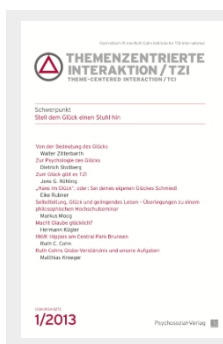


Matthias Kroeger

Ruth Cohn's understanding of the Globe and our tasks



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Matthias Kroeger

Ruth Cohn's understanding of the Globe and our tasks



To the author
Matthias Kroeger, Prof. em. Dr.,
theologian, RCI lecturer, author.

The author gave a presentation on the topic of the Globe at the International Exchange Meeting on April 13, 2012, which met with great resonance and triggered controversial discussions. In this article, he takes up the topic and presents his views on Ruth Cohn's understanding of the Globe and the position of the religious/spiritual aspects of the Globe within the TCI system. He also discusses the resulting consequences for TCI training. The text has been considerably shortened by the editors. You can request the long version by e-mail uta.abendroth@t-online.de

At the 2012 International Exchange Workshop, the author gave a lecture on April 13th on the topic of the Globe, which was extremely well received and sparked controversial discussions. In this article, he broaches the subject once again and gives us his view of Ruth Cohn's notion of the Globe and of the status of its religious/spiritual aspects within the TCI system. In so doing, he also discusses the ensuing repercussions for training in TCI. The length of this contribution was considerably shortened by the editors. You may request the unedited version by sending an e-mail to: uta.abendroth@t-online.de.

You probably know that the Globe had a special meaning for the old Ruth Cohn. All other TCI topics, she said, you can now teach and convey well yourself, but the Globe topics became her passion and her task in a special way almost exclusively. It's a bit like C. G. Jung, who as an old man tended to skip the object and subject level of dreams, which was usually in the foreground, and instead sought and worked almost exclusively on the archetypal dream level. Ruth Cohn's relationship in her later years to the Globe themes and to the series of what she called "Wendezeit" workshops, to which she invited a varying number of people at the turn of the year on the Hasliberg.

In the following, I first give an account of her understanding of the Globe, enriched by aspects from Ruth Cohn's unpublished estate⁽¹⁾. In the second half, I will discuss long-known critical exacerbations and updates of TCI, which undoubtedly have to do with impulses and changes that come to us from our Globe and its transformation, including the essays by Vopel, Lührmann and Schreyögg. I would like to omit Hartmut Raguse's critique in this context, as it seems to me to be more of a distortion and misjudgment than a critique⁽²⁾.

I The levels of meaning of the globe concept

I will begin by formally outlining the ascertainable levels of meaning of the globe concept in Ruth Cohn's understanding, in order to indicate certain developments and shifts in emphasis in her understanding of the globe. The decisive presupposition in the globe concept that it is not a circle, but a multi-dimensional sphere, i.e. *onion skins* that lie around the three factors of group work, is known and initially undisputed.

1) The social context of the group as a globe aspect

The first level of meaning of the term is, as is well known, that of the social environment of the group participants, insofar as this environment of a familial or hierarchical/company nature has an impact on the participants' state of mind and interaction, i.e. is directly present in them and should therefore be taken into account. It should be clear to all of us that this should be an important task of the management during preparation and management, so that the backgrounds of the individuals and groups can be understood with a keen eye and sense and, if necessary, helpful and disruptive factors of the background can be included, cushioned with understanding or the positive ones activated and strengthened. What remains worryingly open at this point, however, is how one can arrive at this perception of the nearby globe with sufficient clarity. According to her own minutes and some of the participant minutes in the Berlin estate, Ruth herself spent a lot of effort and brain-storming on thinking about and imagining the globe factors in a 1981 globe workshop. She quotes Goethe: "Inspiration never comes to lazy people." She drew up a thorough checklist of questions that can be asked. The keyword of hierarchies to be clarified in and around the group comes up again and again. This means that the social globe and its structures have been part of TCI theory from the very beginning and that

1 The majority of Ruth Cohn's written estate has now been transferred to the Berlin University Archives and will be publicly accessible there as soon as its basic organization has been established in a finding aid. In their current state, the folders I have used for this article can only be cited without archival classification numbers. They are 1) three thick file folders with the heading "Globe" and 2) a personal document folder in which Ruth kept the oldest documents from before, around and after the founding of WILL at her home in Düsseldorf.

