

The Dormant Potential of a Nation

Germany -
a Psychopolitical Case History



Margret Rueffler, Ph.D.

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INTRODUCTION

The book you are about to read is a combination of experiential processes and historic research, resulting in a new psychological perspective. This perspective allows to view individuals embedded in the context of a nation and a new understanding for the processes of the interaction between individual and nation.

Its aim is not to present a detailed historic research, rather to relive major events during the long history of Germany and perceive these events from a psychological perspective. This allows to see the impact of major events and traumata on the human's psyche and the resulting belief systems impacting the individual and the collective. The focus is the huge potential each nation can access, to become conscious how this potential is distorted into wars, that is, used in a destructive fashion. This in turn allows to focus on a possible constructive use of a national potential, guiding it into cooperation and alignment with lived values. Thus a different quality of life for each citizen can unfold.

At the beginning of this book stands a personal journey, describing the intense processes the author experienced, discovering her own German psychological heritage while working as a psychotherapist in Manhattan, New York, with multi-ethnic- and Jewish clients. These experiences led to discover her national German heritage which catalyzed the search for the own personal healing process. This personal search led to develop eventually "The Psychology of Nations", a new concept and a concrete applicable approach using the unlimited potential of a nation working with collective post trauma and the long term prevention of collective violence.

This followed by the "Psychopolitical Case History" of Germany. Important aspects in the life of the German nation (1815-1992) are looked at from a psychopolitical perspective, in its wider setting, Europe in the 19th century, highlighting major mass events and traumata. The psychopolitical commentaries are focused on the emergence of the national collective potential and its use and application in constructive and destructive fashion. A fascinating psychopolitical drama unfolds. The nation is shown with its incredible potential and how this potential so often is translated and directed in self destructive ways.

A short overview of the life of the German nation from 500 to 2000 and a commentary of its repetitive national cycles follows. The repetition of collective behavioral patterns is clearly recognizable. Its national cycles and rhythms express in a time frame extended over several hundred years.

The next chapter "National Psychodynamic Structures" allows a new perspective to view organizational groups and parties, their interactions and interrelation within the national psyche.

This is supported by a diagram representing the major national psychodynamic structures in Germany of 1992, its major actors at that time, vying for attention, represent the national values.

The group of Neo Nazis, one of the national psychodynamic structures on the scene at that time and of central importance, is singled out and its dynamics and roots are examined closely.

The chapter "Acknowledging Guilt" looks at the paralyzing aspect and mechanisms of individual and national inheritance of guilt. To recognize and become aware of these allows to take true responsibility. The acceptance of these guilt feelings, followed by a profound change of values leads to a new responsible inner attitude.

A general description of "The Psychology of Nation" follows, containing its concepts, methods and major areas of application. Process- and experientially oriented, these areas involve research, work on location in pre- and post crisis areas as well as ways to study and thus become acquainted with "The Psychology of Nations".

"Embedded in a Collective" introduces the reader to the dynamic energetic field, in which each individual is held. At the same time, the individual is empowered being actively engaged through its own beliefs, thoughts and feelings, co-creating the collective psyche. The principles of this interaction are described.

The next chapter "Activating the Potential" acquaints the reader how individuals through an experiential approach perceive their national collective heritage and catalyze the inherent healing potential in each. It contains a transcript of a group of Germans acknowledging and

working with their national heritage. The processes and their perspective of perceiving the nation are described, which allow the qualities of the heart to unfold and be channeled into healing the collective heritage.

The last chapter, "Can Collective Violence be prevented", addresses the present day situation with its senseless eruptions of violence dictated by terrorists and wars. The fear of violence is skillfully amplified to be able to manipulate the feelings and thus the reactions of humanity. Who is the puppeteer pulling the strings of national dramas, and determines the consequent distortion of the individual and national potential?

The in-depth perspective complements and expands on different chapters. "Consciousness Manipulation", for example, shows the methods and means, systematically applied during the time of the third Reich to manipulate a nation. These methods are in use today throughout authoritarian groups and nations.

"Individual Empowerment" describes the experiences of people working through experiential means with their psychological cultural inheritance and acceptance thereof. It includes a diagram to facilitate comprehension of the complex layered structure of the human psyche.

"Honoring our Forebears" contains the actual experiences of individuals working with the psychological heritage of their ancestral line.

In order to encompass the width and depth of the new perspective of the Psychology of a nation, new expressions and words sounds were needed and seemed appropriate. The glossary at the end of the book provides explanations.

A PERSONAL JOURNEY

The study of a national psyche and the development of "The Psychology of Nations" grew out of my personal path to reconcile and heal my own relationship with my psychological heritage as a German.

It is out of this probing I have come to believe in a powerful healing potential, which can be activated. If I am willing to explore and face uncomfortable aspects of myself and my nations past, healing can take place, eventually leading to a healthier and thus to a more integrated personality embedded in humanity as a whole.

To this end I would like to contribute some insights and perspectives I came to understand through my personal processes as a psychotherapist, transpersonal psychologist and acupuncturist in private practice in New York City at the end of the seventies.

Working in Manhattan, New York city, with its multi-cultural population, provided me with a clientele of different cultures and different religions and allowed me to gain deep insights into various psyches of different nationalities. My clients came from a variety of backgrounds. Among them children of Holocaust survivors, often of Polish, German and Russian descent.

One particular experience allowed to get in touch with, and stimulated me to research my own up to then, unconscious national psychological heritage.

My client, Alan, was twenty five. His father was German and a concentration camp survivor, his mother an American Jew. He was a very interesting young man, a pleasure to work with, very gifted in many ways. Alan was an actor, living in a well functioning relationship and had lots of friends. He had changed his family name not wanting to be identified as a Jew. He felt burdened by the Jewish history. As he put it: "I can't stand it anymore, all these people with their history of suffering."

I remember sitting opposite him in a therapeutic session. At that particular moment, we were exploring his major issue, being of Jewish origin and culture and unable to accept his heritage. I remember reflecting on having established a good therapeutic relationship. Using a visualization technique, he saw the Star of David in his mind. I asked him what the Star of David meant to him. He gave me a wonderful, moving explanation about the beauty of the Star of David and the profound meaning it held for him. He wanted to take it deep into his heart where it belonged. These words all of a sudden triggered a very powerful reaction in my body.

I was listening to my client and simultaneously watching myself. What followed was amazing. Heat waves flooded my body, every cell screaming, "*No, no, you can't!*" I was utterly taken by surprise at this intense reaction and reminded myself to take a deep breath, and observe my reactions. Something within shouted, "*Don't let him take the star in his heart. You cannot do this.*" My head said: "*Well, that's strange, of course he can, he wants to take it into his heart, that's what he needs to do.*" I mustered all my courage and said, "*Why don't you take it into your heart?*" Doing this, he experienced a deep acceptance of the values embedded in his cultural background.

Within me raged a storm of conflicting feelings and thoughts. Through partially fleeting images and words I understood: Taking the symbol into his heart meant condemnation to death. From where did these powerful emotions and thoughts originate? What was happening? In a flash I realized, for Alan it was the Star of David, in my mind I called it the "*Jewish Star*". Jewish Citizens in Germany, where I was born at the end of the war, were forced to wear their cherished symbol attached to their clothes *on the heart area*. It meant certain condemnation to death. I had no knowledge of this fact prior to this experience. And yet, something within had knowledge of these prenatal events. I sat in front of my client, a son of a Holocaust survivor, crying. I shared with him my personal experience, leading to a deep healing.

This first experience triggered a sequence of events. A time of intense introspection followed. In my own psychotherapeutic training, involving many hours of personal psychotherapy, I had touched upon and recognized very early events as far back as in my mother's womb. To hold knowledge of events taking place before my birth, even my conception was overwhelming. This young man, Alan, brought up a such powerful reaction which didn't seem to make any sense. Born at the end of the world war two, how could I possibly know this overpowering panic and guilt related to wearing a "*Jewish star*" on the heart? Obviously,

it was there, causing such tremendous repercussions in my system. My mind knew I'm not guilty, it is impossible. My being, body, emotions, however, were still resonating from the inner upheaval. I began a quest. What is my national heritage? How can I understand? How can I heal my national heritage?

I recalled vividly an incident at the end of the sixties when I first came to the United States. It was my first night in New York City, in an apartment on Fifth Avenue. I heard sirens in the middle of the night. In great panic and fear, jumping out of bed, I thought, "*The airplanes are coming, dropping bombs, run to the shelter.*" I then realized, I was in New York City and these were the sirens of the New York police cars. They were similar to the war sirens in Germany. Thus bringing to awareness unconscious memories experienced in my mother's womb. I consciously do not remember. Yet there it was the fear of the falling bombs, a vague memory triggered by a siren sound.

Looking in retrospect, all these events weave together and eventually the larger patterns emerges.

The strong guilt I felt during the session with Alan, seemed to be stored in each cell. I applied a visualization technique I used with AIDS and cancer patients. Permission is given to each cell and its core the DNA to be healthy.

I visualized, dialogued and familiarized myself with a single cell. Indeed, it believed to be guilty, carrying the guilt of the Holocaust. I talked to it and explained, "*You were not born when all this occurred*". My cell however still felt guilty. Repeating many times "*You are not guilty*", was not very effective.

Not guilty implies the word guilt. I changed the words to "*I am innocent, I'm innocent!*" and repeated innumerable times. The cellular system did not believe me. My mind knew I was innocent, yet my body system did not believe it. If only a single cell could accept the innocence it could catalyze all others. The inner conflict was strong. Talking gently to the core of one cell, it took a long time, to allow this new perspective to enter. The program of guilt seemed all powerful.

I became aware, being born into the collective of the German nation was sufficient to inherit the cellular program. Being born as a German, seems to imprint cells with its specific program.

Eventually a cell surrendered to the continuous suggestion, the membrane broke. I perceived a shadow releasing in slow motion from the core, leaving the cell which began to shine brightly. Shortly the light expanded embracing the cell. The cell passed the message on to other cells in the body system. In a moment other cells seemed to explode like soap bubbles releasing shadows. A chain reaction took place throughout my body, each cell informing the other of this new event. I could see and feel shadows leaving, and cells beginning to shine. Experiencing profound gratitude, I was amazed and touched by each cell's self healing power.

This experience led to intense reflections and insights on guilt (**see page**), how the West views guilt and innocence when compared with Eastern approaches. In Buddhism, for example, one is born with the inherent potential of innocence. Being born Christian seems to imply the inheritance of guilt. The "sins" of my forefathers and fathers seem inherited. Coming into this world, into a nation, into a family, into a religion determines my program and therewith my psychological heritage. How can I grow into a psychologically and emotionally healthy person in such a predetermined environment? Thus I began to explore my own inheritance, born into the German nation and in a Christian setting, both systems steeped in guilt and suffering.

During the night of my cellular release I dreamt the following. I saw a huge mother seated in a large room, her legs open, giving birth. Dressed in a thick, black cloth covering head and body. This huge mother, in black, opened her legs wide and gave birth. I understood her to be the door through which the unborn must come into this physical reality. Behind the mother's gigantic back, before entering her womb, all the children's souls were shining bright and innocent. Upon entering they were still bright. Being born from her womb the children seemed dark, having left the innocence and brightness behind. They already wore the black garb.

It was a very powerful dream and I understood that being born through the mother in black, symbolizing the mother of a nation, I carry the heritage of that Nation and its culture and religion. The cloth however, was only a cloth covering the innocence and brightness. It can be removed. I resolved to remove mine.

Then, in the eighties, while at an international conference in Venice, Italy, I met a psychotherapist from California. She related her experience as the facilitator of a group of German and Jewish therapists in California. They met on a regular basis to look at the Holocaust experience from both perspectives and

move toward forgiveness. Sitting in the audience, my heart beating wildly, I decided, I shall do such a group in New York City. N. was very supportive and encouraged me to start a project in New York City.

Upon my return to New York, I began the search for a Jewish partner. I found her quickly. A psychotherapist and daughter of a Polish Holocaust survivor family. She seemed the ideal partner. We met over a period of six months to discuss our personal viewpoints, feelings and thoughts about our respective heritage. We agreed to run a program in New York City with the idealistic vision of joining German and Jewish individuals in a group to work on forgiving the past. We designed the program very carefully. We spent ample time preparing to work as a team. She, child of a Jewish Holocaust survivor, born after World War Two, and I, daughter of a German family born at the end of World War Two. We decided to look for one of the larger Jewish or German organizations to sponsor and back our program. We spoke to many people. I recall talking to a program director at the YWCA. A Jewish woman. She broke into tears on the telephone and all I heard was, "No way, no way!" She refused to talk about her reaction and said only it was out of the question to introduce our project into the YWCA's program. For six months we contacted various organizations (American Jewish Congress, Leo Beck Institute, American Jewish Committee, National Conference of Christians and Jews, Goethe House, St John the Divine, among others). The reaction to our proposal was similar. Many words, how wonderful this work was, but no one was willing to support us.

One of the final meetings to solicit support was in an old, beautiful building on New York's East side. Wooden ceilings, high paneling in the room, the headquarters of a Jewish-Christian organization. We were to meet the president. He traveled on a regular basis to Germany to interact with German churches. We presented our proposal. He was very interested in the wounds of the Holocaust. My partner and I were very interested in a process of healing those. The differences became more pronounced as the meeting went on. He emphasized the importance of reminding the Germans and Jews of the Holocaust, keeping the memory alive.

It became quite clear, he was not really interested in our healing and forgiveness work. He was interested in keeping the memory of the pain and suffering of the Holocaust alive. I could honor his perspective. All of a sudden I understood, common suffering and pain bind people together. The greater the common suffering, the deeper the bond.

This visit explained the difficulty of getting support for healing and transformation work from Jewish organizations and agencies. The feedback we had received, ranged from: "It is risky, too powerful, it will turn certain people against you, etc.". Eight months of well motivated efforts in vain. My colleague and I realized, the suffering of the Jewish nation in diaspora was a powerful bonding agent, dating far back. The Holocaust being another event in the long history of suffering. What would happen to the Jewish nation, a nation spread throughout many countries, if the historic suffering and victimization ceased?

My colleague and I recognized that this was not the right time to begin our project.

After this experience, I returned to my personal practice integrating working with clients with AIDS and cancer through acupuncture and psychotherapy. It took me a while to recuperate from the daring adventure into the world of the Jewish collective suffering. For the time being I wanted to focus on my own German national heritage.

Sharing my New York experience with a close friend allowed me to look at my personal motivation for wanting to work on reconciliation with German and Jews. Maybe I was trying to compensate for my own guilt I experienced being German. If I was to continue to explore collective patterns I could not be motivated by guilt. I definitely did not wish to be pulled into the abyss of suffering created by the Holocaust. At this point I decided to take a break from my "national heritage".

Three years passed, I taught professionals internationally, gained insights into the psyches and collectives of various nations. Training people in Russia, Switzerland, Lithuania, Canada, Germany, England and other countries allowed me to see the psyche of individuals embedded in different national collectives. I was fascinated by the complexity and multidimensionality of each nation's psyche.

At the end of the eighties I participated in a training course. During the last seminar, at the end of the day, the following incident brought me back to my own national heritage.

