

# Current Concerns

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

English Edition of *Zeit-Fragen*

## Cyclic processes in political life

A hardly known and seldom discussed text by Jean-Rodolphe von Salis  
from the year 1971

### Nothing new under the sun?

We hesitate to speak of laws, if it is about phenomena and processes of political events. However, even in this eternally moving element there are certain regularities, so-called constants, which suggest the idea that things tend to repeat themselves, that “there is nothing new under the sun”. We are, however, hardly dealing with repetitions in the sense of identity, for variants are inexhaustible. Thus in history, we observe only variations, without really knowing the basic theme – in other words, we may assume that there are some constant phenomena, presumably certain basic laws of political behaviour, which are being varied in ever new, modified combinations.

*Bismarck* was right to call politics a “liquid element”; however, everything that flows, also the streams, are as well subjected to certain laws. The naturally dynamic character of political events can hardly be tamed, however, the current can be brought under control, wild-water can be contained and kept from flowing over the banks causing devastations once more. Politics as well, is a stream that was made navigable: you are almost forced to resort to such images in order to make things



cc. Switzerland as ‘Willensnation’, a nation forged out of will and as a community of free people is a human-moral achievement – whoever does not know its history, will not be able to preserve it for future generations. (picture in private collection)

Editors of *Zeit-Fragen* and *Current Concerns* inform their readers that from now on they reserve the right to publish *Zeit-Fragen* and *Current Concerns* every two weeks only. Virtually we did not receive any feed-back by our readers on the two editions from 13 and 20 May; that is why we assume that either readers are not interested or we did not strike the right note.

Eventually occurring losses of 8 pages per edition will be compensated by a documentation per term (every three months) which will be committed to a special topic.

Without the accompanying thoughts of our readers, we must raise our efforts in honorary capacity to question.

We ask for your understanding.

The Editors

clear: that human society and the society of states are continuously being confronted with deeper forces of change, of alteration, of resistance, of destruction so that they are in need of protective measures in order to prevent the frequently occurring disturbances of the balance between order and disorder; so that humanity may ever and again save itself and survive.

### Does balance between order and disorder mean that humanity may only be protected from ever and again having to save itself and survive?

It is probably an essential task of political science to detect the constant and typical things in this permanent change, to study whether there are things that repeat themselves or are perhaps comparable – since in history we can only recognize analogies but not identities. Since science lacks a generally acknowledged systematic up to now, we have to turn to empirics for the time being, while searching for a reference framework which would

allow to classify the different variables in the world of political phenomena. Many things, even in natural science can only be known by empirical approach, however, it is possible – starting out from there – to recognize the typical, analogous, constant phenomena and put them into a systematic order. Without doubt, there are certain processes that have cyclic features; there are as well factors that co-determine the political game as permanently occurring elements of the events; and finally there are instruments, ever and again employed, with which this game is being played – with which these battles are performed.

### Drawing conclusions from comparative reflection

When we consult the rich material that history provides we may draw conclusions from comparative reflection, which means that we abstract. *Jacob Burckhardt* has developed – in a more suggestive than

continued on page 2

**"Cyclic processes ..."**

continued from page 1

exhausting, however, very sharp-witted manner – a theory of historical crises. He pointed to the fact that there are pathological phenomena in history. This concept has not been very much acknowledged at his time and has not been developed further ideologically, since it was not at all in line with the optimistic view of politics and belief in progress of the time. Even today there is hardly any attempt to methodologically examine social and political pathology; this concept has entered the historical and political literature merely in the context of describing revolutionary terror or other forms of collective insanity. The reason is probably the issue itself that, when examining certain processes within the political universe, only description or delineation prevails, systematics however, are missing.

**Cyclic processes**

As early as in Antiquity cyclic processes have been described. Whether or not it is historically really valid that the polis developed from monarchy over oligarchy to democracy, after which democracy got out of hand and became a sort of mob rule, from which tyranny emanated – in any case the wisdom and observation skills of antique scholarship provided us with a useful scheme to discern cyclic processes. For the first time they realized that the state's institutions do not only change but that this change is subjected to certain rules, even laws. Thus the change does not constitute mere caprice, not the work of coincidence or rebellious citizens, who want to overthrow the old order and to replace it by another, better or worse one; instead this change reflects the necessity of a political process. Herewith we have already indicated that crises in politics have to be regarded as a typical phenomenon, since within a cyclic process the transition from one state to the other is marked by critical features; for we might not assume that the sole ruler – the monarch – would transfer his autocratic power onto an oligarchy unresistingly, nor that this oligarchy would yield to a democracy without any resistance. Finally the degeneration of a de-

mocracy constitutes a state of crisis in itself, which prepares the way for a tyrant or dictator.

Thus we may assume the changeability of a form of government as a constant, the cyclic character of this change as typical, the different stages as comparable in this cyclic process.

This schematic finding might denote one of these fundamental phenomena, of which in historical reality we know only the many variants or varieties. For now we have to consider the manifold factors which influence this change within different political systems, at different times, in case of different geographic, climatic, ethnic, social, economic, cultural and religious states of affairs. The Greek scheme typically refers to the small city-state of the ancient times in a country that was geographically richly structured and in a social milieu that lived on craft, trade and navigation. The settledness of the population forms the natural condition for such a development, whereas in a nomadic population, characteristic of the oriental societies of the ancient world, another process must be assumed. In an agrarian society living in an extensive stream-land that formed the basis of the state in the ancient Egypt of the pharaohs, the transition from the rule of the king to oligarchy and from oligarchy to democracy did not take place, since the social, economic and cultural conditions did not exist.

When studying typical occurrences, including cyclic processes, one can only compare things that are comparable. Although existing simultaneously, the oriental mega-empires cannot be compared to the Greek city-states, yet the latter are comparable to the city-states of other epochs, the working and therefore politically active societies which were made up of craftsmen and merchants. In the Middle Ages such municipal republics existed in Western Russia, in Italy, in Germany and elsewhere. Even if the Middle-Age communes in Europe were differently structured in detail than those of ancient Greece in some respect – just consider the determining influence of the feudal and clerical hierarchies – yet there are surprising analogies of the cyclic process. It is true that in Venice and Berne the municipal descent-aristocracy did not relinquish their power to democracy until the French revolutionary armies burst in; yet there were

other cities where the bourgeois middle-class had achieved wealth and knowledge, as was the case in certain German imperial and Hanseatic cities, in Flanders, in Bale, Geneva and Zurich, in Florence and many other Italian municipal republics, where typical transitions from the government of a feudal or spiritual overlord via the rule of an oligarchy to a broader-based government of the citizens occurred. Even the appearance of a municipal tyrant, who put an end to the turmoil of an instable and restless democracy, is a typical phenomenon above all in Italy and put an end – for instance in the Florence of the *Medici* – to the republican-oligarchic-democratic cycle. •

Source: J.R. von Salis. *Geschichte und Politik. Betrachtungen zur Geschichte und Politik. Beiträge zur Zeitgeschichte*. Zürich 1971, Part I, page 130–133. Parts II, III and IV will be submitted to discussion in our newspaper in further succession.

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## “Switzerland is a special case – or else not Switzerland”

*To have real self-government, a people must understand what that means, want it, and be willing to sacrifice for it.*

*George Kennan.*

*Around the Cragged Hill*

*The editors of “Current Concerns” would like to give a voice to Ambassador Paul Widmer with an excerpt from “Die Schweiz als Sonderfall” (Switzerland as a Special Case), written in 2008.*

Switzerland is a special case – or else not Switzerland. That is, I admit, a bold claim. But I do not raise it without reason. Why? For Switzerland is much more than a country with 7.5 million inhabitants, a country with a surface area of 41,000 km<sup>2</sup>, and one of the highest per capita incomes in the world. Switzerland is all this but beyond that it embodies an idea that stands for a kind of political system and a particular political culture. If it no long-

er does, it has probably kept the name but lost the matter. Such a Switzerland would have about as much in common with the original Switzerland as today’s Greece with ancient Greece. Ancient Athens, the cradle of democracy, represents an idea. It is the prime example of a democratic state. Today’s Athens, however, has forfeited the idea. Certainly, the modern metropolis is prospering, it is also the capital of Greece, but it represents nothing more. It has lost both the desire and the burden of representation.