2 At this point in the lecture, I obviously struck a casual tone that was taken offense at. , as I have been told, I described Raguse's texts as "incompetent", I must of course take that back. What I meant was the term "unobjective" or "inappropriate" with regard to his "criticisms".

Ruth Cohn paid very close attention to these globe factors, which were not only personal. If, like Schreyögg (1993, 12ff), one attributes too great a tendency and weighting of the personal side to TCI, this may be subject to critical questioning in the way the globe is considered, but in the context of humanistic psychology it does not initially apply to TCI in particular. For it was precisely TCI, as seen in comparison with Rogers or Perls, that emphasized the globe and the social and political side of group backgrounds from the very beginning and was probably the only one to do so. Just remember her addition to Gestalt prayer compared to Perls and her difference to Rogers' book "Learning in Freedom", which is wonderful in itself but completely devoid of structure and theme. This does not exclude the possibility that Globe observation, especially in its beginnings, did not achieve the precision possible. For it is true that TCI initially had a clear emphasis on subjectivity and the subject, which may still be attached to it. Secondly, TCI - and this brings me to a highly problematic aspect of current TCI training and the RCI training guidelines - neglects the globe of work considerably at this point, in contrast to Ruth herself, in that the category of "Occupation-specific courses" been removed from the training obligation since the beginning of this millennium. It is precisely the type of course and the training part in which the respective occupation-specific globe should and could be jointly and thoroughly developed and applied. This does not into question the fact that the occupation-specific globe question is posed and discussed at many points in the course of the training, but this is by no means a substitute for the thorough and specific occupation-specific work that is structurally established as a structural element of the training. When, after we North German graduates have emphatically objected to this deletion, we are by graduates that this kind of work takes place in the general methods or in-depth courses, we fall silent in despair: the structures laid down in the training guidelines always set the decisive accents. Two professionally homogeneous 5-day courses will undoubtedly go deeper than occasional individual and selective efforts, however committed they may be. The profession-specific orientation of today's training participants may be stronger than in the past, and the Globe may be a recurring theme, for example in the individual written final paper for the certificate, but the regular and thorough profession-specific Globe precision to be worked out together as an obligatory element at the *end of* the training after TCI appropriation is missing today.

There is indeed a serious loss of Globe precision in the general handling of TCI, which explains and justifies many a complaint about imprecise and contourless Globe theory and handling in the image of RCI and TCI. The TCI sections (business, teachers, theology) probably perceive this aspect more clearly and deepen it. However, this does not or hardly appears in the image of RCI and in training. In training, the Globe remains as pale and diffuse as is repeatedly claimed.

2) *The political environment as a globe aspect*

A second, but actually only extended nuance of the first *level of meaning*, which is still to be attributed to the social and political-societal environment, would then be *the environment of the village, the city, the federal state, the Federal Republic, the EU* (globally expandable). Sometimes, during an hour/session, pleasant or threatening events emerge from this level into the visual and emotional field. The political Globe questions and issues that usually arise at this point and from this Globe aspect are

-The problems of understanding TCI, how we learn to gradually grow the awareness of the political globe and what consequences all this could or should ultimately have for the behavior and commitment of our association will be discussed below.

3) *Our infinite-cosmic environment and its religious significance as a globe aspect*

This third level of meaning is that the expansion of the other onion skins to the entire globe of our earth and then the entire cosmos and with it the entire nature of our earth and beyond it, of which we are the "minitrillionth" part (according to Ruth's formulation), is awakened in our consciousness. It is true that both cosmic and spiritual/religious components constitutive for Ruth on this level. No one has to follow this and feel or understand themselves spiritually; models of understanding and inclusion or limitation of planetary and cosmic perception that deviate from Ruth Cohn's concept must be conceivable and possible. Ruth's ideas were shaped in considerable conflicts and learning paths and in this version include the cosmic - and in it the religious/spiritual - dimension in the theory pool of TCI. Of course, this version, which she founded in this way, only has the status of an enriching and reasonable topic, but one that leaves everyone free: Look at it and deal with it! Agree or disagree, but don't overlook it! This includes the freedom of individual

This does not exclude the that certain elements of theory may one day have to be changed for the purpose of individual appropriation.