Thirty-five people were sitting in a big circle. The group process was drawing to a close. At the final stage, one of my colleagues, a Jewish psychotherapist, began to express shame. Initially, I recall, I was not particularly involved with her process. Yet, all of a sudden, I felt an incredible, powerful reaction in my body, very similar to the one I described when working with Alan, in my New York office. Again, I was taken by

surprise, initially unable to define it. Heat waves pulsated through my body, it recognized and knew. It seemed of utmost importance to speak out. Yet, I knew I could not. For the first time I consciously experienced a great shame. I was ashamed of being German, being born German. All these years I never mentioned that I was German. I unconsciously avoided referring to my nation of birth. Living in the United States, I was no longer German. Not once I stood by my nationality, my heritage. Knowing I had to voice it, I said very simply, *"I know about shame. I am German and I am ashamed to be a German"*. It was such a simple and powerful statement. Shock waves reverberating, I seemed to burst, not daring look. It was one of the most difficult things to say and yet it was one of the most liberating statements. Then came the fear, *"I'm going to be rejected. They will never look at me again, I will be condemned"*. The group's reaction caught me by surprise. Quite a few of my Jewish colleagues turned to me with tears in their eyes and said simply, *"I am with you, I never thought to look at it from your side. I only thought of it from my side and my side is, Germans are killers. Now you're showing us there's another perspective, and that opens space for getting closer to each other."*

The reverberation carried on. Several colleagues approached me after we finished the group session to share their experience. The following day we worked with issues of regarding our roles in cross-cultural relations. This was the second time, in the face of rejection, to stand up among people I knew, respected and cared for. Saying I was ashamed of what my nation had done or not done in the past.

Recognizing and expressing this was a real liberation. It helped me gain clearer insights on the issue of guilt. The shame is hidden beneath the guilt. In all the countries around the world where I traveled, I preferred not to be known as German. I also realized that my colleagues were carrying the inherited burden of their parents as I was carrying mine. This event caused a deep change within. From then on I was able to acknowledge that I am German, to acknowledge that I was ashamed of being German, and that it was okay to be ashamed. It was a big step in my own personal healing process, which seemed to reach many other people as well. It brought me closer to researching the national collective unconscious.

In the beginning of the nineties I held a seminar for a group of Japanese businessmen and women. All day, presenting the seminar, I felt very stressed. Suddenly, another "German heritage experience", came to consciousness. My heart felt like breaking apart. It was an extremely painful experience. I felt buried in the earth. From this perspective I saw thousands and thousands of corpses. Immediately I knew these were the burial grounds of the concentration camps. My heart was in excruciating pain and I could not stop crying. These corpses wanted to rise but were unable. I clearly recognized their need to be loved by living beings, wanting my love and caring. As soon as I recognized this, some began raising their bodies. However, to be able to do so, each one needed to move through my heart, my love.

I listened deep within. The recognition came, the trauma of the mass genocide was so horrible, their deaths were so sudden, so traumatic, they are confused and waiting for love, to be blessed and released. I am unable to do this alone, it needs the love of many hearts to allow this.

The experience stayed with me for a long time.

Thinking of the soundless screams, the pain and the anguish of all those dying in the camps and those fighting a senseless war, I asked myself how much of this past is imprinted in the national consciousness of Germany. How to heal such a "thing"? How to lighten the burden? For myself, for others?

In the early nineties I am in front of the television set watching Germans demonstrating against violence directed against foreigners by the Neo Nazi movement.

The place is Frankfurt Exhibition Hall. Rock musicians are donating their time and songs to the cause. At one point the announcer states that one hundred fifty thousand people are assembled. The crowd, mostly younger people, refuses to be dominated by a violent Neo Nazi minority.

A Rocker on the stage sings a song. I remember one line, "My uncle was a Nazi". It goes deep. It is painful and simultaneously freeing. The admission of it. It is no longer hidden. These demonstrators are the third generation after the Holocaust. Maybe it takes three generations to consciously acknowledge a national trauma?

The acknowledgement is a first step, of becoming fully aware and leads to acceptance. It opens the doors for a healing process and growth.

All this led me to explore the psychopolitical history of Germany in depth in order to understand this nation's potential and its traumata. To accept my own psychological national heritage and develop a new approach "The Psychology of Nations", a necessary perspective, a different view of a nation for the new millennium.

After-thoughts, 2004. Since I wrote down my personal experiences leading to the exploration of my national heritage, times have changed and many new approaches, often based on the motivation of individuals, working toward the prevention of violence and forgiveness between Germans and Jews, are applied. After exploring in-depth the psychopolitical history of the German nation, I feel great compassion for the path of this nation and its peoples. Today I can perceive my individual psychological heritage and the national potential from a different perspective. It transformed into an incredible chance of growth.

The psychopolitical exploration of the German nation was supported by the experiences of a four year project in a mountain village in the Republic of Georgia, working with post trauma: "Healing a Collective", and a five year project exploring long term prevention of collective violence in Indonesia. To evaluate the process and results of both projects, extensive surveys were conducted.

The first project focuses on a mountain village where an ethnic minority group was displaced. The general depression and collective paralysis resulting from this was worked with through action projects. The focus of the second project is the prevention of collective violence in a pre-crisis area. How to catalyze a deep change of values in individual and society to allow the choice to say no to violence?

All this led to a new approach to perceive the individual embedded in a national collective and to a deeper understanding of the dynamics of "The Psychology of Nations".

The real act of discovery consists not in finding new lands but in seeing with new eyes.

The life of nations merely repeats, on a larger scale, the lives of their component cells; and he who is incapable of understanding the mystery, the reactions, the laws that determine the movements of the individual, can never hope to say anything worth listening to about the struggles of nations.

Marcel Proust

GERMANY – A PSYCHOPOLITICAL CASE HISTORY

THE POTENTIAL OF A NATION

Embedded in a larger system, Europe at the time from 1814 to 1992, the German nation is perceived here as a complex dynamic system (**see page**). The events taking place during this period are carefully reviewed from a psychological perspective. The focus is on the emerging potential of the German nation, its repression, re-emergence and its distortions into military built up and aggressive expansion.

The potential of a national Self can be perceived as an energetic vortex (**see page**), a center, around which national psychodynamic structures (**see page**) military, economy, parties, and other organizations constellate. Developing a sense of national identity and the drive for freedom, equality, peace, justice, human rights, and environmental care indicates a conscious alignment with this potential. The potential consists of the inherent strength and creativity of a nation, the sum of the output of life energy and creativity of each individual and inhabitant. And it is more than its sum.

Through each individual, the potential of the nation can be aligned with its inherent values of consciousness of joy, empowerment and choice leading to self reliance (**see page**). This in turn leads to an increased self esteem of the nation and its population. Thus being able to move from the potential being used expressing fear of violence and destruction toward a constructive cooperation. Living the above named values has a powerful impact on the individual and national quality of life.

This alignment is possible and can unfold through introspection and loving acceptance of the existence of the unlimited potential in each. Loving acceptance is also the key to release the frozen energy of individual and national repetitive behavior. It can flow again and be guided into constructive cooperation.

The release of the true national potential is visible in individuals, groups and organizations expressing freely through the collective psychodynamic structures available. New channels become available, which allow the sum of individuals in a nation to express creatively. That is, to move from a survival mentality, through a deep change of values, to a dynamic state of cooperation within the nation itself and with other nations. The potential, when activated, brings individual and nation in alignment with its life giving forces and values. As the nation becomes more aware of its national Self, its true potential, a conscious integration and the release of pain and suffering of past collective traumata is possible.

Becoming aware of the above and that series of national events are embedded in a much larger cycle than an individual live, allows to perceive the unfolding story of the life of a nation in a different context and a larger and broader perspective.

THE SETTING - EUROPE

The background of the setting is Europe in the 19th century. It can be considered a family of nations, consisting of older and younger members, each exposed to its own various challenging growth processes. Germany's psychopolitical history is seen here at the center stage, embedded into the system of European nation states at that time.

One may look at Germany as a part of the European family, its events and psychodynamic structures continuously interacting with and influenced by its siblings. Germany itself expands its territory aggressively several times during this period and loses parts of its territory again in ensuing battles and wars.

Germany's, major psychopolitical events starting in the 19th century are described in chronological order. The focus of the commentaries, the psychopolitical assessments, highlights the national potential, its breakthroughs and emergence as well as the collective traumata endured.

Several maps are provided to show the changes in territory. The territory can be considered the physical body of the German nation and as such reflects its state of mind .

Europe 1814 – 1848

1789: the French Revolution takes place, the French are storming the Bastille. Napoleon subdues most of Europe.

1789: Germany consists of innumerable fiefdoms, principalities, bishop seats, small kingdoms. It differs from its siblings in that. England, France, Spain etc. are already established powers in Europe at that time.
1713 – 1740: a soldier king rules Prussia, wearing military uniform only on a daily basis. He is followed by Friedrich the II, who institutes in Prussia the so called "Enlightened Despotism". Napoleon annihilates Prussia and Prussia rebuilds quickly its military might.

1814 – 1843: the Vienna Congress takes place. The experiences of the French Revolution with their ideas of sovereignty, freedom and equality of all people, threatens the continuation of the monarchy and therefore the aristocracy. The Greek-Orthodox tsar, the king of Prussia and the Emperor of Austria join together in the so called "Holy Alliance" which guarantees mutual military protection. The English king and the Turkish Sultan, all European monarchs join, except for the pope.

Prussia forces through various commercial treaties the numerous small German kingdoms and fiefdoms into economic dependence. As a result Austria is excluded from the German market.



1806-1848: devastating harvests create extreme living conditions. Money loses buying power, industrial markets collapse, leading masses of unemployed workers to revolt throughout most of Europe.

Psychopolitical Assessment of Europe

France in 1789 lives powerful transitions and experiences, born of the desire to be a self determined and independent nation with equal rights for each citizen.

1813 - 1834 Prussia, defeated and humiliated by Napoleon needs to reaffirm its self esteem in the "Vielvölkerschlacht" at Leipzig. Prussia's military values pride, honor, obedience and discipline. It believes these values are unique. To regain pride and honor justifies the means. With commercial treaties it systematically establishes domination over the smaller German kingdoms. The new revolutionary ideas are threatening and need to be opposed with all might.

1814 – 1848 The European monarchy fears losing power and fears the revolution. It becomes extremely rigid in contraction, ready to fight and to destroy to keep its power and privileges. The new ideas, equal rights for each citizen, is not acceptable. The old patterns and attitudes are mutually reinforced and re-imposed with the support of the military.

The religious values of the church represent the idea of spirituality. The new ideas emerging, liberation, freedom and equality are conflicting with the above.

In Austria, like Prussia in 1814, values pride, obedience and discipline, tradition and aristocracy highly. Due to a more multi-ethnic population, a slightly more open thought patterns prevails.

The powerful emergence of the dormant collective potential, calling for the free expression, liberty and equality can no longer be repressed. The old monarchic structures are shaking as the collective potential of the people becomes alive and manifests through new ideas and new values.

The break-through occurs at an enormous human cost and needs its time. New ways of thinking are there. While the rigid monarchic structures are breaking and tearing apart, the new way of governing differently is not yet established. Thus chaos ensues. Fear of liberating the potential and losing control lets the monarchies contract, become rigid and use force. A deep conflict is seen between the old structures and the emerging potential for equal rights for all citizens.

Germany, within these turbulences, searches for its own national identity.

LIFTING THE CURTAIN

1815: thirty five dukes and four "Freie Reichsstädte" under the auspices of Austria lay the foundation of the German Federation. It is a great disappointment for many Germans who hoped the Congress in Vienna would create a German Federation based on an executive organ, chosen by the people. The parliament is composed of members of the participating states and can make decisions with a 2/3 majority. There are also liberal voices coming from Freiherr vom und zum Stein, Josef von Hardenberg and others supporting the ideas of patriotism connected with the French Revolution. The desire for freedom enters the Feudal set N° 13: "In each Federal State, a local constitution will be put in place". This article leads to different interpretation in each state. In Southern Germany to a liberal Constitution (1820), in Prussia and Austria to a provincial administration ruled by the elite, the citizens and farmers.

Students and academician form the German Student union in Jena. Their slogan: "Honor, liberty and fatherland" represented by black-red-golden flag.

1819: the representatives of the larger German states see these demonstrations as a threat. In a meeting called "Karlsbader Beschlüsse", the student union is outlawed and the press is censured heavily, simultaneously the control and surveillance at universities increase, followed by a crackdown on so called revolutionaries.

1830: the growth of commerce and industry leads to increasing restlessness in the underprivileged classes. Liberal citizens demand a reform of the federation, a free press and a liberal constitution.

1832: Intellectuals, students, craftsmen and farmers call for a people's assembly in Hambach. For the first time, women are invited. As a result of this meeting the "Frankfurter Hauptwache" is stormed, which, in turn leads to extensive battles to stop all democratic oriented activities. The constitution is suspended, meetings are outlawed, newspaper censorship is increased. Intellectuals disappear in prisons and are not allowed to work and publish. Marx and Heinrich Heine emigrate to Paris.



1834: Prussia, through various commercial treaties, forces the small and middle sized German states into commercial dependence and excludes Austria from German market.

Psychopolitical Assessment

It is a time of great changes and Germany tries to recover from its wounds, the incredible fragmentation suffered during the thirty year war. It needs a new form, a new body. The idea of unity grows, and to claim its place among the European family of nations. Torn by inner strife it searches for its identity.

It is reaching to find a national Self, discover its hidden potential and its true identity as a nation. Influenced by the new ideas of the sibling France, it seems to lack the power to create this identity from within and needs outside support to do so. This strong desire leads to the creation of a parliament, its voice. The German flag created by the students, represents the symbol of the German nationhood. This in turn creates fear in the German Federation and the neighboring monarchies.

As a result, the expression of the potential for freedom is again censured and repressed. The call for a reform of the Federation, a free press and the beginning of a democratic a liberal constitution is fought violently against. The intellectuals, the liberal voices, disappear in prison and emigrate.

REACHING FOR LIBERTY

1848: Hunger and high prices force various German groups into action. The citizens of Mannheim ask the "Badische Kammer" to offer access to education, liberty and economic wealth for Germans of all classes. On March 18, In Berlin, street fights erupt when the military shoots into a peaceful demonstration of citizens, students, craftsmen and workers in front of the castle of the King of Prussia, Friedrich Wilhelm IV. In the ensuing battles, two hundred fifty four people are killed.

Five hundred representatives of the revolutionary movement meet in March in Frankfurt at the Paulskirche. They prepare a draft to elect a German National Assembly. The actual election process is for the individual states to do. In spite of equal voting rights farmers, craftsmen and workers have very few changes to be elected.

The National Assembly guarantees the equality of each citizen in the eyes of the law and emphasizes the freedom of each individual. This satisfies the demands of the educated and richer citizens class. The demands of the non privileged citizens, workers and craftsmen for social justice remain unfulfilled.

The National Assembly elects a preliminary central government. This government has no own financial means nor its own military. It is dependent on Austria's and Prussia's support. The majority of the members of the national assembly support the structure of democratic government. A small number wants a republic. They join forces to build a base for a national constitution which is used one hundred years later for the foundation and constitution of the Federal Republic of Germany. The constitution is agreed upon, while the state as an expression of political unity is not existing. Two possibilities are considered: One, a greater Germany including Austria. Two, a lesser Germany ruled by a Prussian king, excluding the multiethnic Austria.

1849: on March 28, one year after the draft of the constitution, the lesser German solution is voted for. The crown is offered to the Prussian king Friedrich Wilhelm IV who refuses. He does not accept the sovereignty of the people as anchored in the constitution.