So, Switzerland represents a certain body of thought. This is remarkable for a small country. Only a few countries, mostly the United States, are a flagship of values and ideas – Great Britain for instance as the archetype of a constitutional monarchy, or the former Soviet Union as a prototype of a communist system. In itself, this outstanding qualification should evoke some satisfaction, a bit of pride. But this is not so. In this country it is almost a taboo to speak of a special case. The enlightened contemporaries dislike that kind of thing. Switzerland has to be like all other states, embedded without edges and profile in the European environment.

From: Paul Widmer. *Die Schweiz als Sonderfall. Grundlagen. Geschichte. Gestaltung. (Switzerland as a special case. Basics. History. Constitution)* Second edition, Zurich 2008. Verlag Neue Zürcher Zeitung. p. 7. ISBN 978-3-03823-495-1

ro. In his book that is really worth reading Paul Widmer singles out Switzerland as a special case. Switzerland represents certain ideas, which means that in the course of history “basic laws of political conduct” have developed in Switzerland, as it is described by von Salis. Today, these “basic laws” – as unchanged guidelines – deeply influence the political culture of our country. It is these political constant guidelines that are questioned today by “enlightened contemporaries”, as Widmer points out. They claim that there is no “special case Switzerland” and that our country must be embedded like all other countries into the European context smoothening away its rough edges and its peculiarities.

Von Salis impressively sets out his position that certain regularity of the political process is characterized or even interrupted ever and again by political crises and

that these crises are caused by “pathological phenomena”. Today we undoubtedly are in the midst of such a political crisis, which is to be taken seriously and which threatens our nation. Without doubt, the central pathological phenomenon in Europe is the European Union (EU), which constantly tries to take Switzerland in its stranglehold. What is there to be done? Von Salis speaks of “protective measures”. We need to take protective measures to bring the political scene back into balance in Switzerland and in Europe.

We need to actively get things under control to master the political and economic crisis. It wouldn’t be the first time in the history of our country. The individual human being, on which our direct democracy is built, is the most important factor. The well-known constitutional law expert Zaccaria Giacometti (1893–1970) forcefully describes – similarly to Paul

Widmer – what makes the Swiss political system a special case: “The liberal idea of the state has taken on a special shape in the Confederation and the Cantons and gave these communities a unique political character. [...] The Confederation and the Cantons are guardians of a great, immortal idea of a state which has always moved people’s minds. In this respect it takes, if a historical parallel is allowed, a similar rank in the modern world as the Greek polis did in the ancient world.”

Therefore, it is a matter of staying loyal to the freedom of Switzerland. In giving up the individual and political freedom, as Giacometti says, “Switzerland would lose its inner meaning and sense.”<sup>1</sup>

<sup>1</sup> Giacometti, Zaccaria: “Staatsrecht der Kantone” (*Constitutional law of the Cantons*), Zurich 1940, pp. 552.

## **“Not to share one’s goods with the poor is to rob them and to deprive them of life”**

**Address of Pope Francis to the new non-resident Ambassadors to the Holy See: Kyrgyzstan, Antigua and Barbuda, Luxembourg and Botswana**

*Your Excellencies,*

I am pleased to receive you for the presentation of the Letters accrediting you as Ambassadors Extraordinary and Plenipotentiary to the Holy See on the part of your respective countries: Kyrgyzstan, Antigua and Barbuda, the Grand Duchy of Luxembourg and Botswana. The gracious words which you have addressed to me, for which I thank you heartily, have testified that the Heads of State of your countries are concerned to develop relations of respect and cooperation with the Holy See. I would ask you kindly to convey to them my sentiments of gratitude and esteem, together with the assurance of my prayers for them and their fellow citizens.

Ladies and Gentlemen, our human family is presently experiencing something of a turning point in its own history, if we consider the advances made in various areas. We can only praise the positive achievements which contribute to the authentic welfare of mankind, in fields such as those of health, education and communications. At the same time, we must also acknowledge that the majority of the men and women of our time continue to live daily in situations of insecurity, with dire consequences. Certain pathologies are increasing, with their psychological consequences; fear and desperation grip the hearts of many people, even in the so-called rich countries; the joy of life is diminishing; indecency and violence are on the rise; poverty is becoming more and more evident. People have to struggle to live and, frequently, to live in an undignified way. One cause of this situation, in my opinion, is in the our relationship with money, and our acceptance of its power over ourselves and our society. Consequently the financial crisis which we are experiencing makes us forget that its ultimate origin is to be found in a profound human crisis. In the denial of the primacy of human beings! We have created new idols. The worship of the golden calf of old (cf. *Ex 32:15–34*) has found a new and heartless image in the cult of money and the dictatorship of an economy which is faceless and lacking any truly humane goal.

The worldwide financial and economic crisis seems to highlight their distortions and above all the gravely deficient human perspective, which reduces

man to one of his needs alone, namely, consumption. Worse yet, human beings themselves are nowadays considered as consumer goods which can be used and thrown away. We have started a throw-away culture. This tendency is seen on the level of individuals and whole societies; and it is being promoted! In circumstances like these, solidarity, which is the treasure of the poor, is often considered counterproductive, opposed to the logic of finance and the economy. While the income of a minority is increasing exponentially, that of the majority is crumbling. This imbalance results from ideologies which uphold the absolute autonomy of markets and financial speculation, and thus deny the right of control to States, which are themselves charged with providing for the common good. A new, invisible and at times virtual, tyranny is established, one which unilaterally and irremediably imposes its own laws and rules. Moreover, indebtedness and credit distance countries from their real economy and citizens from their real buying power. Added to this, as if it were needed, is widespread corruption and selfish fiscal evasion which have taken on worldwide dimensions. The will to power and of possession has become limitless.

Concealed behind this attitude is a rejection of ethics, a rejection of God. Ethics, like solidarity, is a nuisance! It is regarded as counterproductive: as something too human, because it relativizes money and power; as a threat, because it rejects manipulation and subjection of people: because ethics leads to God, who is situated outside the categories of the market. God is thought to be unmanageable by these financiers, economists and politicians, God is unmanageable, even dangerous, because he calls man to his full realization and to independence from any kind of slavery. Ethics – naturally, not the ethics of ideology – makes it possible, in my view, to create a balanced social order that is more humane. In this sense, I encourage the financial experts and the political leaders of your countries to consider the words of Saint *John Chrysostom*: “Not to share one’s goods with the poor is to rob them and to deprive them of life. It is not our goods that we possess, but theirs” (*Homily on Lazarus*, 1:6 – PG 48, 992D).

Dear Ambassadors, there is a need for financial reform along ethical lines that would produce in its turn an economic reform to benefit everyone. This would nevertheless require a courageous change of attitude on the part of political leaders. I urge them to face this challenge with determination and farsightedness, taking account, naturally, of their particular situations. Money has to serve, not to rule! The Pope loves everyone, rich and poor alike, but the Pope has the duty, in Christ’s name, to remind the rich to help the poor, to respect them, to promote them. The Pope appeals for disinterested solidarity and for a return to person-centred ethics in the world of finance and economics.

For her part, the Church always works for the integral development of every person. In this sense, she reiterates that the common good should not be simply an extra, simply a conceptual scheme of inferior quality tacked onto political programmes. The Church encourages those in power to be truly at the service of the common good of their peoples. She urges financial leaders to take account of ethics and solidarity. And why should they not turn to God to draw inspiration from his designs? In this way, a new political and economic mindset would arise that would help to transform the absolute dichotomy between the economic and social spheres into a healthy symbiosis.