Let us first continue with the reconstruction of Ruth Cohn's understanding of the Globe by drawing from Ruth's well-recorded workshop in 1981, in which she clarifies elements of the Globe theme that she says she has not yet sufficiently clarified and taught. The notes contain sequences such as "Drawing a triangle is not difficult, but being a triangle is very difficult" or other of her brilliant thematic formulations of the classic "What do I do with myself when others are not the I want them to be?", such as "What is it about my personality that prevents me from asserting myself, from getting through?" In the context of her globe reflections in this workshop, Ruth emphasizes the *reciprocal* nature of the relationship between people and the globe. The globe is the "social and cosmic environment in the present, past and future that influences us and that we influence". She has felt and recorded this reciprocity right to her deepest reflections:

"If the divine-spiritual weaves through the universe, moving and moving, then we are both agents and movers in divine becoming and change ... The moving force in the universe *is*, and it is co-moved by us. Our prayers and our actions can be co-movers in the divine; we are autonomous and interdependent" (Cohn, 1984, 524),

this is what the Living History had already said. In view of the often obvious superiority of the Globe over our human capacity

I find this accentuation of Ruth interesting. I do find it

**What is it about
my personality that
prevents me from
applying myself,
asserting myself,
getting through?**

I find the - partly threateningpartly enriching - predominance of the Globe over our individual and political attempts at control rather obvious, both religiously, politically and ecologically, but Ruth's emphasis could be worthy of note as a possible corrective and as an occasion for self-correction and correction of perception. In any case, it is peculiar to her. Feelings of powerlessness, which I always feel threatened by -

quite uncertain whether I am not autosuggestively paralyzing myself in this and whether my overpowering perception of the Globe reality is appropriate - find here a possible occasion for self-questioning and correction.so where do I hinder myself through my autosuggestively curtailed perception of the Globe?

This question in particular is worth remembering. For it has been noted in a clever and, in my opinion, accurate observation that the globe concept repeatedly leads to a negative world view and to an inappropriate, exaggerated experience of powerlessness (Statzer, 1995). In this regard, it should be noted that Ruth herself repeatedly raises two very clear and complementary aspects to this question:

- Ruth is filled with a happy, joyful, grateful enrichment through the shared world of people such as also fulfilled by the cosmos of nature, which she understands and experiences with Goethe as pantheistic-creative. This creative and hopeful background is never lost in her perception of the globe, despite her skepticism.
- At the same time and against this background, however, the older she became, the more she saw the destructive components in the world and in the capitalist development of the world, which she made her constant theme because of the growing ecological and social threat: "... now the devil is loose..." she says in one of her reflections.

Both seem right to me and not unbalanced, although Ruth in her late Globe-centeredness could occasionally be completely monomaniacal and suggestively oppressive. For example, she could occasionally lead groups into m. In my opinion, she could drive groups into completely nonsensical activism - and then leave, leaving the people with this burden to their own devices. Monika Stocker (2010, 149) calls this her

"verbal activism". In leading workshops on this topic, however, Ruth has always paid close attention to the balance between stress and beauty, threat and affirmation, due to her fundamentally saddled sense of balance. Therefore

z. For example, her note from 1981 that when it comes to political issues, the pros and cons of a topic must always be considered and reported on so that people are not ambushed. "How I see the outer globe is determined by my inner globe", it then becomes manageable in a different way. "What small step do I take with myself? How much energy do I take out of myself when complain?" One participant commented: "My institution is better than I previously thought. The pressure comes from me. Self-isolation." The participants' minutes of the Globe workshop state: The deeper consideration of the Globe makes it more fluid, it loses its power, it differentiates itself, I go with it and swim it; my impatience closes off my powers. And accordingly, Ruth leads us to the effort of considering the globe factors in the formulation of the theme. Hence her detailed reflection

the formation of a group and the development of a questionnaire for group preparation: Who invited me? What does the group fear? Hierarchies? Voluntariness? It leads to the anticipation of personal and sub-group concerns and of positive and negative group relationships and globe experiences. Ruth's quoted thoughts mainly relate to the social globe of the first level, but it is precisely this globe in connection and exchange with the cosmic globe and its spiritual component, which Ruth gives it constitutively. This shows the equalizing enrichment that the social and political globes experience through the inclusion of the cosmic and religious globes. So much for Ruth Cohn and her understanding of the Globe.