1850: rapid industrialization and a population explosion create enormous changes in the infrastructure of the nation. Farm workers and farmers move into the city to find work in factories, being underpaid and becoming ever more impoverished.

1851: the national Assembly dissolves itself. Some of its members hold a meeting in Stuttgart and are attacked by Prussian troops. The people fight back. Several divisions of the army change over to the side of the liberation fighters. A civil war ensues. Prussian troops extinguish the revolution. Many are killed. Over one million Germans emigrate during this period.

The aristocracy, corps of officers and the Prussian court need the military to keep their power. The landowners as well are determined to keep their power with the support of the military. The failing of the March revolution starts a movement toward repression of freedom of press, legal court proceedings follow for atheistic, socialist or communistic supporters trying to overthrow the monarchy. Three classes of voting rights are introduced in Prussia and the working classes rights are revoked.

Psychopolitical Assessment

The dormant national potential is once more activated by demanding equal access for all classes to education, liberty and economic wealth. A peaceful demonstration in Berlin is brutally repressed.

The national potential emerges again as the revolutionaries prepare a new format of incorporating equal rights in the national assembly. This guarantees the legal equality of each citizen. Yet, at this time it is only a written paper. The search for the national identity is deepened, creating a constitution. The territory or "body" through which these ideas can be expressed is still fractured. The ideas representing the emergence of the national potential are once more violently repressed by the Prussian military and a civil war follows.

Voting rights for the working classes are revoked and thus, once more the quest for equality extinguished.

THE QUEST FOR EXPANSION

1862: Emperor Wilhelm von Preussen appoints Bismarck as chancellor. Bismarck, also nicknamed the "Iron Chancellor", intends to unify Germany under Prussian leadership. He attacks Denmark in 1864, Austria in 1866 and France in 1870. In 1871, Bismarck is the most influential person figure next to the king. His power base is an authoritarian administration, no parliamentary rights, supported by conservative forces and the powerful Prussian army.



1864 – 1866

1871 at a meeting in Versailles, Wilhelm of Prussia declares himself the first German Emperor, supported by the German Dukes. The people's representatives are absent. The second German Reich is born. The Emperor and Dukes represent the highest authority. The emperor leads the state. During wartime, he commands the military as well. He appoints the members of the government. The representatives of each of the individual countries form a federal council lead by the Chancellor of the Reich. The council determines the laws and the financial budget.

The power structure under Bismarck is as follows: In the Prussian parliament's first election, one hundred and sixty landowners, one hundred and thirty top government employees, six craftsmen and two farmers are delegated. The masses of the people are excluded. In the Reichstag, a more liberal climate dominates. The elections are open to all classes of citizens, they have equal rights, are free, secret and direct. Women are not allowed to vote. Emperor and Chancellor have nothing to fear from the Reichstag, The representatives in the local parliaments are loyal to the crown. For the first time, however, the workers are represented in the local parliaments.

1878: Bismarck disempowers the Roman Catholic church through various laws. This leads to large protests and the creation of the "Center", a political resistance group which declares a "Cultural War" to the government. Bismarck needs the support of the "Center", and with the help of Pope Leo the Third ends the battle. The newly emerging Socialist Party is seen as the enemy of the Reich and declared illegal, including all its activities, meetings and publications.

1890: Bismarck tries to eliminate the party by all means. The reemerging party, now called SPD, Social Democratic Party, wins 20% of the elections and moves with thirty five delegates in the Reichstag. Bismarck tries to stop its expansion by introducing new social laws. The Social Democratic Party, however, continues to grow.

1888 - 1914, Wilhelm the Second is named German Emperor. Germany develops to be a leading industrial nation. German scientists become world renowned and the German military expands its power.

Psychopolitical Assessment

The neighbour Prussia, unifies the German nation by using its military force and by creating an economic dependence. The national potential is repressed by the military and an authoritarian rule and. The German nation is now an Empire ruled by an outsider, a Prussian king. All creativity and potential of the nation are channelled into a military build up and an expansionist attitude. Military values are imprinted in daily life, education, family and on each child. Discipline and obedience are the rule, anything else is seen as the enemy and perceived as a betrayal.

All individual and national

potential is directed through these distorted values into a powerful economic expansion. Thus the economy and industry is imbued with the military values as well.

DEFEAT AND HUMILIATION

1914: The Austrian Archduke Francis Joseph and his wife Sophie are assassinated in Sarajevo. Germany is asked to fulfill its part of the "Holy Alliance" and aid Austria. A highly industrialized and militarized nation, Germany attacks the Balkans. Simultaneously it assaults France via Luxembourg and begins a war with Russia with the excuse to be obliged by its commitment to Austria. The war rages against the French and British in their African colonies.

1918: The German nation is defeated and forced by the allies to dethrone the Emperor and embrace a democratic system in which the Chancellor and minister are responsible to the parliament. The political parties are unable to nominate a chancellor. Eventually, he is appointed by the military elite. The free socialist republic is born with Ebert as chancellor. However, the governing Social Democratic Party has to use a bureaucratic system still faithful to the emperor, with the prewar military leaders remaining in power. Shortly, before the war ends, a mutiny in the navy spreads unrest across Germany. The treaty of Versailles and consequent reparation payments seem an unacceptable and exaggerated punishment to the Germans. The emperor's economic and military elite, organized in the Deutsche Nationale Volkspartei (DNVP) and Deutsche Volkspartei (DVP), create the "stab in the back" legend. The story circulates, that the navy did not lose the war in its final days but was betrayed by the same, "coalition of workers, democrats and Jews" of the Weimar system, now signing the Versailles treaty.

1919: The government (SPD) has to use the elite troops, composed of Prussian officers to crush the communist party's revolution. Karl Liebknecht and Rosa Luxemburg are murdered.

A national assembly is elected. For the first time, women are allowed to vote. The government is composed of Social Democrats, (SPD), German Democrats (DDP) and the Center. A democratic constitution is presented. The working class is not satisfied with the changes. As a result, the SPD loses votes in 1920.



1918 – 1933

1920: The government has difficulties governing an administration, courts of justice and a military still faithful to Prussian monarchic thoughts and ideas.

An extreme rightist group, composed of citizens and headed by Prussian General Ludendorff, fails to overthrow the government.

1928: Germany is deeply financially indebted due to the cost of the war and the reparation payments. The German Mark is devaluated. The French, afraid not to be paid, occupy the Ruhrgebiet, a large industrial area. This leads to major strikes and passive resistance. The nation's debt grows. This in turn forces the

government to resign. SPD, Center and DVP create a great coalition with Hermann Müller (DVP) as a Chancellor.

In 1928 it is clear that the Unions, despite of all agreements reached in 1918, have no real voice against the industrialists. A dispute between the Union oriented SPD and the industrial oriented DVP, and the challenges of the international monetary crisis in 1930, break the great coalition.

This leads the Weimar Republic into a permanent state of crisis. Heinrich Brüning is nominated Chancellor by President Hindenburg. He does not hold a majority in the parliament and introduces therefore the, "Präsidentiale" dictatorship. In order to be able to govern he dissolves the parliament and is able to govern 60 days without parliament. This leads to disillusioned voters.

1932: Brüning is asked by Hindenburg to leave. Several conservative chancellors follow, trying to prevent Hitler's National Sozialistische Deutsche Arbeiter Partei (NSDAP) from rising.

1933: Hitler's NSDAP wins the elections.

Psychopolitical Assessment

The commitment to the monarchy as a pretext, Germany enters a war of expansion with its siblings and others. This time the military invasion and destructions engage the Balkan as well as Africa. Thus going far beyond its previous territory.

The national potential is distorted and focused into an aggressive act of war engaging Europe and other nations. After the war is lost, allied nations in turn impose a democratic system in Germany, its bureaucratic system still controlled by the military and old Prussian values and beliefs. It is quite obvious, that the democracy can not function. Opposition is crushed in the old style, such as the communist party, for example. Yet, several other parties resonate with and represent the desire for liberty and equality. Women now have the right to vote.

The old military order and discipline tries to stage a comeback. Parts of German's body, its industrial territory, is occupied by its sibling France and this is perceived as an insult and injury.

The German nation is looking desperately for its identity in form of a stable government.

THE DREAM OF SUPERIORITY

1933: The NSDAP with the election and Hitler reaches for power. Within the following year, he changes many existing laws. Freedom of opinion, equality in the face of the law, the free right to vote and many other democratic achievements, results of a long struggle since the French revolution, are simply eliminated.

1934: Hitler achieves independence from the Reichsminister, and totally changes the power structure of the ministries. A special department is established, the state security state police, Gestapo, to find and prosecute enemies of the Reich. Regular courts of justice institute so called special courts for the review of political cases. A peoples court is introduced dealing with betrayal of the country and high treason. Goebbels presides the new ministry of information and propaganda. It determines which news or art is to be publicized. To be a member in the NSDAP is a must to enter a professional career. After the death of Hindenburg, on August 2, 1934, Hitler, Chancellor and Führer of the NSDAP appoints himself President of the Reich as well. He is now the highest commander of the army.

The NSDAP blames the socialist party, unions and labour parties for the crisis of the republic. They propagate the ideal of a community of people without social difference. Labour for example, does not need a union to protect its interests since everyone works for the common good, the "will of the people".

After coming to power Hitler cleverly utilizes a highly developed bureaucracy, still functioning on the Prussian values of obedience, and discipline, a powerful industry to propagate the superiority of the race and its right to dominate other "non Arian" races. Hitler develops teachings on race, anti-semitism. A new German world view penetrates every facet of daily life, eventually leading to the prosecution and systematic

murder of a large part of the German population, the Jewish people, and those considered "non Arian".

1936: Hitler sends so called volunteers to fight the Spanish Civil War on the side of the fascists.

1939: Hitler annexes Czechoslovakia. Hitler attacks Poland after signing the "Hitler-Stalin-Pakt" a non aggression agreement. England and France declare war on Germany.

1940: Hitler conquers Denmark and Norway.

1941: Mussolini asks Hitler for military assistance in Greece. Hitler attacks Russia. The battle of the German nation for power is justified as a fight for survival of the "Arian race". Other races are labelled as inferior, threatening inner and outer peace. They are to serve the "Arian race. Jewish people have to wear the yellow star. A commission of medical doctors determine in various institutions, housing physically and emotionally handicapped, those considered not worth living, a financial burden and a danger to the "purity" of the race. 200,000 handicapped and old people are systematically eliminated. Gestapo, Geheime Staatspolizei, organize the Jewish citizens in ghettos.

1942: The deportation of the Jewish population to the "final solution". Systematic elimination through poisonous gas in concentration camps follows. Approximately six million Jews are killed. Forty thousand Roma, Sintis, and many others, classified as racially inferior are killed in Auschwitz and other death camps.

1944: Stauffenberg detonates a bomb at Hitler's headquarters. He and his helpers are caught and shot the same night.

1945: The allied forces defeat the Germans and enter a country in ruins.



1945

Psychopolitical Assessment

A radical party with a radical leader is elected, riding on the wave of hurt feelings from the past, of a seemingly humiliated and betrayed nation. He promises the re-establishment of national pride, thus touching a sensitive collective issue, the raw nerve of the nation, so to speak. Within a few years the results of the long struggle for the emergence of the national potential through equality and freedom are eliminated.

The nation is systematically indoctrinated with a distorted perception of its superior value, thus compensating for the defeat in World War One, and the resulting low national self esteem. Powerful and effective mechanisms of control for individuals and the nation are established. The leader, acting out his own inner drama, divides the nation into a "superior human race" and an "inferior one". The latter is seen as the enemy, to be systematically eliminated.

The focused energy of the nation now serves to built and serve the war machine. All national potential is directed to lead aggressive wars of expansion, taking the right to eliminate those not belonging to the superior human race. The nations potential becomes death oriented. Eventually economy, industry, civilians, soldiers serve the death machinery, which eliminates systematically parts of its own potential, its Jewish population. Finally, the war having infected many parts of the world, the allied forces stop the advance of the German nation turned war machine. As a result of the lost war, Germany feels deeply humiliated again, the dream of the superior race turned into an incredible nightmare. The allies are forcing some of those responsible to face their actions at the Nuremberg war tribunal.

THE RESURRECTION

1945: Germany lost the war – and the Nazi criminals are tried in Nuremberg. Germany is occupied by the allied forces and carved into two parts. The "Western Zone" is occupied by the French, British, American Military and the "Eastern Zone", by the Soviet forces. The German capital, Berlin, is divided into an Eastern and a Western sector. The territory of the nation is divided and its two parts are eventually known as the Federal Republic of Germany (DBR) and the German Democratic Republic (DDR).

In the "Western Zone", the BRD, political parties restructure, the old liberal parties of the Weimar republic form the Free Democratic Party (FDP). A new party originates, the Christian Democratic Union (CDU), in Bavaria called the Christian Social Union (CSU). Konrad Adenauer, the mayor of Cologne determines the pro-West oriented direction of the CDU, and the Social Democratic Party is re-vitalized (SPD).

1948: The monetary reform takes place. The West German parliamentary council in conjunction with the allies writes a constitution, which is published on May 23, 1949. The assembly elects on September 15, Konrad Adenauer as the first Chancellor of the Federal Republic of Germany. Theodor Heuss is nominated as president.

The Soviet Union demands the withdrawal of the allied forces from Berlin. An integration of seven million refugees from Eastern Germany from 1945 – 1950 and another three million until 1961 to the West are successfully integrated. Many skilled workers leave the Eastern part of Germany.

1949 to 1966, the so-called Adenauer aera, with an explosive economic growth, and politics oriented toward the West, brings stability to the population and country and eventually remilitarizes West Germany.

1952: The extreme right Socialist Reich's Party (SRP) and 1956 the Communist Party (KPD) are declared non constitutional. This leads to a three party system in the Federal Assembly, (CSU) CDU, SPD and FDP. 1961, when the split deepens between BRD and DDR, the DDR builds a wall to separate the East and West. The stream of skilled refugees from the East to the West stops. Foreign "guest workers" from less developed European nations, especially Turkey take their place.



1950-1966: Four and a half million foreign workers, often with their families create new problems and challenges. Many farmers, adapting to the new European community market, lose their income and are unable to continue farming. The unemployment is rising and the BRD has one hundred thousand unemployed. For the first time the government forges a coalition between the CDU and SPD. The radical right wing NPD, the National Democratic Party wins many votes, passing the 5% margin. 1967 to 1968, several radical demonstrations take place. 1969, a Social Liberal Coalition is created between the SPD and FDP, the Free Democratic Party, and a softening attitude in politics toward the DDR follows. 1973, the United Nations accept both Germanys as full members. 1975 to 1976, the BRD suffers an economic recession, a recovery follows.

1981: Many youths can not find employment. In 1985, 9,5% of the population are jobless. Over four million five hundred thousand foreigners now work in Germany. 1990, a peaceful reunification of East and West takes place.

In the "Eastern Zone", the DDR, the SED, the government party is led by Walter Ulbricht and follows the footsteps of the Soviet Union. Differing opinions from the prescribed ones are punished with prison. The pressure of lack of food, the focus of the government investing in heavy industry forces many skilled workers to find their way to the West.

1953: on June 17 a demonstration of construction workers grows spontaneously into a peoples revolution, spreading to two hundred and seventy locations across the DDR. Soviet tanks crash the movement. More than four hundred people are killed. 1958 president Ulbricht declares the country will reach the living standard of the West by 1961.