Finally, through you, I greet with affection the Pastors and the faithful of the Catholic communities present in your countries. I urge them to continue their courageous and joyful witness of faith and fraternal love in accordance with Christ’s teaching. Let them not be afraid to offer their contribution to the development of their countries, through initiatives and attitudes inspired by the Sacred Scriptures! And as you inaugurate your mission, I extend to you, dear Ambassadors, my very best wishes, assuring you of the assistance of the Roman Curia for the fulfilment of your duties. To this end, upon you and your families, and also upon your Embassy staff, I willingly invoke abundant divine blessings. Thank you.

*Clementine Hall, Thursday, 16 May 2013*

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# “It is a wonderful model, and it would be fine if other countries studied it”

## Switzerland's advantages from the perspective of a US-American

Interview with Stephen Halbrook



Stephen Halbrook  
(picture thk)

*C u r r e n t  
C o n c e r n s :  
M r H a l -  
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h a v e w r i t -  
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o u r c o u n t r y ,  
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b e e n c r e a t -  
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*years by certain circles. You made an important contribution to a realistic view of Swiss history.*

*Stephen Halbrook:* As an American, I hold traditional American values, which are very similar to the traditional Swiss values. These include local democracy, federalism and neutrality. We have lost the virtue of neutrality, and we have too much centralization. The traditional Swiss model can teach the Americans a lot.

But at present, Switzerland is under strong pressure from the European Union, including economic pressure by trade barriers, because it is not an EU member. Fortunately, the Swiss have refused to join the EU. You have adopted the Schengen Agreement. Security agreements have their price and certain elements of them violate Swiss traditions.

A related issue, which I am also working on in the United States, is the right of the people to keep and carry arms. Our country was inspired by Switzerland during the revolution. We fought against the greatest monarchy with the largest army in the world. And the Swiss did the same when they fought the Habsburgs, the French and other invaders in the battle of Morgarten, in Sempach and all the other battles. A small country without a king defeated the great countries with power-

ful kings and armies. That was an inspiration for Americans which not many people know about.

In the United States and Switzerland similar problems occur. Murders committed by criminals and madmen fuel proposals to confiscate the firearms of people who abide by the law. This includes proposals to abolish the militia and its replacement by a professional army or no army at all.

*This is currently under discussion in Switzerland. There is an initiative that wants to abolish the militia army and transfer it into an army of “volunteers”. In the end we would have a professional army.*

This question depends on the purpose of the army. In Switzerland, this task has consisted in the defense of the country, and you have accepted the advice of *Niklaus von Flue* not to invade other countries: Stay in your own country. Remain neutral. The Swiss took this advice and have done well so far since somehow they were miraculously able to stay out of two world wars. The task of armies of conscripts and mercenaries was the aggression against other countries in order to expand the territories of the monarchs. If you have a citizens' army, a militia army, it is not very effective for the invasion of other countries. It is good for the resistance to an invasion of one's own country.

While I did research for my book “Target Switzerland” (1998) and later “The Swiss and the Nazis” (2006, translated into French by *Jacques Langendorf* “La Suisse face aux Nazis”, available from [http://cabedita.ch/product.php?id\\_product=624](http://cabedita.ch/product.php?id_product=624)), I came across an amazing story. Each man is armed and has a gun at home. Already at the beginning of the war, the Federal Council and General *Henri Guisan* announced: In case you hear that we had surrendered, that is not the truth, but a lie and hostile propaganda. At that time the Germans dropped leaflets from aircrafts when they invaded other countries, on which they claimed that the country had “capitulated”. The Swiss statement made it impossible to surrender. Furthermore, the people had guns in their homes and could therefore be immediately mobilized to defend the country. The combination of these factors made it possible to preserve the independence in wartimes. The militia is strong in infantry, because we are talking primarily about handguns. But what is better for defense than that?

*In other words, the Swiss army is a model of peace. If every country had such an army, war would be obsolete.*

Yes, I agree. The only task of large standing armies is attack. In the US, we have moved forward and backward. We have long been neutral and then we were involved in the First World War, which was a problematic situation. The next problem was not to get involved in the European wars of the late 1930s. After Pearl Harbor, it was impossible to stay out. Since that time we have no longer been neutral. This has changed the character of the country.

Today we have many problems in the US, and our country is much divided. The class struggle of President *Obama* seeks to stir the people up against each other. Anyone who is not in favor of his administration is taxed, regulated, inspected, spied upon and pushed around, while the capitalist cronies who support him are rewarded with billions of dollars. This is nepotism of the worst kind, instead of everyone working for the prosperity of all. This is our political scenario at the moment.

*Why do you consider it an advantage that Switzerland remains outside the European Union?*

They would lose their sovereignty and self-determination. Switzerland would become a satellite state between Germany, France and the UK. The threads would be pulled by the bureaucrats in Brussels, which are lead by the EU and by the big powers.

Historically, Switzerland was always at odds with Germany due to the German desire to create a Greater Germany. When the Nazis first came to power in 1933, they designed maps on which Switzerland was part of Germany. Today the confiscatory tax rates in Germany cause the citizens to take their assets abroad. Some try to save some of their income by bringing it here. But the German government pursues these assets. In addition, you have been put under great strain by the US Department of Justice and the US Department of Finance both breaking the Swiss laws to protect privacy. It is one thing if the US financial authorities to try and force Americans to pay all their taxes, but it is something entirely different to go to other countries and proclaim: we will ignore your laws and boycott your banks, and you will bear the consequences in the United States, if

continued on page 6

Stephen Halbrook is a lawyer and historian. His prize-winning book “Target Switzerland” was published in German, French, Italian and Polish; furthermore his book “The Swiss and the Nazis” was also published in German and French. His essay “The Swiss Confederation in the Eyes of America's Founders”, which was edited by the “Swiss American Historical Review”, is available at [http://www.stephenhalbrook.com/law\\_review\\_articles/Halbrook-CH-US-Founders-SAHS-11-12-published.pdf](http://www.stephenhalbrook.com/law_review_articles/Halbrook-CH-US-Founders-SAHS-11-12-published.pdf). For further information visit <http://www.stephenhalbrook.com/>

**"It is a wonderful model, ..."**

continued from page 5

you do not change the data protection laws in your country.

*I think that is an important point. The agreement with Germany, for example, requires that Switzerland must collect the taxes for Germany. Germany rejected the agreement, however, because Germany wants Switzerland to adopt the entire German taxation laws. It is quite obvious that the powerful states are forcing small countries to change their laws. That is a loss of sovereignty for all these small countries. It absolutely violates the UN Charter, which protects the sovereignty of each country.*

Since its founding in 1291, Switzerland has had the reputation to stand up for its sovereignty and to preserve it. Therefore it does not only have the system of neutrality, but of perpetual armed neutrality. You must have a good defense, and this must also be the other countries' perception. Military opponents need to know: do not come here because it would be very bloody and very expensive. Hence, one must also withstand the economic pressure and maintain one's own industries. We must not be forced to have bananas, apples or tomatoes only in sizes which are dictated by the European Union.

*Is it your opinion that we need the armed neutrality? Is it really necessary?*

Yes, especially for a small country. There is no other way to survive. You have to be neutral. And when you get involved in the political controversies of other countries, there is no other way to preserve sovereignty without your neutrality and without a strong militia army. Neutrality alone

Switzerland was the only country in Europe that had no single political leader with the authority to surrender the people to the Nazis. On Swiss soil there were no Jewish victims, no Gestapo jurisdiction and no slave labor for the German war machine. Every man in Switzerland had a rifle in his home. Switzerland was the only European country which proclaimed that, in the event of invasion, any announcement of surrender was to be regarded as enemy propaganda, and that every soldier must fight to the last cartridge and then with the bayonet.