But now to us from this point of view: it is true that the good things more slowly and inconspicuously and therefore do not come to our attention in the same way as the bad things, which appear abruptly before our eyes (Ruth herself to her son Peter: "Trees grow slowly and inconspicuously, but they are cut down quickly and visibly in one day"). We are therefore easily tempted to one-sided and inappropriate perceptions, attitudes, feelings and perhaps even behavior. I am not saying that negative perceptions or feelings of powerlessness are inappropriate; they may appropriate all too often.

Just compare the statement by a man like Habermas, who is highly experienced in differentiating reflection, that our society is currently in the process of destroying its own foundations (2012). However, we have every reason to be aware of this threat and to call for remedial action and resistance in and among ourselves.

to think for yourself perhaps to really plan what some are calling for as a "construction kit". Exactly what Ruth

***One
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dimension***

Cohn called the necessary "medicine chest" in her language with regard to personal issues: How to relate to and resolve transference and projection, how to relate to aggression, how to use so-called Gestalt techniques, which can be used by everyone even non-therapeutically, etc. Here now is a similar set of tools with regard to political issues and topics in our globe perception: how to avoid short-sighted and distanced identification, which is the positive, encouraging, encouraging and which is the negative, threatening aspect of the topic

etc. This suggestion of a "construction kit" or a "political medicine chest" with regard to political globe issues could, if appropriately taken up and elaborated, be very helpful in view of our ever-present dangers.

However, I would like to point out here that the political

social intention of TCI does not only take place in explicitly political topics and actions, but that a more humane school teaching and a more humane culture of group leadership, wherever it takes place, is already a small piece of fulfilment of humanizing effect in a political dimension. This is the main ambition of TCI. Anyone who overlooks this will be under pressure from great political and social expectations that no one, not even TCI, can meet.

4) The "inner globe" as an additional aspect of the globe concept

Another explicit level of meaning that Ruth mentions in her definition of the globe in that workshop is the concept of the "inner globe". She describes it as follows: "Each participant has their own internalized globe within and around them. This symbolizes the introjected environment of his (past?) and the environment of his present situation. The globe of the group encloses the individual 'Spheres' of the participants that overlap with each other. Each member also has their 'inner globe' of their earlier and later environmental relationships with them." That is the paradox:

"something can be inside and outside - this corresponds to the perspective of our existence." With his essay "In the midst of the horror of the world

... small steps", Achim Battke (1992, 67ff) has taken this point of view impressively into account.

II Activation of the political globe aspect - politicization of the RCI

From Ruth Cohn's genuine heritage, a certain intensity of political awareness is an essential ingredient of TCI. Ruth was a politically aware and committed woman from an early age and the longer she worked, the more politically aware and committed she became. In the last years of her career she almost exclusively gave courses on Globe topics and always understood the Globe of TCI as a political task and as a concern for possible political consequences. Since the beginnings of the association, however, there has been uncertainty and vacillation over the question of what this should look like and how far this should go in TCI practice. And it seems to me that the association, or rather the voices in the association, have repeatedly wavered between over-politicization and under-politicization on this issue.

1) The purpose of the association

The purpose of the association is first and foremost TCI training. Within this, the purpose cannot be the politicization of the

participants, but in the growing alertness and awareness of this issue. But even before discussing the thematization and awakening of the globe now, it should be remembered that the normal business of TCI in people-friendly group leadership is already doing socially relevant things in our work: the disintegration of the material world and humanity, which according to Karl Marx's analysis is the real problem of capitalism, is thus worked against in the smallest steps of every lesson and every thematic session of any kind; every theme in TCI works on the connection and relationship between the material side and the human side in the group. The normal main business of TCI in the culture of group leadership, especially when it thoroughly and precisely incorporates the participants' globe, is in a significant and important process.