1960: A plan which forces the farmers to join collectives results in major problems and breakdowns in production. The numbers of refugees fleeing to the West increases.

1961: The Soviets declare Berlin a free city, and demand the allied forces the British, French and Americans to retreat. The Berlin crisis escalates as the DDR military blocks all access routes from the West to the city. People wanting to leave the DDR are shot and killed. A wall is built across Berlin, separating East and West. This border is also called the "Iron Curtain".

1965: The national focus of the DDR is on economic growth, and the development of heavy and chemical industry.

1979, The industry, in spite of not fulfilling the planned goals remains a centralized economy, now with a new focus on electronics.

1990: a peaceful re-unification between East and West can take place, supported by the four allies, France, England, the Soviet Union and the United States of America.

Psychopolitical Assessment

Not only is Germany's territory divided, its mind is split as well. The larger part of the population has to embrace a democratic system, imposed by the allies. The other, the communist, a totalitarian system, forced upon by the Soviet Union.

The West with financial support plunges fully into re-developing its industry and uses all its potential to rebuild the economy. The SPD, pre-third Reich political parties are revived and reconnect to their long dormant potential.

The Communist Party is declared unconstitutional. The Federal Republic's economic power is increased by the influx of refugees via the "Iron Curtain" from its separated Eastern part.

The radical right wing rears its head. Eventually the Social Democrats, when elected, open a channel to communicate with the Eastern part of Germany. Here the national potential, represented by the constructive attitude of the government, is directed constructively into a possible cooperation.

An economic recession lets old fears and feared old ideals surface. Young people are out of work, and four and one half million foreign "guest workers" are now working in the Federal Republic of Germany.

The East The governmental structure and its expression is one of repression. A chronic lack of food and consumer goods plague the German Democratic Republic. Demonstrations explode throughout the territory. They represent an emergence of its true potential. This potential, once more, is crushed by outside forces, by Soviet tanks. The government fails to achieve its economic goals. Large parts of its human potential (four and one half million people) leave for the Federal Republic of Germany.

The Berlin crisis escalates the already existing tensions between East and West Germany and the Allies.

A wall is built to cut off the escape to the West and to keep in the people in the East.

Today, Germany is re-united with a democratic government. Its two parts, the East and the West chose to re-unite peacefully, thus the people activated their true national potential.

Germany's body, its territory, came together, their internal physical borders are dissolved. Its mind and thinking, however is not united, it remains split in two very different ways of thinking. The West, is tired having to pay a high financial price for the re-unification and re-building the East. The East is often nostalgic, when faced with the democratic system and its expansive economy and a feeling of not benefiting.

A general depression is noticeable, as unemployment increases and minority groups, such as international terrorists and neo-nazi groups gain strength and remind of the past national traumata.

Psychopolitical Assessment 1814 - 1992

The psychopolitical history of the German nation in the past two hundred years, is one of intense struggle to find its national identity. To recover, bringing its innumerable pieces, torn apart in the thirty year war, together. Many times during the 19th century, when reaching for equality and freedom and liberty, these values are violently repressed and hard gained rights revoked.

To be able to activate its dormant national potential, hidden under layers of collective suffering, the nation needs to re-discover its identity and its self esteem. Many steps in that direction are brutally repressed. The search continues and small gains toward the goal are made, despite Prussia's powerful military interventions. When Prussian's discipline, obedience and military code are imposed, the nation's struggle is once more interrupted.

The emerging German nation then has to accept the behavioral code, so called code of honor, imposed by the stronger neighbor, as a way of life. Eventually it will identify with its occupier and adopt his characteristics as its own. Germany begins to extend its territory through aggressive wars of expansion with surrounding nations to prevent other possibly humiliating defeats. The authoritarian structure thus uses and divest the emerging national potential and its values into its own code

of behavior. The population's fear runs deep of being destroyed again – thus compensating through aggressive expansion in economy and military.

An overextended military, supported by the industrial complex needs to make war. That is its purpose. At the beginning of the 20th century the occasion arises conveniently when the Austrian monarchs are assassinated. The doors are open to engage on all fronts, even in the African colonies. It takes the allied forces to stop the aggressive advance of the German nation.

One can look at the behavior of the nation and perceive the nation as a person. Based on the above described background, one could say, a large part of the personality has decided, aggressive action is the best protection to never suffer again. The Reich feels humiliated loosing the war. Innumerable lives are sacrificed again, on all sides. Once more, a governmental system is forced upon the beaten nation – this time a democratic one. The nation is not truly ready to allow its potential to flow creatively into its democratic development and through the channels of this system. The bureaucratic structure with its inherent beliefs, the obedience and discipline are still present. An organic transition to a democratic system can not take place. The forced upon system has to fail – which it does. When the call comes for a re-establishment of national honor and pride, many are gullible. Ideals are awakened, dormant since the previous century. The newly emerging national actor plays skillfully on the feelings of humiliation of the nation, and touches a deep nerve of centuries of hurt and suffering, of being the underdog. His and his groups ideals are seductive and the mass events staged, the rituals for the masses fascinate, smelling of grandeur.

The nation is promised to become superior and invincible. Thus a false and distorted sense of self and of national identity is developed. Once in control, the dictator changes within a short period of time the authoritarian bureaucratic system based on obedience to become a powerful tool to permeate all aspects of individual and social life to propagate his ideas. If you wish to succeed you have to join his group. The leader and many of the elite are handed the ultimate power through the existence of the old qualities of absolute discipline and obedience still predominant in the bureaucracy and the population.

The nation is divided into "superior" and "inferior" and part of its own human potential, its Jewish population and others, considered "inferior", systematically eliminated. Thus the potential of the nation used to eliminate human lives and becomes death oriented. The nation kills its own within its boundaries as well as the sending its young ones into a war outside its boundaries. It kills to feed its insatiable appetite for death and power. The dream of re-establishing the national pride turns into an incredible night mare. – The war now encompasses several continents and is known as World War II. Eventually the rest of the world, through the allies is able to stop the German death machine.

Once more the German nation, its ideals shattered, lies in ruins. It is very difficult for the nation, divided in two parts by its occupiers, to face the consequences of its previous deeds and actions. Denial, repression of the past are understandable. What was allowed to happen is too terrible to behold.

If an individual person is deeply traumatized, it needs first a safe space and time before being able to look back at the trauma and to work through it.

Thus, the two parts of the German nation went their own respective ways. One, trying to adapt and live through a democratic system, the other once more in an authoritarian one. One part of the nation faces the responsibility of the past, making financial commitments to the relatives of the victims having died in the gas chambers. The other part refuses any responsibility. In both Germany's all national potential is now directed to rebuild the economy. One part of the nation recovers quickly and grows into an economic power to be reckoned with. The other suffers from loss of skilled man power. Many skilled workers leave to the West. Eventually the unbearable economic situation in the Eastern part brings eventually the later a collapse of that regime and a re-unification of East and West.

It is the first time in the history of the German nation that it creates its own re-unification from within. It is based on the choice of the people. The allied forces are in agreement. Thus, being a unique emergence of the national potential.

Yet, the true potential of the German nation, united again, is still dormant. I dare to say the nation suffers from a deep depression as a result of its past collective traumata. The latest weighing most heavily, is the betrayal of its own people. Its soul is deeply hurt. Ideals are shattered.

The dormant potential is waiting to be activated and released through true values, and conscious choice of each individual. Maybe today, the third generation has won enough distance to turn toward the immense suffering this nation lived through and caused others. The time has come to unfold the qualities of the heart, being compassionate with victims and aggressors alike. To embrace this past as a part of our lives today leads to healing. The suffering of both needs to be recognized and honoured. A move in this direction can then eventually release the national depression and allow the potential to come forth as a new

quality of life, chosen by each individual and thus leading to the development of a new national consciousness.

RHYTHMS AND CYCLES

The major events and traumata in the German history from 500 – 1992 are described in their essence. The focus here is on the psychological impact of these events, their repetition on the nation's psyche. This essence allows to gain a brief overview and to perceive certain rhythms and cycles in the life of the nation from a psychological perspective. As an individual experiences life cycles, so does a nation. A nation's cycles, however, are of far longer duration. In an individual's life, behavioral patterns are often repeated. Until such time when the person decides to turn toward, look at, explore and acknowledge and eventually accept a specific pattern, it will control its behavior. The same applies to a nation. A nation, impacted by its traumata in its infancy and its youth will repeat and live the same behavior throughout its life cycles until it looks at, names and accepts these.

The Psychopolitical History 500 – 1992

500: East and West battles in central Europe. Beginning of the famous saga of the Nibelungen.

800 – 879: Charles the Great unifies central Europe. In the process the house and tribe of Sachsen is sacrificed and destroyed. To be united a part of the own population has to be eliminated.

946 – 1000: The second son of Charles the Great splits the realm into two parts. The country, the nation's body is severed in two halves.

1517: Martin Luther's thesis against the Roman Catholic church causes the population to undergo great upheavals. The nation's spiritual, religious beliefs are drawn into and engaged in a powerful conflict and subsequently the nation's mind is split into protestant and catholic.

1523: One million farmers rise to attain freedom and liberty. The revolution is crushed by the military. A manifestation and expression of the collective potential for freedom and liberty is repressed.

1618 – 1648: The north of the nation is now Protestant and the south is Catholic. Under the pretext of religious differences, the thirty year war begins, and the total destruction of the nation and country are the consequences. The French and Swedes invade, hunger and black plague follows in their footsteps. The invasion from outside the nation brings thirty years of war and total devastation of the population and the country. Violence, rape, black plague, hunger leave no one untouched.

1648: One third of the whole nation survives. After the war ends the German nation is fractured into over three hundred and fifty principalities, fiefdoms and bishop seats.

1789: The French revolution takes its course.

1806: Napoleon overruns Prussia, destroys Brandenburg. Once more a part of the nation's territory is attacked from outside and vital parts of its population killed.

1815: The European aristocrats and monarchies form the "Holy Alliance" to prevent the people from identifying and adopting the ideas of the French revolution. Any sympathies with the ideas of the French revolution are seen as a threat by the ruling clans.

1832: Peaceful demands for equality of craftsmen, farmers and others end in an enforced press censorship. Here again, the collective potential surfaces, when people demonstrate peacefully for equality. Again, it is followed by repression.

1841: A stronger call for equality and liberty and a more brutal repression follows.

1848: A peaceful demonstration in Berlin ends with military retaliation. Increased press censorship follows. Over one million people leave Germany during this time and many intellectuals emigrate to Paris.

1866 – 1888: Prussia dominates the German nation and the Prussian king Wilhelm the First is installed as the German emperor. The Prussian Chancellor Bismarck, wages wars of expansion with Denmark, Austria and France. Prussia an outsider, now dominates the German nation. Military ethics are introduced into education, everyday life and homes. The nation's power grows and it expands its territory forcefully. The military and its values represents the elite.

1914 – 1918: A highly developed industry supports a highly developed military. The nation, feeling invincible enters World War One and looses.

1919: The German nation perceives the "treaty of Versailles" as a betrayal and humiliation. Large payments for reparations are levied. With defeat and humiliation, a fertile climate is sown for resentment.

1919 – 1933: The time of the Weimar Republic. The world financial crisis takes its toll. High unemployment, twenty one unstable governments follow each other in quick succession.

1933: The rise of Hitler's NSDAP, Hitler is installed as Chancellor, and rebuilds the military. The ideas of German racial superiority are indoctrinated. The radical forces dominate now the nation. They project the enemy everywhere, exert mind control, split the population in "superior" and "inferior" and annihilate and murder systematically large numbers of its own population.

1939: The nation attacks Slovakia and Poland, declares war to England. France is attacked, the Balkan, North Africa. The nation believes its power is unlimited.

1942: The nation attacks Russia.

1945: Total defeat of Germany and total destruction. It is occupied by the allied forces and divided into an Eastern zone, controlled by the Soviets, and the Western zone by the British, French and Americans. The West uses the American model to rebuild economic, the East embraces the communism system.

1944 – 1990: West Germany, now the Federal German Republic rebounds, develops into a leading economic power, while East Germany, the German Democratic Republic under communist influences struggles to rebuilt its economy.

1953: The spontaneous workers revolution in the German Democratic Republic is extinguished by Russian tanks.

1990: The true national potential for freedom emerges. A peaceful reunion of the two parts, East and West, can take place.

ESSENTIAL DYNAMICS

The German nation up to the peaceful reunion of East and West in 1990 never experienced a successful internal revolution. Unlike its neighbors, the French (1789), the July revolution (1830), or the February revolution (1848), or the United States with the Bill of Rights, the declaration of Independence (1776).

Each German movement for freedom and equality since the infancy of the nation is repressed forcefully and violently. Thus, the creative energy of the national potential is directed into violence.

The peaceful re-unification of East and West, a first during its one thousand and five hundred years of history, comes as a result of its own making and desire.

When looking closely at Germany's history, each unification or introduction of a new system of governing the country up to the present is orchestrated under the auspices of external parties. It is therefore quite difficult for Germany as a nation to develop a healthy self esteem, a national consciousness and identity under these circumstances.

After being destroyed again and again as a nation, the economic expansion, geared to embrace the values of an ever growing military, seems to promise the long searched for safety. The national potential fully serves this purpose and the inherent values of equality, liberty, and freedom are repressed and take a backseat.

It takes the German nation nearly two hundred years from the inception of democratic ideas to truly embrace and live democracy. The peaceful re-unification in 1990 is a true miracle of the workings of the national potential. It is the first time in all of Germany's history, it is unified by its own desire.

Examining the major psychopolitical events carefully, very specific patterns crystallize which are repeated throughout the past fifteen hundred years of history of the German nation.

1517, 1523, 1832, 1841, 1848, 1953: The emergence of the values contained in the national potential, such as liberty and equality are forcefully and violently repressed.

946, 1648, 1945: The territory of the nation is divided, fractured.

1442, 1933, 1945: The spiritual values of the nation, its mind is split

1618-1648, 1806: The nation is attacked and a large part of its population is eliminated.

870, 1866-1888, 1914-1918, 1933-1939: A part of the nation's own population is sacrificed to serve the creation of a larger nation.

879, 1866, 1918, 1949: The nation is united by outside force and a ruling and a governing system is imposed.

946-1000, 1618-1648, 1806, 1918, 1945: The nation feels victimized.

1866-1888, 1914-1918, 1938-1942: to provide safety the nation leads aggressive wars of expansion.

Actually, if these traumata were to occur and be re-current in the life of an individual, its survival is an incredible miracle. The person must have a great potential and endurance to be able to survive. Here, it is a nation, which suffers these traumata. Its incredible potential, so often misdirected and repressed, emerges eventually in a peaceful re-unification to establish its true identity as a nation. Based on its past experiences it seems a challenge for the nation to establish a healthy national self esteem. Yet it is presently in the process of doing so.

An individual, after suffering from intense traumatic experiences, needs its time before being able to look again at these events from a distance. The same is applicable for nations. A nation's cycle embraces a different and more extended rhythm than an individual's cycle. Therefore it might take much longer before a nation can look back. Sometimes it might take three generations or more to turn toward the latest traumatic events. It is appropriate for the people of a nation to turn toward, and accept and embrace its traumata, however painful. By turning lovingly to all those who took part creating it, the traumatized victims, the perpetrators and the hanger-ons, and accepting their doing as part of my heritage, the power of the traumatic events will no longer control the behavior and the present day action of the nation. Loving acceptance of my own and the collective history provides release.