Halbrook, *Target Switzerland*, p. ix

will not do. You will have to do that. You will have to do it the way you have done since 1291. This is a history of over 700 years. If other armies came here, all Swiss would be killed in some battles, but also a large number of enemies would be killed. There is the *Winkelried* example. And the modern version is to have fighter jets, but

also to give everyone the *Assault Rifle 90* at the age of 18 to 20.

The shooting competitions are Switzerland's great national sport. This has extraordinarily impressed the Americans of the nineteenth and twentieth century. US military observers described the shooting contest with the rifles on the cantonal shooting field to be very beneficial to an

excellent infantry training. It is not only a strong training program; it is also a family occasion and a perfect celebration. This is a unique Swiss heritage and should be preserved. I have personally participated in a number of shooting competitions and

continued on page 7

### "Target Switzerland" – Why I wrote this book

I am a descendant of Americans who came to America on the "Mayflower" and took part in the struggle of the American Revolution. My ancestors were Irish, English and French, not Swiss. So I have no national ties binding me. As a boy – I was born in 1947 – I read about the Second World War, and I distinctly remember a map of Europe at the time of the Third Reich: black covering almost all of continental Europe, parts of Russia and North Africa, with the exception of a small white patch – Switzerland.

Growing up, I used to hear the stories of Americans who had fought in the war. I heard and read that Hitler did not attack Switzerland, because the Swiss people were well armed and able to continue to fight successfully in the Alps. Later I realized that during the war period this view of things was generally expressed in the American media, starting with the "New York Times" on to many other publications.

My professional training includes philosophy and law. I have written books and articles about the US Constitution, in particular about the thought of the Founding Fathers during the period 1768 to 1791. In this work, I repeatedly came across references to Switzerland and positive assessments of their structures such as federalism, democracy, militia army and neutrality. When America tried to abolish the monarchy and to establish a republic, our country looked upon Switzerland, being in effect the only free society in the world: a country surrounded by absolutist states yet preserving its independence. For several years I worked on a book about Switzerland's influence on the American Revolution and Constitution.

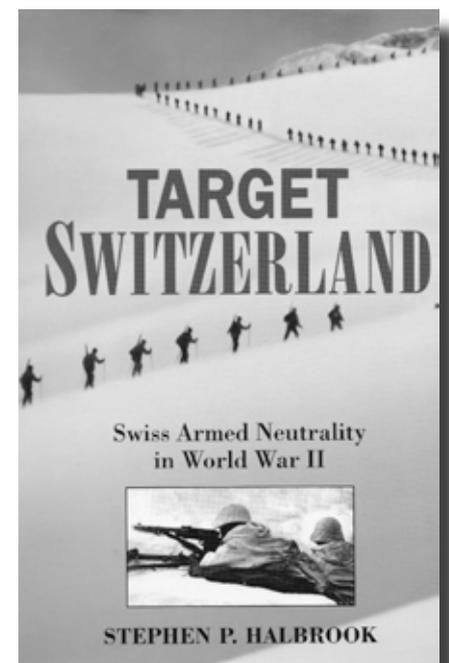
Since 1991 I have traveled to Switzerland every year. The year 1991 was especially suitable because I was able to attend the celebration of the 700<sup>th</sup> anniversary of the Confederation. From that time on, I became an avid reader of the Swiss military history, enthusiastic about the way Switzerland resisted the Nazis. In addition to my research I always take part in marksmen festivals, as well. A highlight was the Federal shooting competition in Thun in 1995. I published articles about it in American journals. In the course of these years I have made many friends in Switzerland.

When three years ago attacks started against Switzerland, I was amazed

at which extent the historical truth was suppressed by pure propaganda. The major Swiss institutions, which had influenced the founders of America were the same, which enabled Switzerland to oppose Nazism. The controlling circles in politics and in the media, which staged Switzerland's defamation, negate the fundamental values behind these institutions. As an American with some knowledge of the relevant time period, I felt responsible to stand up against that and to speak the truth about a topic that was being distorted by the new "Ugly Americans", whereby our historical friend has suffered great injustice.

I wrote this book to draw the American public's attention towards the true historical course of the period 1933-1945. For two centuries, we have considered ourselves as "Sister Republics" on the basis of our shared values, particularly of personal freedom, federalism and democracy. These values allowed Switzerland to resist the Nazis and survive. The American public deserves to learn the truth about these events, it should also recognize the need to preserve these values for our own republic.

from: Stephen P. Halbrook.  
"Target Switzerland. The armed neutrality of Switzerland in World War II",  
Schaffhausen 1999, pp.9.



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**"It is a wonderful model, ..."**

continued from page 6

written articles about it in US shooting sport magazines.

*May I summarize your statements: The democratic model with all the typical features of Switzerland could be of interest for all other countries to infer experience from it and implement direct democracy in their countries.*

It is a wonderful model, and it would be good for other countries to study it. It is hard enough for you to maintain your model. You face initiatives such as the weapons ban initiative in 2011. The vote was 56% No to 44% Yes. You have to be careful not to be split up into opposing groups. It is important to protect one's own facilities and to remain a positive model for other countries. If it disappears, the model is gone.

*What can we do to preserve the model and resist all these attacks from the outside – and as you mentioned, also from the inside?*

One can draw important lessons from the Americans' experiences in the 1990s. You have to stand up and be strong. And do not give in or be weak. I have observed that in many ways. I attended the hearings in the US Congress, which were prompted by the controversy attributed to

To this day, the Swiss Constitution provides that every Swiss male is subject to military service and is to be issued arms which he may retain. "In this, Switzerland is unique in the world, exhibiting a remarkable degree of trust in her citizens, whose right to bear arms is considered as natural as the right to vote, and as such showing that Swiss direct democracy, armed and based on the idea of a social contract between rulers and ruled, is real."

*Halbrook, Target Switzerland, p. 241*

the court cases against Swiss banks. History was rewritten and reinvented serving the objectives of the lawsuit and leading to large monetary payments.

Many Swiss did not understand why "the Americans" were saying these things. Why did they do that? It was not the Americans; it was only a small number of Americans. They did it for political reasons and to secure the payments.

Federal Councillor *Villiger* apologized for the Jewish stamp that the Nazis attached to Jewish passports from 1938. But that was a German and not a Swiss initiative. The *Carl Ludwig* report from 1957 contained the complete history of refugee issues: all the information was

available. Years later a confused and misinformed journalist wrote that the Swiss had initiated the "J" stamp. How idiotic – as if tiny Switzerland would have been able to dictate something to *Hitler's* Third Reich.

The fact is: in 1938 the Swiss representative *Heinrich Rothmund* visited Germany and met *Werner Best*, the second highest commander and legal adviser to the *Gestapo*. They discussed immigration issues. At the time Germany tried to expel Jews. When Rothmund objected to such a racist policy, Best informed him that the passports of German Jews would be marked with a "J" stamp. But in the 1990s, history was turned upside down. Instead of examining the actual background, the Swiss Federal President gave in to the false accusations.

Since I speak as an outsider, and from an American perspective, and since I know the way Americans in power behave towards other countries, I say, the best policy is to stand up and fight and not to sink to one's knees. You must stand up and be strong. And this way you will earn respect.

*We do not know what will happen in the next few years in Germany and other countries around.*

You must defy Germany, which has repeatedly been aggressive throughout its history. The threat to Switzerland dates much further back than in 1933–1945 – the Swabian War was in 1499.

*What have you heard about the new analyses concerning Jewish refugees who were turned back at the Swiss border? A Jewish historian from France said that their number was around 3,000, not 24,000 as the Bergier report claimed.*

The *Bergier* report was based on a statistically unsustainable model which assumed that each time a refugee was denied entry, he became one more refugee. We cannot count someone who tries to enter five times as five different people. The true figure is far lower than 24,000. Moreover, there is a big problem: you do not know who is coming into the country. People with diseases, for example, not to mention Nazi invaders who planned acts of sabotage.