This form of work, which brings topics and people together, should then also be to address explicitly political and social issues. It means, in the space and framework of development that TCI provides in the personal and methodological area (Helga Hermann: "A theme is a space for growth over time."), it also means enabling growing attention and awareness of the Globe in its three dimensions, but leaving it completely open a) which Globe interpretation the participants develop for themselves and b) which *scope* of Globe awareness and Globe relatedness they discover and affirm, also in it remains open and free to the training participants whether and to what extent they want to approach this aspect of life more closely or even become politically involved. This is achieved repeatedly addressing the various aspects of the Globe with complete freedom. The globe in its first, group-, session- and topic-related meaning as preparation for a lesson/session is a self-evident aspect that must be worked on again and again and must be perceived in its possibilities, difficulties and intangibilities and learned to take them into account appropriately. In my opinion, the second Globe aspect in particular, which focuses on the political and social environment, should be regularly given a place, however small, e.g. an (evening) session or otherwise addressed in a dosed manner, as a free topic, but without any suggestion of the consequences to be expected. These sessions do not require any further professional expertise or socio-political knowledge. "construction kit" that was proposed. TCI training is not a framework for politicization guidance, but for the awakening of Globe Consciousness in its three dimensions. This process remains necessarily fluid, imprecise and fuzzy;

This is precisely its productivity, which must be maintained! Since this individual process of awakening and growing Globe awareness is the purpose of this aspect of training, it is inevitable and completely justified that the Globe is predominantly controlled and limited "from the ego corner" at this point. The newly added third postulate that Ruth formulated in the discussion with Günther Hoppe ("Take responsibility for your actions and your omissions, personally and socially.") (Hoppe, 1994, 84ff) therefore does not have to be "enforced", but must grow again and again only in freedom, therefore for its gradual awakening and individual growth only be addressed again and again as a question of our Globe-relatedness. Please note:

"Doing *and leaving*" - both are optional and recommended for individual mindfulness.

At this point, I would therefore like to defend subjectivation as a necessary element of the growing rings of consciousness and warn against overdosing the political globe. I myself, with my political consciousness freshly awakened by the student movement, caused a lot of mischief with my children as well as at university by over-thematizing and created more resistance than openness. I myself was also burdened to the point of endangering my health by the perceived demand to commit myself to social change, and it was beneficial to experience how Ruth affirmed and supported my temporary depoliticization and turn to introspection. Accordingly, I would like - especially in the interest of a meaningful and moderate, i.e. tolerable politicization of the TCI identifying people - from being overburdened

of leaders and participants by the political globe issues that are latent everywhere. Learning and working groups can and must be protected from too much Globe. Hence the moderate and permissive thematization and the freedom for everyone to decide how close they let the Globe get to them. It remains

The Globe themes will continue to give rise to a constant restlessness that cannot be remedied by any theory, even if we were to turn TCI into a "group pedagogical concept of action" (Statzer, 1995, 93). It will remain productive and painful and will have to be filtered. If you exceed a certain level of thematization, you will achieve the opposite: going crazy/making yourself crazy (Lessing: "He who does not lose his head over certain things has none to lose.") or resistance and denial. Therefore: perceive as much as you can and then address or do what is possible and helpful. In the long run, working patiently and in small steps on

***I would like to warn
against overdosing
on the political globe***

The dynamic balance of school lessons and all work sessions in our TCI culture is the real and greater revolution, also in society. Ruth Cohn said: "You cannot have a good lesson without a minimum of revolution (against the usual school routine) - through dynamic balance and a minimum space for the chairperson in every lesson. Therefore, once again: TCI *is political* insofar as it keeps the globe question and globe perception open in its second, political dimension and in concentric rings,

"that are drawn over things", as well as through the bi-democratic style of its working methods. *However*, it *is not political* insofar as it does not demand concrete political practice, political solutions and recipes for action; rather, it only encourages everyone to seek their own path on this topic in complete freedom. The positions of Manfred Krämer and Walter Zitterbarth on the question of whether TCI is political (2005, 8ff) are ultimately complementary and compatible. Therefore, both end with an almost identical sentence: "TCI strengthens people who have the desire", according to Zitterbarth, or who feel "responsibility", according to Krämer, "to change society" (ibid. 13).