Each person in the here and now participates in the formation of the collective behavior. Thus each individual is empowered and holds the power to transform and release collective traumata. It is a conscious choice of each individual where it directs the flow of the individual and national potential.

NATIONAL PSYCHODYNAMIC STRUCTURES

Political parties, organizations, lobbies, interest groups, large corporations, the military, among others, defined here as national psychodynamic structures, will influence a nation's politics and direction according to their wants and needs. More often than not, they initially seem to serve a supportive and a protective cause, such as the military, where the credo is the protection of people. National psychodynamic structures can arise from the economic, cultural, religious heritage and often are the results of traumatic mass events. Their existence is reinforced through repetition of these events. Throughout time they seem to change name and appearance, yet often retain the original dynamics and characteristics.

National psychodynamic structures are continuously interacting with each other and as a system are interwoven, and exist in relationship to each other. They are embedded in the energetic field of the national psyche. Each change of any one structure effects the system of the nation as a whole.

The national Self (**see page model**), as a center, acts as a gravitational force. The national psychodynamic structures constellate around, attracted by the Self, which contains the potential of the nation. Some are closer to the center than others. Sometimes the structures may support each other and other times are in conflict with each other. They may further or hinder the true expression of the potential, or Self of the nation. Such a structure might also take the place of the center, occupy it, rule the country and dominate the other structures.

A national psychodynamic structure is a conglomeration of beliefs which can be more or less flexible, more or less crystallized and rigid. Most remain unconscious. Their motivation and appearance differs greatly. They are the major actors in a nation's psyche. Often, they lead lives of their own, follow their own will and goals. They will voice their needs and wants and search for their fulfillment, which is not necessarily in the interest of the nation. Since these national structures are often in conflict with each other, valuable national potential is guided into this conflict as well.

National psychodynamic structures are also composed of groups of individuals identifying with similar beliefs and aims. They may possess a voice, such as a charismatic leader to draw attention to their needs and wants. These wants are usually expressed by a person, or persons in the interest of the structure, resonating with its respective belief system, and wanting their fulfillment.

Comparing a national psychodynamic structure to an iceberg, its representatives, i.e. organizations are standing on the visible surface of the iceberg, yet most of it is hidden under the water.

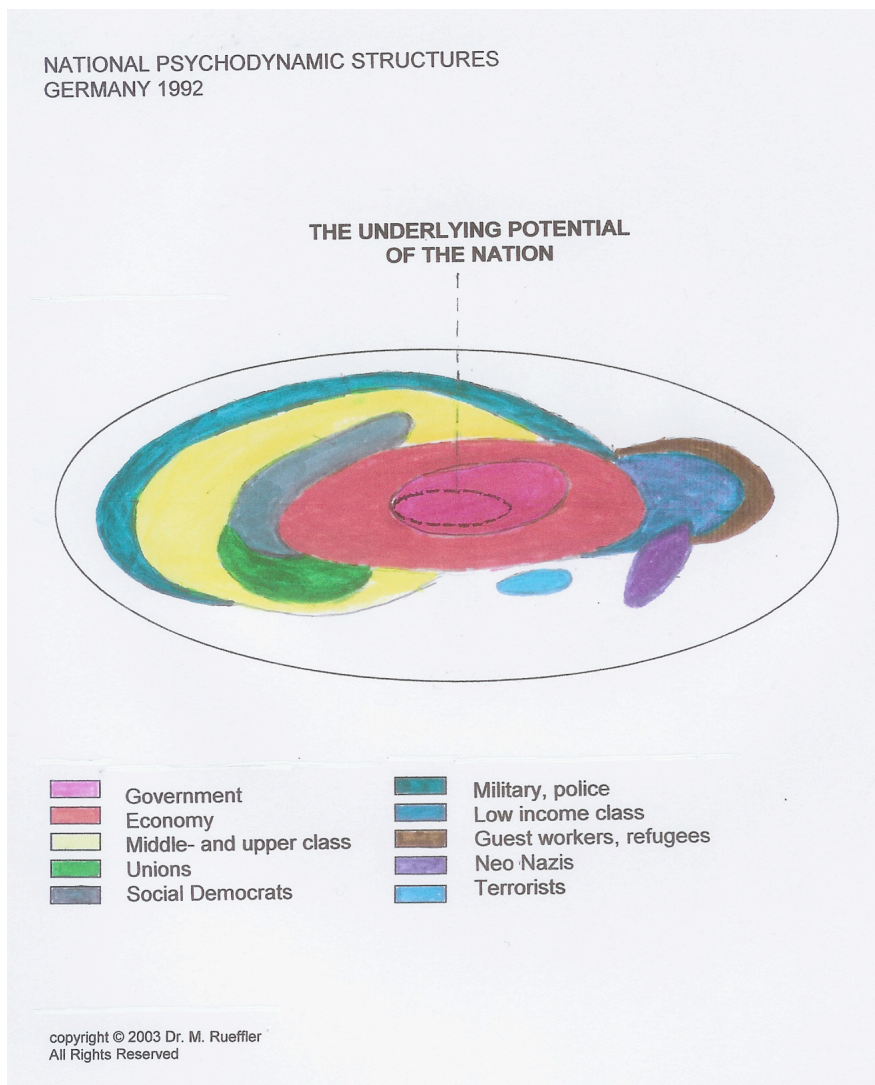
These complex systems within the national psyche hold power and exert influence. Some work together with others to reach a similar goal, such as equality and improve the quality of life for example. Others due to their inherent beliefs want conflict and are power hungry. Various methods are applied to keep control in order to remain a main actor and in power.

One can also look at the various psychodynamic structures from a perspective of its major beliefs, opinions and patterns which point to the goal to be achieved and by using the potential of the nation.

Beliefs and characteristics of these national psychodynamic structures, some older, more or less rigid, some reaching deep into the past, mostly hidden, others newly forming, need to be closely examined. They influence and determine individual and national behavior.

The two halves of Germany, separated for over forty years, have come together again, yet their mindsets do not meet. Industrial and economic growth are the determining factors once more controlling politics. These are the values the government represents in domestic and foreign politics. It is through these interest groups and their values, a large part of the national potential is channeled.

The diagram presented below, represents the major interest groups influencing the politics of the German nation in 1992.



A LEFT OVER – THE NEO NAZIS

One can consider the Neo Nazis organizations and group as a national psychodynamic structure. Its roots reach far back, deep into the psychopolitical history of the nation. Where does this radical, violence oriented group originates? How can such a distorted perspective of life and world view, having already proven its destructiveness in the past, find a following among so many young people?

The present day behavior of this group is imitating the values and simulating the actions of the Nazi regime, and is an uncomfortable and painful reminder of the national past. Today, as then, the Neo Nazis need helpless and weak victims to demonstrate strength and power. Their wrath is directed against minority groups and foreigners living in Germany. The Neo Nazi group provokes in order to be able to use violence. Truths are twisted, the weak is called the aggressor to justify the aggression and violence. The intent, as past history has proven, is to dominate by spreading. The young men, the Neo Nazis, draw their ideas and ideals from the old beliefs, the dream of the "superior" German turned nightmare. For the individual to be able to stick with the ideology, the group as a whole is needed. Thus individuals can stimulate and reinforce each other. Group actions seemingly provide self esteem, compensating for lack of individual self worth. Often a group provokes and attacks a single victim. A very important aspect of identifying with the group is the uniform, the haircut, the boots, as well as all the other paraphernalia. Group pressure is strong, to prove manhood by committing violent acts. All points to the behavior of a cult (**see page**).

This psychodynamic structure is a leftover of the old Nazi days, a constant embarrassing reminder of past deeds and therefore very painful and difficult to live with. It represents an alive inherited part of our nations past.

The complex gigantic structure of the Nazi regime,

which placed itself at the center of the nation and abused its potential, did not just disappear into nowhere after the end of the World War Two. Standing trial at the Nuremberg war tribunal did not make it disappear. However, it broke the giant controlling Nazi apparatus into pieces. Parts were re-absorbed into other groups, organizations, the military, into public service and the general public. They disappeared from view. The Neo Nazis are a splinter leftover, an heritage of the old structure. Albeit a visible one.

Each time, in an economic recession, with a high unemployment rate, the call goes out for a "savior". He appears quickly, yet in a new make up, with the same old ideas and ideals, pointing the finger at minority groups and foreigners. Old distorted ideas are re-activated, looking for the enemy, the black sheep to blame. Thus, the psychological heritage of the Nazi time in the collective unconscious (**see page embedded**) is activated and re-energized again in individuals, groups, and those organizations which re-absorbed the old beliefs.

How do we handle this embarrassing phenomenon, this group, the Neo Nazis? The uncomfortable reminder of the past trauma, national guilt and suffering? For a large part of the population this group is perceived as an enemy. The Neo Nazis also see others as the dissentient enemy. Thus our present approach mirrors the Neo Nazis attitude.

The perspective of the nation is determined by the fear of the resurrection of the old Nazi regime ghosts. The behavior and acts of these splinter groups are meant to create fear. This is their aim. People in fear can be easily manipulated.

Daily news presentations report in detail the Neo Nazis moves, acts of aggression and violence, which increases their power. Actually media facilitates this, allowing the group an importance on which it can thrive energetically. The German public obediently grants this attention, which in turn increases the strength of this group.

Are there ways to deal differently with this phenomenon? It is important to become aware of the functioning of the Neo Nazis. To look at their purpose, reveals their desire to be "superior". To demonstrate this inherited tendency through violence and by intimidating minority – and other ethnic groups living in today's Germany. Neo Nazis want to be in the center of attention. Mostly young people unconsciously acting out the psychological heritage of the nations past. The old ideas fascinate, promise a false feeling of strength by identifying with the group and its violence. The Neo Nazis are compensating their huge emptiness with radical approaches and violence, providing a false sense of self esteem. Violence will engender violence. It is extremely important, how this group is approached and their violence prevented. Individuals and the nation need to be aware of the group's moves, yet not feeding the fear, which accompanies their appearances. A very compassionate approach is in order. After all, it is us, our ancestors, who created the Nazi regime and allowed it to fully use our national potential to create "superior" and "inferior" beings.

A determined no and the choice to not emotionally engage with our thoughts in their violence and deeds, will reduce the strength it receives via our attention, fear and opposition.

The police approach can be determined, when needed, and yet with compassion in the heart. The Neo Nazis are an alive part of our nation's past.

Each individual person determines whether the Neo Nazis will gain more power or will be dis-empowered, by turning the attention, through conscious choice, into constructive actions.

The German nation today finds itself in a process of integration of millions of foreigners which impact the national psychodynamic structures. The nation is exposed to different cultural beliefs and behavioral patterns, needing to be integrated into the national psyche. This integration activates and re-energizes the old patterns. Therefore it is of great importance for the nation to first find its identity. That is, to recognize, turning toward and consciously accept its national traumata. Which, in turn, will allow the collective potential to be available and to flow into healing. The true potential now repressed by guilt and shame can be channeled into a healthy cooperation. To allow this emotional attention can soften the old psychodynamic structures, built on the fear of being different. Thus the self esteem of the nation can unfold in alignment with its true potential and values. The wealth and abundance in the own culture can again be recognized.

To find, and allow the true national consciousness to emerge, represents a great chance of growth, which can lead the nation to a profound transformation of alive values, and thus to a different quality of life.

Then a true acceptance of other cultural individuals and groups can become an enrichment for all.

ACKNOWLEDGING GUILT

Many people believe, guilt feelings are necessary to stimulate our conscience in order to prevent injustice, criminal and violent acts. In every day experience, a guilt feeling has yet to prevent a person from committing a criminal offence or a murder. Guilt feelings also often appear after the "fait accompli". The way how to prevent killing and harming oneself and others, is to deeply acknowledge life, to honor and appreciate the miracle of life. Within, in others and in nature.

Guilt appears when I do something, I believe the other doesn't want or likes, or when I think I don't live up to the expectation of myself and others. Guilt feelings reduce my strength and paralyze, they are a heavy burden to carry. I tend to defend myself, negate guilt, reject it, project it on to others, repress it. Yet my actions are determined by the guilt. In order to not accept responsibility I blame others. To recognize and to acknowledge these feelings opens the door to taking responsibility for oneself.

Judged guilty in our society implies being punished and I am no longer responsible for my deeds. I am incarcerated and can continue to feel guilty and do not face the true consequences and do not take responsibility for my actions. To take responsibility would mean, the person is confronted with the impact of his/her actions. He/she will have to face, the pain caused in others by confronting those eye to eye and will not allowed to hide from the consequences.

Feeling guilty paralyzes. Taking responsibility for one's deeds leads to action. Not content with the results of my doing, I can reassess, take responsibility, and allow the space for additional and complementary action. To take responsibility for oneself and one's actions demands staying power and courage. It implies facing the consequences of each action, and accepting them as chances of growth.

Guilt can be felt in the physical body. Most of the time it is perceived as a weight. I can learn to work with it. Acknowledging their existence and through loving acceptance, they can slowly dissolve and free the underlying energy to express through responsible and constructive action.

To be free of guilt does not negate the responsibility for one's action, but leads to a responsible, life giving and supportive attitude.

National guilt, based on collective traumata, is a psychological heritage passed on from generation to generation. This guilt has a paralyzing effect on the unlimited potential of a nation. It may lead to a deep national depression.

How does a third generation deal with the guilt for the actions of their grandparents? A true reparation is not possible. People who died can not be resurrected to life. The material and financial compensation which takes place is often based on feelings of guilt and outside pressure.

National and individual guilt leads to feelings of inferiority and thus, nation and individual can be manipulated. The reactions of a nation and individual, its domestic and foreign politics will then be determined by the guilt, the fear to do something wrong, the trauma could be repeated and a lack of self esteem. The choices a nation makes are then subject to this pressure.

To take individual responsibility for the past action of a nation implies, that this will never be allowed to take place again. A prerequisite is to change the underlying unconscious beliefs which allowed these events to happen. Recognizing, softening and releasing the unconscious national patterns leading to the past deeds is appropriate to allow for a deep reaching change of value.

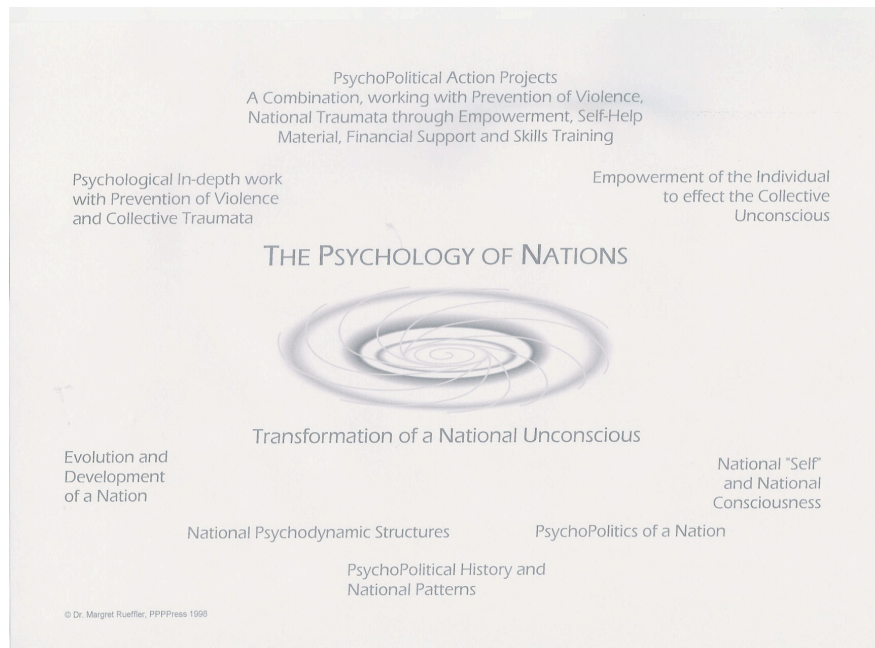
The repressed guilt deserves loving attention. Eventually the underlying potential will be activated, with its inherent values of consciousness of joy, empowerment and choice.