The fact is that other countries excluded the Jewish refugees. That was in fact the big problem in 1938. After the "Anschluss", the *Evian Conference* was held. The major powers – Britain, France and the United States – did not want the Jewish refugees. Tiny Switzerland tried to accommodate these refugees and to help them find permanent places. You cannot expect that they can all stay in a small country. There was no cooperation by the

western superpowers. Switzerland had the best reputation concerning refugees. Compare that to the number of those who were denied entry into the United States. The US even denied entry to vessels that were fully loaded with Jewish refugees and had sailed across the Atlantic Ocean only to be sent back to Europe. Most of the passengers perished in the Holocaust.

*The point is very important that the attempt was made to create a new reality.*

However, the *Bergier* report has so many volumes that they will never be read. There are more legible books. In Switzerland, many new books have been published about *Henri Guisan*. *Jürg Stüssi* and *Luigi Stamm* have been working together with others on new books about the Swiss resistance. British documents from the Second World War, from files by *Winston Churchill* to the telegrams of diplomats, demonstrated the positive role which the Swiss had played. These books are very legible, and they are easily available in bookstores. The *Bergier* report is neither legible nor accessible.

Of course, future historians will study the Swiss *Bergier* report, but that will be balanced out by the original recordings and various secondary sources. *Bergier* refused to conduct interviews with people from the war generation, although that is an important source of how people lived their daily life. For my own books I have interviewed many people of the war-time generation and I tried to reflect and portray their feelings and experiences. I met wonderful people whom I will never forget in my life.

*For the US, but also for other countries, Switzerland is a model. It has a political and social system that is unequalled.*

The Americans need the continued existence of the Swiss model, because if it fails and you change the system, we can no longer rely on your experiences and arguments, as for example concerning federalism and the right to carry arms. Here you have got a good piece of freedom with the right to possess firearms. The shooting sport is very strong. You are a great community. You give the *Assault Rifle 90* to every man who is 20 years old and in the militia. He stores it at home, which is an important model and an important expression of the confidence in the people. However, a disproportionate percentage of violent crimes are committed by people who are called criminal tourists here. Americans who support the lawful possession of firearms and basically reject laws intending to disarm the people who abide by the

continued on page 8

**"It is a wonderful model, ..."**

continued from page 7

laws, refer to the Swiss model in our debates. This goes back at least to the 1930s. I am much involved in these disputes.

The Swiss experience shows that the gun is not the problem. It is a problem of the people. We have considerable criminal subcultures in the urban areas of the United States. Poor neighborhoods are full of young men who have no economic opportunities; they have no work, they have no education, and they have no fathers at home. So we have a collapse of the family, but we also have a failed mental health system. We have tragedies like the one that occurred at the *Sandy Hook Elementary School*. If horrific events like this occur, many politicians seek to profit from it and propose laws to disarm the law-abiding population, even if these laws never had prevented such tragedies.

Obama is famous of his mockery towards those who he described as angry Americans clinging to their guns and their Bibles which he expressed in a private fundraising event. He speaks about traditional Americans that are very similar to the traditional Swiss. If you do not maintain your values in Switzerland by yourselves, those of us in America who think that Switzerland is a model worth emulating will suffer a great loss. At the beginning of our conversation, we talked

"The purest democracy in Europe, if not in the world" was the subject of an August 1938 'New York Times' analysis, stating: "Switzerland, an island of liberty and harmony in a sea of dictatorship and discord, has been a citadel of peace through stormy centuries. But it has not been a wholly passive peace. The Swiss are ready to fight, if need be. They demonstrated that last Spring when the Nazis seized Austria. Grimly the Swiss waited for the next move, in their calm, undramatic way-with loaded rifles and fixed bay-onets."

*Halbrook, Target Switzerland, p. 52*

about how your direct democracy serves as a model for other countries. In the US we have a failed democracy in many ways. We have (in name only) a federal government that is concerned with nepotism and exploits less favored classes to the benefit of its political friends. To call to mind an old saying: "They robbed Peter to pay Paul, and thus buy Paul's vote." We have thus a decline of our traditional values.

Of course you fight for the preservation of your system and not to give in to the EU which would turn your country into a satellite state of the Great Powers of Europe ruling via Brussels. Whether you call it capitalist or socialist nepotism, it would be the end of your system of federalism, direct democracy, neutral-

ity, free enterprise and fundamental freedoms.

*We would lose our federalism and direct democracy and be ruled by a central government in Brussels. Something we may well do without. Thank you for the interview.* •

This is also the story of the Nazi abhorrence of Swiss democracy and the reciprocal hatred-by most Swiss of Nazism. It is the story of Swiss determination to avoid being swallowed up in the German Reich – a fate which would have meant the extinction of Swiss identity and culture, the extermination of large numbers of political dissidents who had fled to Switzerland, and the almost certain death of 50,000 Jews, both natives and refugees, who lived in Switzerland during the war. (This fact attains added meaning when one considers that within Germany and Austria only 28,000 Jews survived the war.)

*Halbrook, Target Switzerland, p. ix*

As it is rather difficult to bring all these reasons to our readers abroad. From the next edition onwards «Inspector Lupo» will go at work too with «secundus and tertius» (see also page 14).

# About the necessity to reinforce school and parental home in their national political responsibility and task again

by Urs Knoblauch, high school teacher and cultural publicist, Fruthwilen TG

*In my long experience of teaching, my precious continuous and personal training and in contact with the parents and teachers I become more and more aware how important – in addition to the specific priorities – a positive identification with our Swiss nation is. The schools should fulfill their political mandate in good relationship with our population. Switzerland has a high level of training in all areas and is seen as a role model. Our well-tryed Swiss educational system is firmly rooted in the European tradition of humanistic education. The teaching profession as an important element of the democratic nation is in the center in the Cantons as well as in the communes.*

However, in the course of some years now a lot has changed. The professional understanding changed to the negative in many areas through the new training courses and the too eager adaptation to the “Zeitgeist” (spirit of the times) and interest groups. Parents and teachers want good schools for their children and want to build on what is well-proved and improvements only if they are reasonable for with respect to a good education. Many of the numerous expensive educational reforms did not bring the hoped-for improvements. In the following some basic thoughts beyond any *political correctness* and party limits are presented in order to strengthen the sense for our schools’ political task.

Therefore, oriented towards the *Preamble of the Federal Constitution* of the Swiss Confederation the civic foundations of the school and the parental home are to be presented below:

*“In the name of Almighty God!*

*The Swiss People and the Cantons, mindful of their responsibility towards creation, resolved to renew their alliance so as to strengthen liberty, democracy, independence and peace in a spirit of solidarity and openness towards the world, determined to live together with mutual consideration and respect for their diversity, conscious of their common achievements and their responsibility towards future generations, and in the knowledge that only those who use their freedom remain free, and that the strength of a people is measured by the well-being of its weakest members; adopt the following Constitution [...]*”



picture: ma

## The teacher is present in the classroom with his entire personality

The preamble of the Constitution makes it clear that every citizen must contribute to these ethical and political objectives for our living together. This responsibility is also essential for the student-teacher relationship. We know that next to the parent-child relationship and the family it is crucial in the educational process. The child and the pupil should and must align him- or herself naturally with his educators. Teachers and parents always face this task with their whole personality. They always act as human beings, but also as

citizens of this country as well as in the larger context of the world community. This is often forgotten or underestimated. Every individual always has an effect with what he or she is doing with his or her whole personality, in relation to the individual pupil, to colleagues and parents, but also with respect to the contents, he or she communicates. Therefore, the teaching profession is connected with a great responsibility because the teacher directly shapes the education and training process. That is why the professional teacher training must

continued on page 10

## History of the idea of general public education

ro. School and the parental home play a central role when it comes to young people identifying positively with their state. In his article *Urs Knoblauch* draws attention to this important interrelation.