2) *A political project of the association*

It is therefore a completely different question whether and how the individual people who have been influenced by TCI training and the RCI association want to get involved *outside the training program* in order to realize their political globe aspirations. The RCI could set up projects to facilitate political engagement. This would not force anyone, but would invite everyone to consciously engage in the growing political awareness and also the association a new face. In this field of practice, more specialist skills - political-sociological or religiously reflective or meditative with regard to the motives and limitations of our actions would be required. According to Schreyögg's suggestion (ibid., 18f), a subject-specific diagnostic and theoretical toolbox that transcends the interaction level could be helpful, in which traps, omissions, overidentifications, dangers and short-cuts, hidden theoretical levels of globe thematization would be collected and made available. Here, Helmut Reiser (1993) has formulated, "systematic and learnable action knowledge about the inclusion of the globe in the interaction system of the triangle" could or should be necessary or practicable. Here, the dominant control and interpretation "from the ego corner" should recede and the factual orientation, in dynamic balance with the I/We, should be practiced. Such intentions are for those,

who want to get involved are possible and desirable in human, spiritual and political terms. In the context of the association, they would be a wonderful enrichment and fulfillment of TCI's political ambitions, could, as has been the case so far, fail due to a lack of resources; perhaps we could also join one of the many wonderful NGOs and adopt their concerns and activities with one or two working groups; this would save a lot of energy and at the same time give TCI's political ambitions concreteness and a field of activity. The political alertness and possibly the commitment of people influenced by TCI in their future lives remains the hope and expectation. They have their place here, but not in the TCI training concept. Ruth Cohn never expected anything of the kind from anyone or from the association, what do you think?

III The religious/spiritual aspect of the Globe as a permanent component

Now, however, the aforementioned fact that Ruth Cohn clearly introduced the religious or spiritual component in her understanding of the Globe, explicitly recorded it and anchored it specifically in the cosmic understanding of the Globe, must be and discussed in more detail. It is namely

It is a remarkable fact that in her defense of TCI and its chairperson concept against autistic and egoistic abuse, and a little later again in the context of her clarification and rediscovery of religion/spirituality for TCI she repeatedly gave TCI a very specific justification: Namely, because

The Globe is the place to experience connectedness

As the cosmic merges into the infinite, for her the infinity of the cosmos is the place of spiritual awareness and religious discovery of the eternal, and it is precisely this cosmic awareness that is the origin and source of our connection - with nature and for us humans with each other. Ruth has been of this since her youth as the heir to Goethe's pantheism, which sees the divine in all of nature, in all of the cosmos. Hence the spiritual constant in her understanding of the Globe. In the universe as well as in the inner beyond/inner globe, the place of spiritual experience is thus inextricably with the cosmic or inner globe, just as the two paradoxically and complementarily belong together and are related to each other. The globe is the place of the experience of connectedness (Cohn, 1988, 7ff). However, it is particularly important to note that Ruth Cohn's concept of religion does not presuppose a belief in a theistic God. She already knows in her Goethean pantheism what today

In general, there is a strong and liberating public awareness that non-theistic forms of thought, feeling and experience can also be genuinely religious and spiritual without a god figure. Religion, including Christianity, is entirely compatible with undogmatic atheism.³ This possibility is currently developing rapidly in our public sphere and has long applied to the spiritual component in Ruth Cohn's Globe concept. For some time now, the term "religious" has been understood as a subjective aspect in the appropriation and interpretation of the traditions given in the context of the major religions. The term "spiritual", on the other hand, refers to experiences and views have arisen in a completely subjective and individual way without primary reference to the established religions. Ruth herself did not make this distinction, but used both terms interchangeably. Seen from today's perspective, one would clearly have to call her view spiritual rather than religious. Considering this may make it easier to approach Ruth Cohn's concept of religion and spirituality.

[At this point, several pages of text follow in the manuscript, in which the author explains Ruth Cohn's religious crisis and rediscovery of pantheistic religiosity in chapter 1a) and writes in 1b) about the formulation and defense of the ethical value determination of TCI. The article here resumes with his discussion of Helmut Reiser's understanding of the globe. A topic that led to discussions at the IAT lecture and afterwards].

2) If the globe concept is unclear, overloaded and therefore does not meet the criteria of the "knowledge of action" and "operationalizability"? Helmut Reiser's proposal

Helmut Reiser (2010, 56ff) speaks of the "vagueness and uncertainties" of TCI, citing the assessment of the globe in TCI as "theoretically indeterminate", fuzzy, incomplete and ambiguous, which should be balanced out by constructivist perceptions and suggestions. For example, the globe concept in its current form would not help to clarify the question of the usefulness or danger of nuclear technology. A "systemic and learnable methodological knowledge about the inclusion of the globe in the interaction system of the triangle" cannot be developed within the current version of the term (ibid., 59). For the sake of the goal of learnable knowledge of action and for the sake of increasing the operationalizability of the concept, Reiser has suggested limiting the meaning of the globe concept "to the construction of the environment produced in the interaction", so that it about the "shaping of the environment, no longer about that which is not created by humans".