These values, alive and practiced, in turn allow a crucial and decisive no, a conscious choice of each individual to disempower the collective beliefs leading to violence, wars, mass killings.

For a nation, to accept true responsibility implies to emotionally face the guilt and the traumata buried within the national psyche. To allow tears of compassion and mourning to flow for victims, perpetrators and hang-ons alike.

Such an emotional attention, as well as accepting the fact that the nation, its previous generations participated in the creation of the trauma, leads to free the national potential covered by guilt and shame. The depression can release and a new profound change of values can take place. These new values will prevent the distorted perceptions of the past. The awakened national potential can express again through cooperation and life giving actions.

THE PSYCHOLOGY OF NATIONS



The theory and model grew organically through years of personal experience and application with individuals and groups. Years, which allowed to research and explore national collective behavioural patterns, to work and research national traumata and the longterm prevention of violence, leading to a better understanding of national collective processes.

The Psychology of Nations provides an expanded framework to understand nations, their attitude and their behaviour.

The Psychology of Nations can be experienced and grasped theoretically.

What is the Psychology of Nations – it is an emerging perspective, a holistic model which views the individual as an intricate and integral part of a national collective. The national collective in turn, seen here as a group with the same cultural, religious and linguistic background, is embedded in the constellation of humanity as a whole. This perception allows one to view it as an interactive, alive dynamic system bound by its own respective laws.

A nation's psychological heritage, individual as well as collective, is lived and expressed in the nation's current concerns, activities, and choices. The understanding of the interconnected-ness of the individual and the collective and the power of the individual to influence that collective, are basic to the transformation of the national collective unconscious. More, this very understanding brings with it an appreciation of the importance of individual choice and the assessment of the laws and principles which govern a nations healthy development. In short, the complexity, the cycles, and the rhythms of psychopolitical events can and should become conscious.

The Psychology of Nations is based on the inner attitude of honouring the "Self" as the center and depth of an individual as well as of nations. The "Self" contains unlimited inherent potential and expresses trough the psychological principles of consciousness of joy, empowerment, choice and self reliance. This allows a perspective of the individual and national potential for the healthy integration of individuals into their respective nations, and of nations into the constellation of humanity as a whole. This new inner awareness can and inevitably will transform deeply rooted national patterns and lead to changes in the quality of life, both, of the individual and the collective, allowing them to grow and use their potential to cooperate and in alignment with humanity as a whole.

An integral aspect of **The Psychology of Nations** are PsychoPolitical Action Projects. They focus on the prevention of collective violence and collective traumata, working with multi-ethnic groups based on the psychological principles of **Consciousness of joy, Empowerment, Choice and Self reliance** in combination with psychological, emotional, financial and material support, and skills training. These projects are done on location in co-operation with individuals and with sponsoring organizations.

Other process oriented areas are the empowerment of the individual to transform the collective, in-depth psychological work with groups, psychological assessments and interventions in pre- and post crisis areas.

The Psychology of Nations researches the national psyche as a living system, with its potential, development, psychopolitical history, collective traumata and national consciousness within humanity as a whole. Areas of application are, the prevention of collective violence, assessment of multi-ethnic tension areas, explorations of their mechanisms and how they develop are emphasized.

The Psychology of Nations can be experienced directly in seminars and on location, allowing a new perception of individual and national patterns. A new perspective which leads to the heretofore hidden dynamics. The seminars familiarize the participants, individuals, international organizations, project directors and others wanting to work in multiethnic pre-crisis areas, with The Psychology of Nations and the values of consciousness of joy, empowerment, choice and self reliance which ultimately lead to a new inner attitude, and the empowerment of the individual and groups to transform the collective. (www.pppi.net - seminars)

EMBEDDED IN A COLLECTIVE

The collective of a nation is composed of a group of people of similar background, culture, religion and language. The nation may or may not have a country of their own, such as the Kurds, for example, spread across several countries.

A child, born into a Christian or Muslim culture, will grow up with that specific cultural inheritance and adapt to its setting and beliefs. That is, each individual living today is born into, held by and embedded in the field of a collective psyche. One can say, it contains the potential of each individual and the potential of the national psyche. The struggle of the sum of individuals and the nation, its growth processes and traumata suffered, including national catastrophes and wars, impacting the physical environment and national territory are contained in it as well. The collective in which the individual is held can be perceived as a energetic field with the underlying inherent potential, composed of thought patterns and beliefs with their respective emotional content, resulting from experienced traumata. It can consist of thousands of years old beliefs which represent very powerful national psychodynamic structures, eventually activating their own dynamics. These collective psychodynamic structures, however, with the passing of time, become unconscious. We do behave and act in certain ways and call it "normal". No one can remember, what was the initial impetus and reason to behave in a certain way. It is forgotten. Yet it continues to determine our individual and collective behavior.

Most of the so called "normal behavior", acceptable in our culture, is based on long forgotten causes. The situation, which caused a certain behavior and belief is no longer present today. Even though time has passed, the behavior remains. The repetition of these old behaviors still continue to reinforce the already unconscious structures. The beliefs resulting from natural catastrophes, traumata and wars in the history of a national collective, long forgotten by today's populations are passed on as a psychological heritage. The individual inherits these beliefs and behavioral patterns passed down from generation to generation, the chain of its ancestors (**see page**).

Each nation, as a result of events long past, and its psychopolitical history, contains its own distinct belief structures. National collective and individual behavior, actions and reactions are the visible

symptoms of these. Therefore, the unveiling of the underlying cause of these recurrent symptoms is needed in order to bring about change.

Collective thoughts, consisting of inherited beliefs, learned behaviors and experienced trauma, create deep imprints which continue to exist in a national collective unconscious as internalized patterns. Unless recognized and released they determine the attitude and direction of a nation in the present and future. These drive its behaviors, which are expressed through its political parties, military, economies, arts for example. These internalized patterns or characteristics are called national psychodynamic structures.

Within a national collective psyche and its psychodynamic structures, events are constantly interacting and effecting each other. Understanding their interrelatedness and their rootedness in the past, they can be made aware in the present, the here and now, acknowledged, accepted, and will for example allow a different quality of life in the future. This, in turn, will effect individuals, and larger groups. Just as this is true for individuals, it is true for nations.

An individual can become aware of unconscious content in its psyche, thus allowing healing and change. The past then no longer controls a person's perceptions and determines its actions and consequently today's behavior. One can act from informed choice. When decisions are based on the choice in the present moment, creative potential releases.

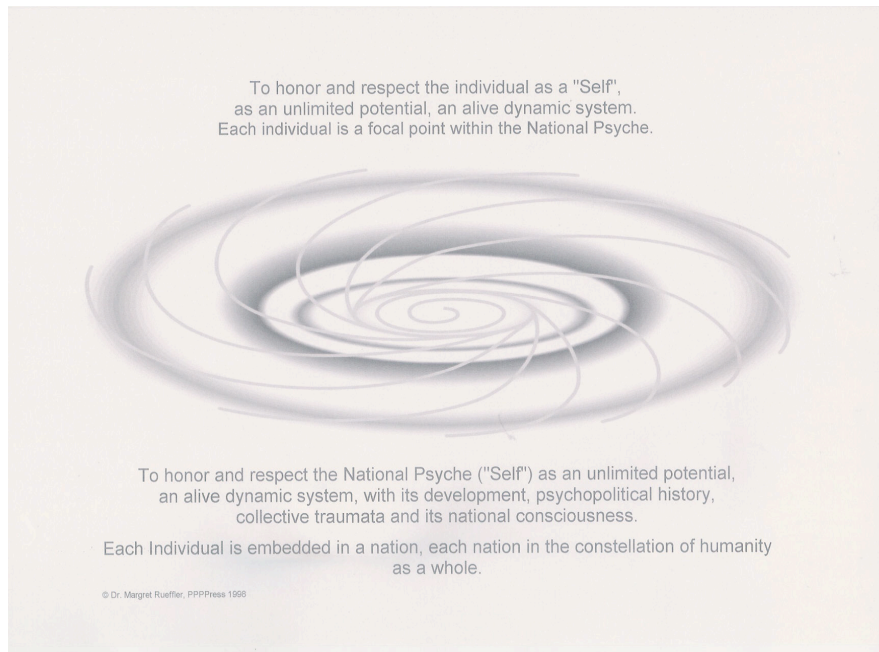
Nations follow the same dynamics. A nation's beliefs and emotional patterns originating from the unconscious psychological content of the national psyche, forgotten and repressed national traumata, wars, genocide, times of grandeur, colonial powers, can be made conscious. Through awareness and acceptance the inherent national creative potential is activated. Upon which, choices according to the present needs can be made. Thus allowing the creative potential, the "Self" of the nation to flow into constructive co-operation and increased self esteem.

Most remarkable, however, is the fact, each individual, with its present day inner attitude, beliefs, emotions and thoughts is continuously co-creating the collective belief patterns and thus participating in the creation of collective events. Becoming conscious and aware of this, I can choose to change my personal attitude and behavior and deepen the quality of my life, thus having a constructive effect on collective beliefs.

Each individual is powerful beyond belief. To be aware of this power will lead to conscious choice making. Will I continue to give my attention, time and fascination to all the wars and thus feed the fears surrounding these? Or will I choose to use my life energy in a constructive and creative way? It is up to each individual's choice to become conscious of its co-creating power of mass events, collective traumata and their release. Thus, each individual's informed conscious choice influences the present collective beliefs and the future (**see page**).

Over the past years, teaching and working with large groups, a set of psychological principles emerged. Based on values which release the inherent potential it clarifies the interaction and embeddedness of the individual psyche within the collective psyche.

THE EMPOWERMENT OF THE INDIVIDUAL



Each individual is embedded and held in a culture, a collective, a nation and carries the psychological heritage of its collective past.

Each culture, each nation is embedded in the psyche of humanity as a whole.

Each individual, conscious or unconscious, is an active participant in the creation of the cultural, national, collective patterns, which, in turn influence the values and behavior of the individual.

Honoring the "Self" as the inner center and depth of each individual as well as that of a nation allows access to unlimited potential.

The individual and national unlimited potential is translated through the values of consciousness of joy, empowerment and choice into every day action and leads to a deep change in attitude and therefore conscious behavior.

Becoming aware of and aligning with this new perspective leads to personal responsibility to expand and transform ones own limiting pattern and family-, ancestral-, cultural-, collective values, which so far have determined the individual and national behavior.

As an individual I can choose to live new constructive beliefs and values, and thus to influence through conscious choice my own quality of life, the collective as well as the consciousness of humanity as a whole.

CATALYZING POTENTIAL

For many years while assisting groups of different nations to turn towards their respective psychopolitical heritage, the burden of guilt stands in the way. Guilt can also be seen as an individual and collective psychodynamic structure, which paralyzes. Guilt interferes with the acceptance of the traumata, prevents access to the inherent potential. Guilt needs to receive loving acceptance to allow access to the buried and repressed traumata. This in turn opens new responsibilities to release it.

To engage with collective traumata in large group settings includes the process of becoming aware, that is to recognize, turning toward and eventually to accept the past. This in turn releases the individual and collective potential.

The transcripts which follow are excerpts of the experiences a group of males and females, age twenty nine to fifty six. They wished to become aware of their German national psychological heritage. The approach is a combination of experiential exercises and meditation. A four day seminar provides the framework for the experiences to take place.

Exercise One

Give yourself permission to become aware of the characteristics you consider your national heritage. It could be an image, feeling, body sensation and words.

Exercise Two

The participants are invited to meditate and to connect deeply to their heart energy, to communicate directly with their heart and allow it to guide them to what is needed to heal the national trauma.

A high school teacher, 35

Exercise One:

I am observing. Sadness in the distance, guilt feelings, Question: what would have been my role in the time of the third Reich? Oppressor? Victim? Remain silent? Conform? There is resistance against the burden of guilt. I don't want to have to walk around with my head bent because I am German. I don't want to only see the negative traits being German. I don't want my country destroyed by the Neo-Nazis.

Exercise Two:

The heart energy flows with ease. The oppressor wants to partake in this energy. I hate to think, do I really want to give it to him. I decided yes, but with resistance.

A fashion designer, 56

Exercise One:

Subtle messages, "life worth living is healthy, normal and natural". Everything unworthy will be destroyed. complications in my village for my family and myself, to accept the mental handicap of

my brother after a car accident. I stick to him, at the expense of being lonely, excluded by the others and different.

Exercise Two:

To be German means: order, cleanliness, obedience, delegate responsibility to the higher up, doing one's duties. I still today rebel against these so called "virtues". I am scared to be able to abuse my own power.

A massage therapist, 48

Exercise One:

I feel the weight of guilt bending my back. A crouching woman dressed in black, darkness surrounding her, on the ground. How can one ever make up for this guilt? It means shame being a German. Deep inner conflict. My parents were born in Croatia. I jump from one nationality to the other. When in Germany, in order to be German and not "different", I am German. In a foreign country I act extremely critical about the Germans and become Croatian. Anyhow I am not a real German. Ambivalence about my national identity. It depends in which country I am in.

Exercise Two:

The message: the heart has to become very open and wide and needs to fill the whole chest. Its love flows through the left side and arm into the earth. :

A mother of three children, 39

Exercise One:

The national heritage is crouching on the floor, her back protects her from the outside, the vulnerable part is closed in. I feel a strong heart beat. Next to her is the ancestor who detests everything feminine. He throws arrows into the wounds. Where there are none he adds new ones. "Worthlessness" the word suspended above me.

Exercise Two:

I am getting in touch with the arrow shooting ancestor. His sneering hatred turns into despair and sadness. The arrows loose their power. At the end is the sentence: It is enough!

Director of an art gallery, 41

Exercise One:

Guilt, shame, hatred, fear, arrogance, cold blooded, uniforms, grandiosity, power, inferiority, obedience, wounded, hurt, pain.

What are the positive qualities in the German nation? Reliability, philosophical thought, poetry, music, being thorough and busy, cleanliness. What does it take to accept guilt, shame, arrogance and fear? Becoming conscious. The positive potentials are directed into material possessions, economy instead of spiritual values. Both, the victim and the perpetrator need to heal through silence, compassion and acceptance. I stand at the edge of a bottomless pit, black as can be. A wave of deep sadness engulfs me, I cry. I know I will not fall into the pit. I go on my knees and look into the hole. In spite of my sadness I experience great strength, heat and warmth in my body. I have the image of a powerful darkness and bright light. A vague thought that the light might not be strong enough for the darkness.

Exercise Two:

I am standing at the edge of the bottomless pit. I feel a childlike impartiality. I experience it very physically. Streams of energy are flowing from my heart. A green light spirals into the pit and is devoured by the blackness. I become serious realizing the immense power of the black pit.