Long before the implementation of the first federal constitution in 1848, notably ecclesiastical circles gave thought to the elementary school system in Switzerland. Particularly Catholic priests supported the idea of the establishment of schools as a common task. Likewise they promoted cooperatives in the field of agriculture and savings banks (*Raiffeisen*). There is much historical material in these areas that has not been historically processed but is stored in the State archives of the cantons ready to be studied and published by interested persons. For example, we read in the recently published new history of the Canton of Schwyz that there the clergy anchored the idea of gener-

al public elementary education in the 19<sup>th</sup> Century society. The natural sciences were already incorporated into the curriculum of the Einsiedeln seminary towards the middle of the 18<sup>th</sup> Century, and monastery fathers recommended the reading of Protestant writers or writers critical of the church so as to understand the arguments of the other side. Of course, the study of national history was also included in the basic training.

Later it increasingly became the political communities’ responsibility to handle the task of building and supporting locally based schools. It is still important, even essential, to know your own country’s history and to be able to acquire it without prejudices barring the way. A historical awareness developed in this way enables a young person, to identify with our political system and thus to strengthen our country, as Urs Knoblauch points out in his article.

**"About the necessity..."**

continued from page 9

be based again on the fundamentals of European and humanist educational tradition. So the important standard works about human nature, the more recent philosophical contributions, foundations and research on the nature of man, the personalist and social concept of man and on human anthropology should

**A positive identification with our country is necessary**

The preamble to our Constitution codifies the "effort renew the Confederation in awareness of shared achievements and the responsibility towards future generations". In the following, one aspect of this important issue is to be briefly discussed and illustrated with an example.

I noticed that even important events in Swiss history have hardly any meaning

historians gained support with money and propaganda. Relativism, anti-humanism, deconstruction and postmodern arbitrariness must not eclipse the historical truth and ethical foundations. The most beautiful and valuable role of home and school is precisely to convey values, ethics, morals and a positive identity with our country or any other country. It should not take courage to stand up for one's own beliefs! However, the number of new and historically excellent research on Swiss history ought to be much more encouraged and put in the center again. One example is the excellent new research by the Swiss historian *René Roca*. ("Wenn die Volkssouveränität wirklich Wahrheit werden sollte ...") (If sovereignty of the people is to really become a truth ...), Schulthess, 2012). Moreover, in secondary school to read the excellent book "Confrontation – The truth about the Bourbaki Legend" by *Bernhard von Arx* (Neue Zürcher Zeitung Verlag, 2010) should be obligatory. In these works, history is worked out carefully with a personalist concept of man. The school has to prepare students with good books, teaching aids and with pleasure towards their national political tasks. This would allow teachers at best to explain to and discuss with their students the fundamentals, the humane, historical, humanitarian, civic and cultural aspects of the Swiss Confederation.

**So as to strengthen liberty, democracy independence and peace**

With reference to the Preamble of the Federal Constitution, the importance of civic responsibility is to be shown here by means of another example. The youths of today are very responsive and appreciative when the teacher takes up political issues with pleasure and enthusiasm. I noticed that many of my colleagues hardly supported the boys in the question of military training and did not take pleasure in showing them also the positive aspects and the political context. Over and over again I made the experience that if this topic came up and I talked about my experiences in the military training school and as a mountain infantryman trained on the machine gun, the students were very interested and only then dared to express their positive attitude towards the Swiss Army. "You are talking like my father," was the usual pleased and spontaneous comment! "Well, I'm very happy about that," was my answer, and in the ensuing class discussion we talked about the many positive aspects often expressed in the official opinion polls amongst recruits. In addition to the professional training, these poll ratings focus on the camaraderie, the strong company,

**"Direct democracy requires good education. The federalist Swiss education system – a jewel of diversity in unity."**

Article 2 of the Federal Constitution clarifies the task of school and parents: "1. The Swiss Confederation shall protect the liberty and rights of the people and safeguard the independence and security of the country.  
2. It shall promote the common welfare, sustainable development, internal cohesion and cultural diversity of the country.  
3. It shall ensure the greatest possible equality of opportunity among its-citizens."

be put more in focus again. These are, for example, the classic works by and about *J.H. Pestalozzi*, *Annemarie Kaiser's* modern synopsis of key findings of psychology with *Alfred Adler's* Individual Psychology, Attachment Theory and Neo Psychoanalysis (Verlag Psychologische Menschenkenntnis, Zurich, 1981); the new research by *Michael Tomasello* (Warum wir kooperieren (Why We Cooperate), Suhrkamp, Berlin 2010) or the research of Nobel Prize winner *Elionor Ostrom* about cooperatives should become basics in teacher training. If these fundamentals are missing and in the personality of the teacher a rather negative or colorless identification with these core values of our direct democracy, our constitutional state and our armed neutrality prevails, the actual educational process is nolens volens affected. So I noticed in the last 10 to 15 years how peripheral the civic dimension and sense of responsibility for the community in particular in regard to education have become for many colleagues, sometimes even for parents. The necessary positive identification with our country is increasingly missing; and this of course affects the students, as well. I made the experience that this topic – especially with regard to globalization and the cultural diversity of today's students – offers new and interesting challenges and opportunities. By means of a well-guided exchange of ideas we can compile valuable insights about the differences and similarities of the various countries. The necessary mutual respect can be furthered, as well. My experience and cooperation with UNESCO helped me a lot in this endeavour.

or are no longer known. I recall an unforgettable experience with a class that was about to complete their basically good education with their Matura (Swiss school leaving certificate) when visiting the collection of the Kunsthau Zurich. I presented well known paintings by the great Swiss artist of the 19<sup>th</sup> Century to the students, such as "The Gotthard post" by *Rudolf Koller* or *Albert Anker's* work of peace "The Kappeler Milchsuppe". I told them about the legendary art exhibition "From Anker to Zünd" in 1998 at the Kunsthau Zurich (Verlag Scheidegger & Spiess, Zurich, 1998), which for the first time looked back on and reappraised the great collaborative effort of the Swiss population in building the young Swiss federal state. The artists committed themselves to this task with their entire work. The collaboration of everybody was exemplary. I asked my students if anyone knew the year in which the federal state had been founded. No one could recall this important historical event of 1848. That made me think twice. However, I must say that students in general are very responsive to these issues. At the abovementioned occasion, they followed my deliberations very attentively, and they were just as excited and as grateful as I was.

Therefore, the "peace model Switzerland" with its excellent political system of direct democracy and armed neutrality, the cohesion within diversity must be again increasingly taught and reinforced in our country, be it in school or in the parental home. There is no longer a Chair of Swiss History at our universities, and the school subject of history has been devalued. On the other hand, the ideological commission work by the "Bergier"-

**"About the necessity..."**

continued from page 10

the learning about other cantons and regions of the country, the building up of stamina and powers of perseverance, and all that experienced in equality with a variety of people of all professions. When they saw my own personal positive identification with this topic it was possible even for the girls to confess that they did not like "softies" as husbands.

With regard to other civic obligations and tasks as well, as for instance

er, clearly shows that these goals have rarely been achieved. A large number of apprentices beginning their professional training now have deficits in reading, writing, and arithmetic. Although they often have quite good school reports, the vocational school teachers have to appeal to their training instructors to let these students go to mandatory tutoring classes during their official working hours! That must not be! This the result of 9 years of schooling with trained and well-paid teachers, new teaching tools, reforms and well-equipped schools with

al system of teaching showed much better academic performances at the EPF Lausanne than the students from cantons with many reforms. (Swiss Research Council President *Martin Vetterli*, "Thurgauer Zeitung"/"St. Galler Zeitung" from 24.04.2013).

Our school's mandate, however, is clearly formulated. It is laid down in the Constitution and every canton has put this task into words, equally impressively in its own education act against the background of its inherent nature, its tradition, and its history. In *Current Concerns* of 2.6.2013 this was presented under the title,

"Democracy needs a good education. The Swiss federal education – a jewel of diversity in unity".