³ For this, I refer here only to Paul Tillich, Willigis Jäger, Bishop Spong, Hubertus Halbfas and my book "Der fällige Ruck in den Köpfen der Kirche".

formable universe" (ibid., 63). This means excluding the cosmic aspect from the understanding of the globe or dissolving it into the constructivist interpretation of the globe, because it is naturally not accessible to operational precision.

But Reiser's proposal goes even further: he not only wants to remove the cosmic component from the globe concept, but also the religious component from the globe concept and instead place it in the 2nd axiom ("Reverence is due to all living things and their growth ...") (ibid., 63f). Reiser had to integrate the religious element into the

2nd axiom because the cosmic globe was no longer as the home of the religious sense. Perhaps he is expressing the opinion of quite a few members of our association when he clearly recognizes the religious-spiritual component in Ruth's understanding of the Globe and states that TCI "cannot do without the reference to transcendence" (ibid.), but proposes that this component, additionally for reasons of the "esoteric-religious overload" of the globe concept (Reiser, 1993, 61), should be excluded from the globe concept, assigned to the 2nd axiom and thus relieve the globe concept. I would like to consider the following:

3) Arguments and differentiations for Ruth Cohn's globe conception If one compares this proposal with all the enrichments that had led Ruth Cohn to the new globe concept since those conflicts and abuses of TCI, it becomes clear that the criteria of "action knowledge" and "operationalizability" would result in a considerable reduction and impoverishment of both TCI and the globe concept. By excluding the cosmic aspect, political globe consciousness would also lose a great deal of productive human enrichment and encouragement as well as the limitation and proportional awareness of our humanity - how small in the cosmos and how supported and enabled we are by it - and would therefore mean a loss of its supporting backgrounds and abysses for both human and political consciousness. The slowly and gradually growing awareness of these cosmic and spiritual aspects in our understanding of the Globe and our awareness of life is something quite different from operationalizability; in fact, it cannot be operationalized, nor does it have to be. Under the rule of these criteria, TCI would - perhaps not in the case of Reiser, who holds a wealth of rich anthropological assumptions and implications⁴ - but all too easily in the case of other unprotected minds - at best become a mere method of action and guidance. One need only recall the abuses and conflicts led Ruth Cohn to develop TCI on the basis of the nature and globe approach.

4 W. Nelhiebel differs in his Globe article in the TCI handbook (p. 134ff), which only touches on the spiritual element in TCI's understanding of the Globe in an indirectly allusive paragraph and completely neglects the cosmic aspect of the Globe in his purely practice-oriented considerations. His article is therefore skewed in its central emphases. He already carries out the reductions that Reiser proposes, albeit in a completely different and further reduced framework.

concept with its axioms and postulates. In my opinion, the globe should not be reduced to pragmatic aspects of operationalizability; these categories have their meaningful place and significance, but not at this point as central criteria for reducing the globe complex. The abundance of aspects given by nature and sociality should be preserved in all productive diffuseness and productive vagueness, because it opens up an infinite number of creative aspects for access and appropriation. Gradually growing into these aspects should be the permanent goal of our education. Therefore, the regular but measured and free thematization of the globe in all its dimensions, which is only possible through reflection and meditation, responds to this concern. Personal growth, personal development in these respects is initially the more important "practice" in the training than the seemingly concrete operationalizability. Of course, Reiser does not want to exclude the ethical aspect from TCI theory, but excluding the cosmic and relegating the religious/spiritual globe to the indirectness of the 2nd axiom means a reduction in the rootedness and richness of human and spiritual perspectives and thus also a threat to ethical rootedness.

Of course, it must be possible for everyone to personally exclude the religious/spiritual question from TCI theory or to anchor it differently (e.g. in the 2nd axiom or in the "I"), especially for people like to associate their religious understanding with the concept of reverence. Nevertheless, the question remains as to whether the theory of TCI needs to be changed at this point and what impact this change would have.