Simultaneously I feel the power of my heart. Acceptance, there is not yet a connection between the two.

A priest, 43

Exercise One:

A blond child, standing on the planet, walking around a grave. This is my father as a five year old after his mother died. Numbness of one's own feelings, leaving the child alone in the cemetery. It is gruel. He does not feel the cruelties he does to others. An important part is the perfection, the obsession to be perfect, mathematical order in human relationship.

Exercise Two:

I and my heart are pulled into a deep sadness and loneliness. I can step out of it and then my heart energy flows, a broad stream, it knows exactly where to go.

A naturopath, 29

Exercise One:

An old woman with a wise face, dressed in black. Her back is bent under the burden of the national guilt. She is very sad and one can see that she used to be very beautiful. On a leash she holds the devil's dog. He has large white canines, short hair, light brown with a spiked collar. The dog is stupid and greedy, swallowing everything. He feeds on negative emotions. He is in the process of growing bigger and bigger. The old woman will soon be too old and too weak to hold him. Opposite image, the enthusiastic one. She loves life, and sees in everyone and everything something beautiful. She exerts joy and love.

Exercise Two:

The heart expands only to the right. To my question, why it does not expand to the left, it answers that it is attached to the left. When it was time to allow its energy to flow, blood began to flow. Then, I, consciously stepped into my center and thought about all the beautiful qualities the heart possesses. Then the energy began to flow beautifully.

A taxi driver, 44

Exercise One:

The values of my mother come to my mind. A woman in these times has to give birth to children to help rebuild the nation. She wanted eleven sons, healthy and ready to fight for the fatherland. Devaluing her own person, her femininity, me, her daughter as well. To abuse oneself, to use others. Fanatical, does not allow a weakness, pain, sensitivity. Her image, the strong, healthy, productive woman. Her national pride, her ideas about handicapped people, foreigners etc...

Exercise Two:

My heart wanted to heal, it said yes. The left side of my body was light, the right side dark. When I gave the heart permission, the right side was full of goose bumps. When I gave the heart permission to let its light flow into my national heritage, a tomb opened and screaming, wounded, desperate, skeletons looked at me full of fear. I became frightened and felt that these people had no possibility to receive light and love. There was a standstill, a power struggle, which one was stronger, the dark or the light? When I gave my heart the permission to flow where it wanted to flow, the battle stopped. The heart choose the place where it wanted to go. I felt myself centered and full of strength.

A secretary, 45

Exercise One:

First image: a soldier with a military helmet. He is very sad and desperate. He does not have anything to do with the whole story. He was never a Hitler follower, but rather skeptic toward Hitler's policies. Now he is forced to leave his family and join the battle scene. Second image: A Gestapo man with short cut blond hair and a leather coat. He is ice cold and full of hatred. Third image: A high school teacher, he is stuffed with principles, incapable of experiencing any feelings.

Exercise Two:

I felt a deep sadness. I was, however, not pulled into the sadness.

An accountant, 45

Exercise One:

Thoughts, "Do your duty", an inner voice refuses. Thoughts about the material riches, you don't contradict authorities (I hear my mother), also reliability, punctuality. Emotions, fearful, hesitant, arrogant, presumptuous, guilt feelings. My body is stiff, the shoulders pulled up.

Exercise Two:

A golden ray comes from above my head and moves through the heart into the earth. A dark, sad, furious man appears. I send him the gold. He smiles. I feel relieved. The golden ray moves through the arteries into my legs, feet. Warmth extends throughout the body.

In the first exercise, the participants were identified quickly with the negative image of the national heritage. The exercise asked for positive and negative qualities. It seemed, however, more difficult to identify with a positive image of the national heritage. Most participants identified with the powerful negative image, forgetting the positive. In the discussion which followed, all confirmed the powerful paralyzing pull experienced of the national heritage. It overlaid and distorted the perception of the positive qualities of the nation, and the possibility of actually living these qualities. The ensuing question was: How can an individual, identified with the negative image of the national heritage, for example guilt, move from this paralysis to emotional and mental awareness and acceptance? The national trauma exerts such a powerful energetic influence, that it seems nearly impossible for an individual or a group of individuals to acknowledge the amount of pain buried under the guilt.

In the sharing which followed the second exercise, the participants were aware that emotional acceptance of the pain related to the national trauma was needed. A part of this emotional acceptance was turning toward the past and it seemed appropriate to shed tears their parents and grandparents participation in the creation of the national trauma, for perpetrators, hanger-ons and victims alike.

Participants recognized that the only possible way leading to healing was to open their hearts to loving acceptance. It needs a strong and powerful love. An individual, without the connection to the heart wisdom and this strong love would be inevitably pulled into the negative image of the national trauma. Connecting with each other on a heart level seems the basis of acceptance of the national trauma and a first step on a possible healing process.

CAN COLLECTIVE VIOLENCE BE PREVENTED?

In order to work with the prevention of national collective violence, however, the healthy, unlimited potential for growth and evolution within the individual, the nation, and the psyche of humanity itself needs to be acknowledged first. This allows for a positive perspective, a radical departure from the emphasis on pathology, illness, and lack of, to the recognition of the boundless, if dormant, potential in each and the nation. This potential and source of inner power lies hidden beneath the unconscious fear of existence. Becoming conscious and aware of it, activates and sets into motion the dormant potential available for use in action.

Wars, power struggles, and conflicts can then be recognized as symptoms, as well as direct results of this underlying fear. The unconscious fear of existence, a powerful belief, distorts the life-giving constructive energies of the psyche and diverts them to achieve and fulfil its own purpose, which is violence and destruction.

Given the appropriate framework, though, our healthy unlimited potential can be accessed and freed. Its flow opens a powerful possibility to channel the urge toward conflict and aggression into constructive co-operation and growth.

Recognition and acknowledgment of the infinite individual and collective potential leads to a shift in understanding how precisely the mechanics of collective violence functions. This perception allows the restrictive belief patterns that lead to countless repetitions of violence, wars, and atrocities to be laid bare and viewed as the build up of rigid psychodynamic structures that restrict, distort and abuse the underlying potential for its own purpose.

In Western psychology, fear of existence is acknowledged generally as a given, the basis of human existence. All human behaviour is determined by it. But is this truly so?

There must have been fertile ground prior to this, where, through the infliction of major collective traumata or catastrophes, the fear began to take root and grow. The memory of humanity's limitless underlying potential seems deeply buried. It is exactly this obscuring of our infinite potential that allows the fear to control and influence individual actions and reactions and thereby continue to strengthen its own structure and dynamics. Every war and individual act of destruction and violence feeds the fear of annihilation. Over time and with innumerable repetitions these collective psychodynamic patterns, their origins long forgotten, grow in strength and are acknowledged as the norm. Now unconscious, they relentlessly drive the behaviour of individuals, groups and entire nations.

The prevention of national collective violence, is a broad approach and process for recognizing, assessing and transforming the underlying collective belief and behavioural patterns that lead to crisis within and between ethnic and religious groups and entire nations and erupt as conflicts. It is a long-term approach utilized to transform collective values and effect deep changes in attitudes toward violence and crisis. This, in turn, eventually, ushers in a collective creative cooperation.

Although conflict resolution can be part of prevention, the latter is a more far-reaching and long-term solution.

The prevention is based on an assessment of the psycho-political history of a group or nation and the current behaviour resulting there from. It attempts to work with the limiting and restricting collective belief systems which, being unconscious, too often lead to aggression, outbreaks of violence, and wars. These collective beliefs are alive psychodynamic patterns resident in the individual and collective psyche. With time and repetition they gain power and strength, and control individual, group, and national behavior, feeding on violence, war and destruction. As they continue to do so, they become increasingly more powerful, yet the individual and the nation remains unconscious of this process.

The prevention of collective violence aims to uncover

fundamentally held collective fears such as the fear of existence, annihilation, which is deeply ingrained in the psyche of humanity due to millennia of collective and individual experiences of violent traumata in the past.

In fact, nations going to war have a lot more in common than might be immediately apparent. Each sees the other as inherently evil and each is fighting the other as such. Each claims to be fighting in the name of freedom and god. Yet, both use violence to do so, violence that may ultimately kill innumerable innocent people. Killing does not make sense, neither killing individuals nor mass killings during a war. The purpose of life is giving life, being creative and fulfilling one's inherent potential on this earth.

Perceiving the act of violence which takes place from the perspective of the aggressor and winner might suggest that a victory was achieved. Since the nation creates death through its actions, it is not lifegiving, but death-oriented. Instead of honouring life, the aggressor justifies and glorifies the death of one or many as an act of sacrifice for a higher purpose. The nation cannot allow any feelings for the victims nor for the suffering families involved. It actually may want this suffering to take place. Most probably the nation has suffered a great deal and sees the loss of human lives as appropriate in order to further the cause, to the final "winner". Nations are dancing with each other, a dance macabre, the perpetual dance of victim and aggressor - every so often exchanging roles.

Inevitably one must come to the conclusion, when looking beneath the apparent differences in roles, appearance, and clothing, that both are simply puppets dancing on the strings of the same master puppeteer. Who or what, we may well wonder, is the director of this war game? The actors are major characters and are able to engulf the audience in the collective fear of existence and fear of death. Violence and aggression create a powerful field of fear. The audience itself is being skilfully manipulated by the media reporting more and more violent and gruesome events to move ever deeper into the field of fear. The play exerts its fascination. Each spectator's life seems threatened as well. The spreading of the infectious fear, by means of mass media, allows the act of violence to influence and control innumerable minds throughout the world. While glued to the media people also tune into the fear. The preoccupation of each person with the terror or violence feeds the worldwide field of fear and allows it to become more and more powerful. The world's population is being manipulated into a collective fear. The desired effect has been achieved by those who planned the act of violence and further manipulation is easy.

As the collective field increases with each individual thought and emotion related to fear, it determines one's quality of life, the quality of life on this planet. One feels powerless and lives in fear. This field of fear as it increases produces two effects. One, it paralyses and two, it creates more violence. A perpetual cycle – feeding from each person tuning into the events and experiencing fear. An environment is created and fertile grounds, in which more violence, heretofore hidden in the collective, can surface: A never-ending cycle, well known in the history of nations. In this drama, there is no longer a good nation and a bad nation. As much as each nation would like to believe that it is in charge and pulling the strings, it is merely actors in a larger power play, the unwitting instruments of unconscious collective psychodynamic patterns, ever increased by the fear of existence and fear of death. Both nations plug deeply into the collective psychodynamic structure of fear of existence and fear of death, and unconsciously act out those beliefs. Both expend an incredible amount of energy in feeding and fuelling the violence, which further feeds the strengthening of this collective pattern, creating more sophisticated weapons to kill, chemicals and war machinery supported by the economy and supporting economic growth. And so the pattern becomes yet more powerful and controlling, gaining further influence on behaviour through the individual and collective psyche.

In short, the psychodynamic structure of aggression in the psyche of humanity is being activated through the actions of national players and fed and strengthened by the collective field of fear, which then activates and triggers violence in individuals and groups world wide allowing this ingrained individual and collective pattern to act out its own purpose. Surely, this is a vicious cycle. It is very difficult to live creatively and joyfully in such a powerful field.

Since the psychodynamic structure which creates the war is unconscious, it can be recognized only by its symptoms: war, death, destruction, rape, humiliation and endless suffering. Deeply rooted in the collective national experience, it is rooted in the individual experience as well; each individual, with all of his or her beliefs, is embedded in it.

There are many individuals, groups, and nations who do not wish to engage in conflict, violence, and war. Yet this ancient psychodynamic structure is empowered through the

continuous repetition of violence and wars, and now emerges once again, obstructing the real potential for growth and co-operation. To affect any significant change we must ask ourselves: Will we allow this psychodynamic pattern to remain hidden, and ourselves to continue to be unconscious of it? And will we then unwittingly allow this deeply ingrained collective pattern of fear of existence to persist in controlling individual, national, and collective behaviour?

We are truly at an important turning pointing in the history of humanity and the earth. To bring about a change in the ways we view and deal with acts of violence, a deep change of mind is needed. The power we give to the act of violence to determine our behaviour and quality of life can be taken back. To change one's behaviour one must become conscious of one's own fear and of the vicious cycle of fear. To interrupt the collective cycle of producing fear, pre-supposes recognizing of the manipulation through fear and to choose not to be manipulated.

Prevention of collective violence means becoming aware of and working with that which is truly life-giving and acknowledging the underlying collective potential for growth and co-operation in each individual, each nation and within humanity as a whole. Only from this sense of infinite individual potential can we face our deeply anchored fears of existence from which all conflict emerges.

The acknowledgment of infinite potential allows one to see that during the past millennia the lesson has been well learned and that it is time to move on, to become aware, to turn toward and accept these psychodynamic structure and thus slowly but inexorably allowing them to dissolve. Such an approach to the prevention of violence respects and honors the past wounds and traumas of both individuals and nations.

As individuals, we all have the power to influence the collective structures and we do so, in every moment through our thoughts and actions. Each of us can become aware of and consciously choose how to influence these collective psychodynamic structures. We do so by either reinforcing the old pattern that leads to destruction or by allowing the infinite potential trapped beneath the patterns to emerge and broaden our horizons.

The latter choice leads to a profound change in attitude both of the individual and the collective, from one of idealizing and glorifying death to reaffirming and revitalizing life. Each person's choice and action makes the difference in changing the collective behaviour.

AN IN-DEPTH PERSPECTIVE

CONSCIOUSNESS MANIPULATION

Toward the end of the seventies, in my psychotherapeutic practice I encountered several clients either leaving a cult or having left a cult. It stimulated me to study consciousness manipulation and mind control used in destructive cults.

The definition of a cult in *Webster's International Dictionary* is "a worship or religious practice, a usually small and narrow circle of persons united by the devotion or allegiance to some artistic or intellectual program, tendency or figure".

By this definition most groups can be regarded as a cult. Cults can be benign and positive in nature. Any authoritarian organization, religious, political, psychotherapeutic, educational or commercial, which practices deceptive recruitment, employs the use of mind control, keeps its followers dependent, obedient to the leader and the doctrine, is considered a destructive cult. A group's unorthodox beliefs is not what determines a cult, rather its deceptive recruitment of members and use of consciousness manipulation.

Mind control and consciousness manipulation is indeed a very subtle and sophisticated method in which most people participate voluntarily and co-operate. Initially the group members applying the use of mind control techniques to a prospective member are viewed as friends. A continued intensive consciousness manipulation will produce a new identity in the individual undergoing the process as the result of the internalization of a new set of beliefs.

To achieve this, four basic controls are used: Information control, thought control, emotional control, behavioral control.

When looking at Nazi Germany, through these lenses, obvious parallels are revealed. The ministry of propaganda was especially created for that purpose. Strategies were systematically developed to distort the nation's past and present history, using systematically the media and education. The control of information was very efficient. Deception, holding back information, distorting information to make it acceptable to the people, were used. The access to sources of information other than the propaganda machine was discouraged, restricted, and ever punished. Youth education was carefully orchestrated in youth organizations, with powerful rituals, removing children from the familial influence. The ideals presented, initially seeming positive, touched deep emotions in people. Spying on other people was encouraged. Uniforms for youth and adult men became a way of life and identification. Behavioral control discouraged individuality. The national interests and the fatherland were more important than individual needs. Individual and group obedience to the ideals of the state and its leader were of absolute priority.