All the education acts express their concurrent goal to strive for the common good. These principles should again become the basic guiding principle for the tasks of parents, students and teachers. This is positive identification with our country. In this way we rely on the principles of the Christian European culture with its personalist concept of man, with the achievements of international law and the UN Charter and with its humanitarian tradition. So I shall close this text by a further reference to Article 2 of the Federal Constitution, which describes the role of home and school:

"1 The Swiss Confederation protects the liberty and rights of the people and safeguards the independence and security of the country.

2 It promotes the common welfare, sustainable development, the internal cohesion and cultural diversity of the country.

3 It ensures the greatest possible equality of opportunity among its citizens." •

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"All the education acts express their concurrent goal to strive for the common good. These principles should again become the basic guiding principle for the tasks of parents, students and teachers. This is positive identification with our country. In this way we rely on the principles of the Christian European culture with its personalist concept of man, with the achievements of international law and the UN Charter and with its humanitarian tradition."

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the task of the police and the authorities, respect and acknowledgement of their significance must again be pointed out and claimed. Even regarding the older generation, respect and gratitude for the services they have rendered our country must be taught to a much higher degree.

**"Determined to live together with mutual consideration and respect for their diversity"**

In addition to the educational role of parents, it is the school's mandate to prepare students for their later careers as citizens in our communes and for the strengthening of direct democracy and peace. The experience of recent years, howev-

computers and other modern appliances. Because it is a fact that between 70% and 80% of lower secondary education graduates from all the performance-based groups complete an apprenticeship in our proven dual system of vocational training which consists of practical work in companies as well as vocational school. The small and medium sized companies make the biggest contribution to our good economy and, because of our dual system of vocational training Switzerland has one of the lowest youth unemployment figures.

The majority of the educational reforms has led to a deterioration of schools. Thus, for example, students of the cantons of Valais and Fribourg with their tradition-

Peter R. Jezler · Elke Jezler · Peter Bosshard

## Der Übertritt der Bourbaki-Armee in die Schweiz 1871

# Asyl für 87'000



Bourbaki? – One scarcely remembers the history lessons: What was it like with this unlucky General *Bourbaki* and his army encircled by the Prussian armies? Was not the security of the Swiss border threatened; was not the Swiss neutrality stretched to its limits? What an organizational task, as these unforeseeable, wretched legions poured into the valleys of the Swiss Jura! Wasn't there a report in a textbook about French and Africans accommodated in the Swiss communities who did not understand the German language? And finally: did not Switzerland accomplish a great work of charity then, which most beautifully crowned her fame to be the cradle of the Red Cross and a humanitarian-minded nation?

But why should we deal with an event dating back more than a hundred years? What do the Bourbaki soldiers matter for us, today?

With this book we would like to bring a piece of the past to life and, and to entertain, of course. The internment of the

Bourbaki army indeed proves to be a grandiose spectacle, an event of charity as well as a huge organizational problem. Reflecting our history, however, may be more than self-sufficient entertainment. History are the experiences of our grandparents and great-grandparents at a time that was the presence for them. This challenges to reflect upon our own present time, as it will be our children's history. Historical comparison has an ethical task that should not be taken lightly; looking at history can become the controlling conscience of current policy.

For more than two decades xenophobia, the fear of strangers, has been dominating ever and again the public discussion, either because of scarce jobs or because of fear of abuses which are proliferating within the asylum system. One cannot easily equate the situation of the Bourbaki internment with the present situation. The new, worldwide refugee misery is based on entirely different conditions. But a comparison is always rewarding.

The circumstances of 1871 are completely different from today's: the asylum for the Bourbaki army was an asylum for the foreseeable future. After the peace agreement the internees returned to a state which had shaken off the monarchy and had made a start on the establishment of a republic. The internment was tied to the condition that France paid for any costs. Furthermore, general *Herzog*, took action in an emergency situation when dictating the transfer convention. It was not only necessary to ensure the survival of the army stuck in dreadful misery, but also to maintain the integrity of the Swiss territory. The weak border watch could never have defied an attack of the French. To a French invasion the German troops would have responded by chasing after the French and Switzerland would have become a war theatre.

However, there was also a difference with respect to the willingness of the Swiss civilian population to sacrifice. The huge challenge to provide for 87,000 completely exhausted soldiers would have been impossible without it. The population met the foreigners largely with understanding, with mindful pity and a benevolent curiosity, which created the prerequisites for lasting friendships. The population took keen interest in the numerous deaths among the wounded and ill soldiers. Then farewell came and the internees returned to their homelands, poems in newspapers, concerts and festivals expressed the newly established brotherhood. That truly sounds like testimonies from another world to us.

In this sense, our book about the asylum for the 87,000 Bourbaki soldiers is meant to be a stimulus. We do not offer a completed study but a collection of images and texts that are accessible with short introductions and essentials to source references. We would be pleased if this testimony would not only illuminate the past, but would incite a discussion. From here on we want to leave it to the reader to weave thought threads between the events of 1871 and the mentality over a hundred years later.

*Peter R. Jezler, Elke Jezler, Peter Bosshard  
Asyl für 87'000 – der Übertritt der  
Bourbaki-Armee in die Schweiz  
(Asylum or 87'000 – the crossing of the Bi-  
urbaki army into Switzerland 1871)*

*Foreword page 8, ISBN 3 7172 0343 6*

## And when darkness comes today ...

### Wenn d'Angscht chunnt

Und mi d'Sorge plooged, nächtelang.  
Jo denn rüef i Gott zo der  
und sueche dini Hand.

I ligge wach und denke,  
wie s'Läbe schnell vergoht.  
Ha s'Gfühl sig alles sinnlos,  
dass mer de Schnuuf verschloht.  
Mi plooget nünt als Sorge,  
dä Cummer deckt mi zue.  
I cha kei Hilf meh finde,  
vor Angscht find i kei Rue.

Wenn d'Angscht chunnt  
Und mi d'Sorge plooged, nächtelang.  
Jo denn rüef i Gott zo der  
und sueche dini Hand.

Sit menge Woche quält mi  
E grossi Einsamkeit,  
verschwunde isch s'Vetraue  
und d'Liebi, wo mi trait.  
I hoffe uf en Antwort,  
uf Hilf i dere Not.  
Gott, loh mi nöd verzwiifle,  
nimm d'Angscht vor Schmerz und Tod.

Wenn d'Angscht chunnt  
Und mi d'Sorge plooged, nächtelang.  
Jo denn rüef i Gott zo der  
und sueche dini Hand.

Doch zmittsch im grösste Chummer,  
do fallt mer plötzlich ii,  
dass du doch sit i läbe  
all gsorget häsch för mii.  
I denk wie gross dass s'Wunder  
vom Sternehimmel isch,  
dass du de Tier, de Pflanze,  
üs Mensche s'Läbe gisch.

Wenn d'Angscht chunnt  
Und mi d'Sorge plooged, nächtelang.  
Jo denn rüef i Gott zo der  
und sueche dini Hand.

*Erster Teil des Psalms 77 von Peter Roth*

Quelle: Din Atem trait min Gsang (Psalm 77). 4 Schöpfungspsalmen aus: CD Nr. PRM 44/7 von Peter Roth, Unterwasser.

### When fear comes

And sorrows torment me night by night  
Then I call God to thee  
And I seek thy hands.

I lie awake and think  
how life goes by so fast.  
I feel that all was so in vain,  
it takes my breath away.  
I am worried by naught but sorrows  
And grief is covering me  
No longer can I find help  
And no rest from anxiety.

When fear comes  
And sorrows torment me night by night  
Then I call God to thee  
And I seek thy hands.

For many weeks I have been haunted  
by solitude so sore  
And gone is all the confidence  
and love that carried me.  
I hope for an answer  
for help in such a plight  
God, let me not fall in despair  
make pain and death feel light.

When fear comes  
And sorrows torment me night by night  
Then I call God to thee  
And I seek thy hands.

