man

My work and job as a Kindergarten teacher, which I have been exercising for 41 years successfully throughout my whole professional life in the same place and to the satisfaction of all children, parents and authorities, has filled me with joy and satisfaction until retirement. This does not mean that there were no problems. In this profession problems are part of the daily routine and I often faced difficult situations. My fundamental conviction – the view of man as a person – was the reason why I could cope with these challenges. By addressing individual psychological and pedagogical issues during my training in the Kindergarten teachers' seminar and in courses at the *Psychologische Lehr- und Beratungsstelle* of Friedrich Liebling and later on at the *Verein zur Förderung der Psychologischen Menschenkenntnis* under the professional direction of Dr Annemarie Buchholz-Kaiser, by in-depth reading of literature (for example by *Alfons Simon*, *F. Ferrer*, *Alfred Adler*) and by verifying their theories in practice, I acquired the certain belief that man is a social being in his heart. By nature, the child wants to cooperate, to join in with the others. For its development it relies on the fellow people in all spheres and can only learn in the relationship with others or owing to this relationship. This is no contradiction to independence, quite the contrary. Only owing to this certainty within the relationship the child may become independent. Below, I am going to explain, how this must be understood, and what my view is.

From my Kindergarten practice: The first day of Kindergarten

My work with the new children begins on the very first day of Kindergarten, when they are introduced into learning and doing things together. The day before I have already prepared some things with the older ones, who are starting their second year at Kindergarten and I explained to them that I was very happy about them and their help; they already knew the proceedings in Kindergarten, they had already learned a lot.

On the first day the newcomers are accompanied by parents, and I welcome them individually in the wardrobe. Here

they can choose a place where they hang their jackets, put down their shoes, put on their slippers and deposit their bags with sandwiches. The first day starts quite normal, so that the children know from the beginning how things run. Everything is shown to them. Of course this does not mean that everything has to work out from the first moment, but it is important that children get a clear orientation. It is the beginning of learning and practicing. The "second graders" are waiting for the newcomers in the parlor (circle of chairs), where they play a simple game together until everyone has arrived and is sitting on a chair and the parents have taken a seat behind the circle of chairs. Then I shortly welcome the parents and the older children express that they and their teacher are looking forward to making new friends and getting to know them all. The second graders and I sing a song that the new ones possibly know, and we invite those who would like to sing along. I express my delight about the pretty tone. I wonder if one of the newcomers already knows a song and would like to sing. Most of the time there are some children who like to do this. I then comment on it as follows: If the child is happy or proud that he or she can already sing a song alone, I am impressed and comment on it. If the child has apparently sung incorrectly, or hasn't memorized the text correctly or is confused or if one or more of the other children laughed, I take the first opportunity to point out that one of our rules in Kindergarten is that we do not laugh about anyone. This is quite important! "When you enter Kindergarten, you know and can do quite a bit; but there are many things you do not know or you have not been able to do so far. That is why you come here: to learn very much. Therefore, you must know that it does not matter if you can't do a thing or cannot do it well or if you make mistakes or do something wrong. Only then can you begin to try something, to do it again and again, thus practice it until you can do it a little better each time, as the singing of a song. However, if a child is ridiculed because his singing was not so good, it gets scared and stops practicing and may not like to continue learning."

Then we share a motion game or a simple music game in which every child can participate. In most cases, some children prefer not to join in, but it is the first day in

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a new, unfamiliar environment and many observant eyes are all around. So it is not easy for some of them to expose themselves. I briefly deal with this, too, and reassure children and parents that it does not matter, that we have plenty of time to get to know all these new things and join in. Some are faster in trying new things out, others prefer to watch and learn from copying. And when they feel safer they will soon join in. Leave them their time!

Next, we would also like to know our names, which of course will also require some time, but we start learning them the very first day. I always combine that with a motion game: I call a name and I ask this child either to hop on one leg in circles or jump from the chair to the floor. Thus, every child has been addressed personally, feels meant and belonging to the community. Here, too, I have the opportunity to briefly address the issues of making mistakes, not laughing about others, learning and practicing and to provide some basic understanding within a situation experienced by all of them. It is obvious that with such an exercise the second graders are obviously cleverer, which is the result of one year of exercise. So, those who have not been able to do it until now can achieve this condition by practicing a lot.

Then I have a short simple conversation with the children about what they are expecting, what they like and what they look forward to. First, I tell them that every child who would like to tell us something should raise his or her hand. It is important that we listen to each child that tells us something. For, if all of them call out and talk at the same time, we cannot understand anything. Of course, this does not yet work smoothly, but it is important to set this guideline from the beginning. In between, we do a simple ball or movement game. I do accept all the various wishes and ideas. The older ones tell in turn what we have been doing here in Kindergarten. I tell everyone that the 'majors' have already learned a lot in the first year that the newcomers can copy from them and the 'majors' also would like to assist. I express that I am happy now to play, work and learn with them all together. In order to do this all together, it is important that each child never hits or pesters anyone else. If there is something the child would like or if it is annoyed because another child takes something away from him, they should always try to discuss with each other. If it does not work, the child should approach me. I will help to solve the conflicts teaching them how to talk to each

other in Kindergarten. This is the only way to be friends and have a good life together.

I have not described the first day of Kindergarten in terms of didactic methods, as a Kindergarten teacher (at least so far) can do this very well him- or herself. I tried to be simple, however, and to describe in detail what is necessary from the beginning, based on my experience. It is crucial, how I enter the relationship with the children, which attitude I have and how I approach the child, the parents, the people in general. I have to be aware that I, the Kindergarten teacher, play a decisive role. In all respects, I have absolutely no prejudices! This is the only way I can win over the children's as well as the parents' trust and respect.

I would like to mention an additional crucial point: On the very first day of Kindergarten, I tell the parents that I will soon invite them and thereby also get to know them and their children better. They also should contact me if a problem should arise. So that, in a good conversation, we can clarify things and avoid misunderstandings. I write a little letter by hand to each individual set of parents, in which I invite both (if the parent is not alone) to an "icebreaker" session. I stress that I would be happy if fathers could come, too. I made the experience that if their working situation allowed it, the fathers involved felt greatly appreciated and were very happy to come, even most of the fathers with a immigrant background. In this conversation, I hold it to be very important that the foundation for

cooperation is being laid. To get started, I first of all describe my positive impressions of their child. If the parents express any concern or I have already noticed some inappropriate behavior in the child, I emphasize that their child is now new to Kindergarten and that there is much to learn, but that we now have two years to learn together. As I have already mentioned, here is the opportunity of getting to know and understanding the parents and their child without any bias or prejudice. Without any exception, the parents experience this as my taking an interest in themselves, in their family and their origin. They feel accepted, and thus from the very beginning an atmosphere of trust develops, the foundation of a constructive cooperation. What has been obvious and tangible on the first day of Kindergarten, when the parents are there, namely what my main concerns in Kindergarten are, I mention in passing during the conversation, when parents tell about their children or when I tell about the daily routine in Kindergarten. The parents take this positive experience home, and so I observe that the children, when they come to Kindergarten the next day, are greatly motivated by the support of the parents and are prepared for learning. However, even if not all the difficulties and problems are thereby resolved from the very beginning, the foundation is laid on which this demanding work that is not always easy, can succeed. And this allows joyful learning and growing together to become a real community. •

Annemarie Kaiser

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