The Nazi state's doctrine was the only and ultimate truth. Systematically, a different political and national reality was created: black and white, good versus evil, us versus them, us versus the old and ill, and us versus the Jews. No critical questions about leader, doctrine or policy were allowed. Emotional control was executed through powerful grandiose public rituals emphasizing and indoctrinating the people of the ethnic "superiority" and propagating the greatness of the German nation. Artificial fears were created of the enemy being everywhere, within and without. All these tools were very carefully staged, very similar to the methods of consciousness manipulation known today in destructive cults. However, gaining control of an individual's mind does not erase the person's own identity but rather creates a new one repressing the old identity. The psychology of indoctrination and mind manipulation was perfected and applied with great skill during the Nazi's reign in Germany. The Nazi doctrine became reality. An elitist mentality, strict obedience, modeling the leader, manipulations with fear and guilt, and of course there was no way out. The enemy was everywhere. The result of this large scale programming is known. The price to pay, was a systematic elimination of the German Jewish population and the second world war and its consequences with million of victims on all sides.

When an individual is able to leave a cult, which is extremely difficult, often several or all of the following symptoms manifest: extreme identity confusion, disassociative states, anxiety attacks, depression, psychosomatic symptoms, asthma, skin problems, problems with decision making, dependency, guilt, fear, sleep disorders, nightmares, eating disorders, sexuality problems, lack of trust, fear of intimacy and commitment, grieving, loss of friends, family, etc.

As a psychotherapist, how does one approach such an individual? The person leaving the cult is initially very confused and a therapist needs to spend time teaching and educating the client, viewing the next years as a transitional healing period where few or if possible no major commitments are made. The individual is encouraged to recover his/her pre-cult self, values, beliefs, dreams and goals.

When comparing the psychological diagnosis and treatment of the ex-cult member to Germany as a nation, at the end of the second world war I perceive a great similarity. Germany as a nation underwent a destructive cult experience. In such an event, very often the soul is raped, high ideals are deceived, a powerful distortion of reality is experienced – in the case of Germany, leading to the death of millions of its own population. The symptoms to be dealt with upon exiting a cult, acceptance of guilt, fear, emotional repression, etc. are present on an individual and on a national level.

To recover from such a trauma, the artificially created personality needs to be released through education, depth psychology and the rediscovery of the true identity. In national psychological traumata the same process can apply. Through education, awareness and psychological transformation the false identity needs to be dismantled. Acceptance of responsibility as a nation for eliminating millions of its own people within and others outside its national boundaries. It is a long and painful process.

Leaving a cult without addressing the symptoms and causes is insufficient for recovery. Chances for the individual are high of getting involved with other abusive organizations. As a result of the Nazi trauma the country was divided. One half of Germany dealt to some extent with its past, acknowledging guilt, taking responsibility toward its victims. West Germany paid reparations as a nation and accepted responsibility. The Eastern part of Germany involved itself with another doctrine, with similar features of mind control, the Communist system.

A recovering nation needs time to heal. An individual needs several years to heal. A nation having a different rhythm, needs longer, maybe several generations. Now, after three generations, seems to be the time to look back at our national heritage. The nation and its children have won some distance from the collective trauma. From this distance the rape of the nation's soul needs attention now. I dare to call Germany a nation in a deep emotional depression with difficulties to access its true potential. Like an individual, a nation can work with past traumata, release an emotional depression and learn to reestablish what is of true value and learning. Accepting this heritage as an individual, and a nation brings understanding, healing, compassion, greater discernment and awareness.

INDIVIDUAL EMPOWERMENT

During the past few years, while working internationally with individuals and groups, a specific perspective evolved concerning the depth and level of individual patterns.

I observed a common pattern of layered belief structures in individuals from various cultures. I experienced the individual psyche embedded in its family unit, in its ancestral heritage, then in its cultural, national unit. All these levels then, are held in the family of nations and in the psyche of humanity as a whole.

The individual psyche seems a distinct, yet not separate, focal point within its next larger whole, the family. The individual psyche is also a focal point within the national psyche and the psyche of humanity as a whole. The National Psyche is an even more complex focal point within the psyche of humanity. Since each is embedded and interwoven with the larger whole, each action, event, on any one level will resonate and effect all (**see page**).

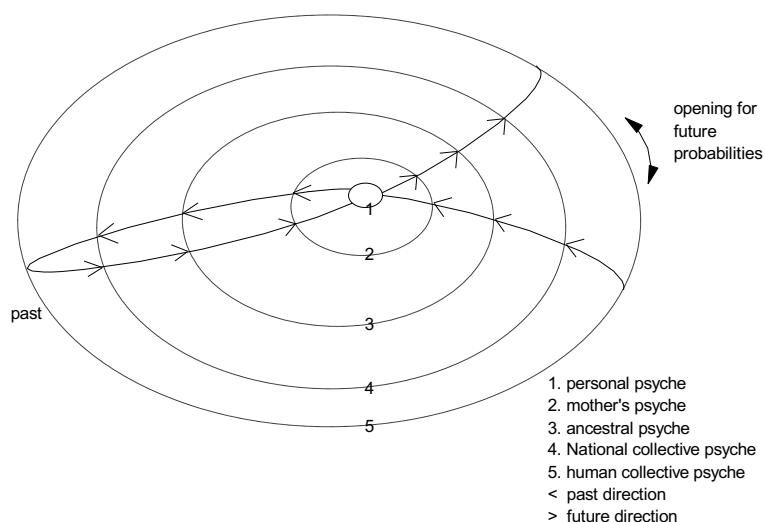
The case study of Martha, a forty year old woman shows the detailed implications of these layered belief structures. She came for help with a seemingly personal issue, fear of death of herself or her child in childbirth.

During the therapy she was guided to experience a prenatal state in her mother's womb. She recognized her own fear as her mother's fear when pregnant with Martha. Exploring the issue further, she discovered that, identifying with her mother's feeling, the same fear was present in her maternal grandmother. Eventually Martha, through inner images perceived a belief/emotional pattern being passed on through innumerable generations from mother to daughter.

When Martha explored this ancestral inheritance further, she came to understand on a deeper level the belief which caused the fear of childbirth: for generations of women the fulfilment of feminine wisdom and creativity was reduced to conceiving, giving birth, children dying and mothers dying during childbirth. That is, the biological function.

Martha became aware of the biological wisdom being only a part of her creative feminine wisdom. She recognised the personal, familial, ancestral and collective depth of her fear and its different implications. She felt, as an individual she could heal her own, her mother's, and the long line of ancestral fears which are embedded in the national collective and the psyche of humanity as a whole. Martha made a conscious choice to influence, as an individual, these in-depth layers. For this to happen, she first needed to become conscious of each of these beliefs. To facilitate this healing, she moved through the following process: On a personal level, her fear was addressed by her becoming conscious of her emotions and the related beliefs and their location in her body. She accepted the fear and related belief, lovingly embraced both, thus releasing both. She then turned to the maternal ancestors and realized, her fear went much deeper – up to the level of national beliefs. On the national level, she recognized that the initial belief of fear in childbirth changed to a broader belief about feminine wisdom being limited to biological functioning, as a belief structure, a layer, which is held in the national collective unconscious. Using the same technique, Martha released it. This release in turn created an opening for a different form of feminine wisdom and creativity to emerge in her individual psyche and was consequently triggered healing on a personal, familial, ancestral and in the collective of humanity as a whole.

Martha's present day psyche is embedded in a field of systemic interaction reaching deeply into various layers of its respective larger units.



Martha can effect the old beliefs of the past and the ancestral heritage from the present, the here and now. This in turn changes her present and future attitude about her fear issue and feminine wisdom. Releasing these beliefs, she interrupts the chain of psychological heritage and will no longer pass these to her own child. This in turn opens different probabilities for the future. As an individual she is able to transform and influence psychological patterns on a personal, ancestral, national and collective dimension thus healing her personal past. Her conscious choice and action facilitates the emergence of different psychological patterns in the future and leads to the empowerment of the individual to transform the collective.

An individual expresses his past, childhood, ancestral cultural, religious and educational conditioning in its present life.

The beliefs and thought patterns of our ancestors create the individual, family, national objects and events we live in and which are alive in us. They create the emotional psychodynamic structures, the electromagnetic thought field, in which you and I are embedded. The past belief patterns determine my present day behavior. The unfolding of the quality of the heart is needed to become aware, to face and accept these patterns, and thus eventually stimulate and release the potential. The collective will be effected in a new way and new energetic pathways will be created.

You and I are empowered to change the collective thinking. A new inner attitude and values will bring about these changes. With each individual consciously influencing the collective, a deep transformation will occur.

HONORING THE ANCESTORS

My parents, grandparents, and ancestors belief patterns are the legacy I live in every day life. They are the underlying structure which determine my expressions and daily action. From the moment of conception they are recognizable. When a child is conceived, a soul wants to embody. Since the physical body is an integration of the father and the mother, each with its own psychological patterns, they can be viewed as a weave, a dress, clothing the soul. The soul will express through this clothing, its characteristics, which will be reinforced through repetition. The tendencies inherited will later in life find their correspondences as well as the opportunities to be transformed and released. So called coincidences and events, agreeable and disagreeable will repeat themselves until awareness allows to release the underlying patterns in the way of creative expression.

A seminar provided a safe space to explore the individual psychological heritage and to research its roots in the ancestral lines. The participants chose consciously to embrace and release their heritage.

Through experiential exercises, each participant, during the course of the work, became aware of their own inherited patterns. Working with the conscious choice to accept these patterns, their individual psychodynamic structures, they were able to experience some release on a mental, emotional and physical level. The examples listed below speak for themselves. The participants were invited to an exercise, to describe the pattern they became aware of and to render a short description of their experience while working with the technique of acceptance.

Ursula, 39

Pattern: To do what I am asked. I am the doer, the achiever.

I see my ancestors all acting out these same patterns on a path behind each other. I feel their eyes on me. I am aware that I am on the cutting edge, I can resolve these patterns here and now. My heart is beating strongly.

I can connect to the heart and look at my ancestors with love, much love flows toward me as well. A flowing love relationship develops between us. They seem to have waited for this moment. A beautiful peaceful moment.

I begin to clean my body, covered with a dirty crust, using my hands to brush them off. After taking a cleansing shower, my skin shines, pure and tender, like a newborn.

This exercise touches me so profoundly, I feel deep gratitude.

Susanne, 43

Pattern: The victim-savior pattern. The victim side is the maternal side, the achiever-savior guarantees love and acceptance and belongs to the paternal line.

I am able to accept deeply my victim-savior pattern and having to achieve to be loved. I sense the choices now available.

I feel free. A feeling of freedom and joy in my heart. The body felt tense in the spine area. While accepting he body as well, a wave of energy releases in a flow of warmth through my body. The heart area expands and becomes warm.

The awareness of having the power to resolve the patterns creates a deep strength, motivation, joy, and gratitude.

Returning to my mother's image, I see her suffering face relax and smile. Father's face, hard and tense, relaxes, becomes soft and content.

Nina, 43

Pattern: Insecurity, I can't, its not

enough.

Self acceptance is the key. I realize, I already transformed this maternal pattern, having chosen a husband with similar characteristics like my mother. However, I separated from my husband, did not suffer silently through the marriage like my mother did. I was very pleased by this recognition, I felt relief, strength, and love from my mothers image.

On my fathers side, I inherited the fighting. I battle my father as well. When I saw this and allowed my resistance to be, peacefulness and silence spread inside.

The awareness to be able to effect the collective touched me deeply. It brings hope and courage as well as responsibility.

Tanja, 37

Pattern: It fees never enough what I do. I am never satisfied with what I do.

I am conscious and aware, that I can break these patterns. A quiet, peace, strength within spreads in my body. I see the chain again.

Mother and grandmother carry it. Again, turning toward myself. I can accept my pattern. Something sinks from the chest into my belly. To accept my mothers, grandmothers pattern, even if I can not understand why. Anger wells up. I can allow that I can not accept my mothers and grandmothers pattern. It is a very important experience to see my pattern being passed on from my mother and grandmother. Lots of energy releases in my body.

Brigitte, 33

Pattern: Fear of withdrawal of love.

All my ancestors compensated with achievement-action or adapting-victimization. This pattern is dissolved. Yet another one appears: Attachment. I try to accept all this trough the heart.

Image: The heart-love energy penetrates the finest branches and twigs of the family tree like the coronary arteries in the bronchial area.

My feeling is, I am held in love and love willed me into life. Through acceptance I receive the gift of love.

Toni, 49

Pattern: The uprooted-, the split-,

religious-, aggressive one.

I see in my fathers ancestral line the religious part, in my mothers the aggressive part. My grandmother on fathers side seems to carry both. This tears me apart. It can be seen in my relationship problems, not wanting to be truly involved or taking responsibility, an inner restlessness. I feel the urge to leave, to go on, go away. I am also aware, what it means to be German. Connecting to the heart, I feel relating and related to my ancestors. I can see that I needed all these qualities to reach where I am today. My inner safe place is available throughout the world. An image appears: A chain of human beings holding hands embraces our earth.

GLOSSARY

Beliefs: a thought structure in the human psyche, with emotional contents based on past experiences, determining present day behaviour.

Belief patterns: a number of thoughts structures with emotional content deriving from certain events, conglomerating and forming a pattern. Also called a psychodynamic structure.

Collective psyche: contains the past and present experiences of all individuals comprised.

Collective potential: the sum of the unlimited potential of a large group of individuals and yet it is more than this sum.

Collective unconscious: each individual's and ancestor's thoughts and deeds long forgotten, compose the content. Each individual through thoughts and actions influences and builds unconsciously the collective. The collective eventually develops its own dynamics and influences the individual's actions as much as each individual co-creates it.

Individual potential: the inherent birth right of each person, its creative potential, often buried under limiting beliefs.

Individual unconscious: experiences, events which are removed from awareness, covered by a veil of forgetting.

Infinite potential: that which gives us life and energy and is the deepest within. Once aligned with, the impossible can happen.

Nation: a group of people of similar ethnic, religious, cultural and linguistic background, which may be with or without a territory, sometimes spread across several countries.

National potential: the summed up creativity and energy of each individual in the nation, usually channelled into national goals.

National psychodynamic structure: an alive form of often contradictory beliefs, which conglomerate into a structure. A national psychodynamic structure arises as a response to mass traumata such as wars or natural catastrophes. Forgotten with time, it exerts a powerful influence on the behaviour and reactions of a nation.

National unconscious: contain all forgotten events and happenings in the past of a nation.

Psychopolitical: derives from the Greek word soul, respectively politea, community. It translates the soul of the community.

Psychopolitics: from the Greek – soul, and community. The expression of the community's soul in service to the community.

Psychodynamic structures: character traits, frozen behavioural patterns composed of thoughts and related emotions originating in infancy in order to deal with, and compensate for a given, often stressful situation.

Self: an energetic focal point within the human psyche, containing the inherent potential in each, my birth right.

Unconscious: a description for events, happenings, having taken place in the past of an individual or a nation and are forgotten, no longer conscious. The experience of these events, however, is stored in the body and cells.

Unfolding the qualities of the heart: allowing the inherent potential of love in each individual to flow.

The exercises used to work experientially with the collective heritage, the empowerment of the individual and ancestral patterns were developed by Margret Rueffler.

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