Of course, it must be possible to change the justification or denial of the spiritual dimension of the globe concept

tion of the concern anchored here by Ruth Cohn. [...]

The RCI is a training institute and not a church, not a sect that obliges its members to believe or think this or that, and Ruth Cohn is not a pope who accepts a TCI credo and expects them to follow it; that was and would be the last thing she wanted ("no gura"). For all her passion for her topics and her credo that without spiritual roots or existential

awareness is ultimately not possible, she would never have formulated nor wanted to formulate the binding dogmatization of such a religious/spiritual component in TCI theory, and she certainly did not herself to a special justification or anchoring of this motif in TCI; she herself was far too much involved in a process of religious change, search and appropriation that continued almost to the end. In principle, therefore, a changed justification

or denial of the spiritual dimension of the concept of the globe. Ruth Cohn's initial esoteric justification of religion need not be shared, and in her further development it has almost completely receded. It was a trigger that she shed. This removed at least one element of the "overload" that Reiser felt. The line of Goethe's pantheism combined with a purely ethical view of the commandment of love, which is actually valid in her case, does not of course have to be understood and adopted by everyone - I do not share it either, or only to a limited extent - but it can be taken as a sufficient and valid placeholder for any kind of spirituality that we can want today - each and every one of us in all our diversity. This does not require a reformulation of TCI theory. Ruth Cohn's pantheistic Goetheanism knows how to preserve this place of a pre-ethical rootedness of ethics just as well as the knowledge of psychoanalysis about our pre-rational, irrational rootedness of all conscious behavior. Let everyone see how he or she realizes this aspect of deeper vitality in him or herself. Only in this dimension does identification and compassion grow, because every ethic must still leave open the crucial question of why one should want compassion, love and reverence and why one should identify with an ethic. This requires a deeper, existential clarification and as soon as you into this, you are in fact dealing with existential or spiritual questions. We tend to suffer from an abundance of ethical theories and claims, but there is a lack of rootedness, identification and growing into these ethical concepts. So here, too, there is a need for "spaces to thrive" in which these questions, concerns, compass and orientation concepts can awaken, come closer to us and grow into us. Ruth Cohn did not want to define anything here, but simply that such important topics as deep existential and pre-rational, pre-ethical rootedness should not be allowed to become desolate and fall out of sight, but rather that they should remain present in the form of topics that can and should be addressed again and again - with complete freedom for all people to withdraw from these topics, to decide differently or to seek their own different existential solution. Because

"existential" is the basic generalization form of the

"religious" pre-ethical rootedness of human life. However, TCI as a method should, in my opinion, keep the treasure of these aspects ready, alive and conscious. But does this religious/spiritual component have to be anchored in the globe concept? What are the arguments against Reiser's exclusion of the cosmic sense from the globe concept and in favor of Ruth Cohn's anchoring in it?

[This is followed by several pages in the original manuscript on which the author justifies his answer to this question. We conclude this article with a kind of résumé].

All in all, the TCI globe concept is not as unclear as is claimed. It just does not fulfill the political-activist or structuralist expectations that are placed on it - and rightly so. Its vagueness, which constitutively gives space to the diversity of interpretations of the participants and invites such diversity, especially with regard to the almost symbolically ambiguous concept of the Globe, as well as its strong use "from the ego corner", initially make its productive meaning, liveliness and its human-soul richness and conciseness that extends into the Globe. This does not exclude the possibility that there real and remediable imprecisions, some of which, such as the exaggerated subjectivization, only arise and are added through our handling. I therefore neither recognize nor understand what the repeatedly emphasized vagueness of the globe is supposed to be, nor what the essential clarification and precision of the globe concept in its structuralist version is supposed to consist of. I only see its reduction and impoverishment, which would in fact make it more meaningful because it would reduce it to a manageable component.

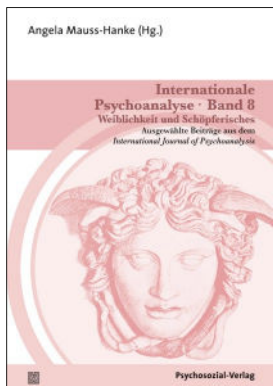
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