Amidst the biggest pain  
It just comes to my mind  
that since I have been living  
you always cared for me.  
I think what a great miracle  
of sky and stars at night  
that you are giving life  
to animals, plants and us.

When fear comes  
And sorrows torment me night by night  
Then I call God to thee  
And I seek thy hands.

*First part of the Psalm 77 by Peter Roth*

Source: Din Atem trait min Gsang (Psalm 77). 4 Psalms of Creation from CD Nr. PRM 44/7 by Peter Roth, Unterwasser.  
(Translation *Current Concerns*); authorized by Peter Roth

## What may happen to you in Switzerland

*thk. The driver (name withheld) of a Volvo, while traveling in her car hears a menacing, loud scraping sound, especially when turning around a corner. Sensibly, she decides not to continue her trip and contact the police. When she calls the police office and tells them her legitimate concerns and asks the police for help, she is denied assistance and they send her to a car garage to which*

*she should drive. – Drive there in this car?*

*When a person calls the police because there is something severely wrong and she is panicking, she is referred to a Volvo garage. Should she continue her trip with this car? That would be the reference to death.*

*In Germany, for example, this is the way things go:*



*Inspector Lupo  
(picture ma)*

## Malicious plot: murder of a groom taken to court

by Kerstin Gehrke

*Love, greed, and a killer: Nine months after the murder of the fully qualified groom Christin R. in Lübars her ex-boyfriend Robin H., his mother and three alleged accomplices were taken to court.*

For the young woman, it was the big love. She believed in a future with the man with whom she shared a passion for horses. But Christin R. was victim of a perfidiously scheduled murder. A plot that people, whom she trusted, are supposed to have hatched: Robin H., a 24-year old show jumper, and his mother. Nine months after the murder of the 21-year-old horse trainer whose life was insured with more than 2.4 million euro, they and three alleged accomplices stood trial from Thursday on last week.

According to the investigation Christin R. had survived two assassination attempts, when she was lured into a trap on the night of 21 June on the car park opposite the swimming pool in Lübars. Robin H. had requested the meeting. They drank sparkling wine. But Steven A. (22), the al-

leged killer, who had accepted the contract for 500 euro, suddenly jumped out of the bushes. Christin R. defended herself. She had no chance. Steven A. is said to have strangled her with a rope.

It is now a matter of dastardly murder from greed and two attempted murders in changing participation. Mother and son pursued their terrible plan in cold blood for months, the indictment says. They wanted to make their dream of an own horse farm come true, the prosecutor is convinced. When Christin R. was still living with them under one roof, eight life insurance policies had been taken out – in the names of Christin R. and Robin H. as beneficiaries. She is said to have signed only two of these contracts personally.

The gruesome crime took a long run. The young woman from Lübars had been a trainee on a horse farm in Brandenburg, when in March 2011 Robin H. and the 56-year-old Cornelia H. appeared there. But they could not pay the rent. Both then tried a horse farm in Havelland Friesack.

In October 2011 Christin R. followed. She and Robin H. had already been a couple. But mother and son could not manage finances in Friesack as well. Debt amounted to 245,000 euros. So they insured Christin R.'s life and backed for murder.

The first assault in April 2012. Cornelia H. as her future mother-in-law stabbed a knife in Christin R.'s back in the kitchen. Then she pretended she was confused. The second attempt in May with poison in the sparkling wine. This time Tanya L. (27), the new girlfriend of Robin H., was active. She confessed to the police. She had organized Steven A. (24) as a killer via her brother. "Shit, she has scratched me, now they have my DNA," he had said to her and H. on the parking lot. The convicted man from Dortmund however denied the attack, claiming: "Robin has done it." •

Source: [www.tagesspiegel.de/berlin/heim-tueckisches-komplott-mord-an-pferdewirtin-wird-vor-gericht-verhandelt/7958004.html](http://www.tagesspiegel.de/berlin/heim-tueckisches-komplott-mord-an-pferdewirtin-wird-vor-gericht-verhandelt/7958004.html) of 20.4.2013  
(Translation Current Concerns)

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# Manipulated traffic accidents

## Billions of francs that need to be stored somewhere

*thk.* In his diploma thesis (Police Officer II) a police officer wrote about the following criminal offences: Many car accidents occur in traffic, which don't meet the legal definition of an accident as a "sudden inadvertently accidental event". Insurance companies assume that nearly every eighth traffic accident is manipulated. With a total of 77,000 accidents in 2009 in Switzerland, the number of manipulated traffic accidents is about 10,000. These are large sums that are paid by the insurance companies by fraud and in the end the insured must pay. In Germany the annual fraud is about 4-5 billion Euros, the US insurance companies' estimate is about 80 billion and in Switzerland, there are estimates of the various insurance associations of about 1 billion Francs. If we add other industrialized countries, *annually more than 100 billion Swiss francs are thus generated solely by insurance fraud in traffic. Money that you have to deposit somewhere without having the illegal machinations disclosed.*

Due to the police investigation activities these accidents fall into six different categories. Depending on the system of the event all parties involved in accidents are involved in the fraud. There is also the possibility to exploit the misconduct of an unknown motorist and provoke the accident this way. In all

"Luxembourg: Today, this cheerful little country of wine growers reaches a financial value which is around 21 times, 2100% higher than the real economy. Working has been systematically eliminated there. Actually, nothing at all remains, except letterbox companies for banks. These letterbox companies currently generate the highest per capita income across the entire EU and is much higher than the German one."

Lecture by Prof Dr W. Hankel on 25. May 2013.

The „Neue Zürcher Zeitung“ of 11./12. May 2013 siblyllinely circles around the problem. Our position remains: this is "red money".

### The "prearranged traffic accident"

"This is the classic type of insurance fraud. Two or more persons agree to meet to work together to damage vehicles. In most cases this activity is performed at the specified accident site. In order to provide better evidence, the police will be called. Then the officers will be given a totally obvious account of the accident, so that no detailed securing of evidence will be performed."<sup>1</sup> A concrete example of this is the "right of way rule and roundabout traffic." Deliberately a location is searched, in which the right of way rule is very clear. Crossings that give way to the right or roundabouts are very popular. When two protagonists have found the "scene of the crime" where the accident is to take place, they arrange what the accident is to look like. Afterwards some test drives are conducted to find the exact position for the collision. Subsequently one vehicle is positioned or parked and then the other vehicle, which has the

right of way, crashes unhurriedly into the parked vehicle. After examining the damage, the police will be called to record the accident in order to get a clean bill for the insurance. If the perpetrators, after assessment of damage, think that the damage is too little, they crash into the vehicle once again before they call the police.

The roundabout is particularly well suited for this scam. Since the vehicle moving into the roundabout does not have right of way, the other vehicle can be positioned at the roundabout unhurriedly and then they can crash into it.

<sup>1</sup> Weber, Michael. *Die Aufklärung des Kfz-Verkehrsbetrugs* (The elucidation of car insurance fraud), p.7 ; cf. König, Ralf. *Manipulierte Verkehrsunfälle* (Manipulated traffic accidents), p.43-44

Source : Urs Elsener thesis "Manipulated traffic accidents", Zurich 2010, p.18

### The „provoked traffic accident“

„In a provoked traffic accident the misconduct of another person is exploited or even brought about in order to provoke a collision. The perpetrators take advantage of the known characteristics of traffic routing. An accident situation is being enforced by taking the expected mistake of driving into account. At that, close attention is paid to the subsequent accident scene to make it allow an unambiguous clarification of the question of guilt. For this purpose passengers are frequently taken as witness of the accident.“<sup>1</sup>

The concrete example of "changing lanes" is the following:

At this, the later victim is suggested the delinquent's good intention. Hereby, the allowed changing of lane is expressed by waiting or even by an invit-

ing movement of the hand. After that, if the victim begins to change lane, the offender speeds up and without fail the crash happens. This variant is also excellently suitable for roundabouts. Especially during rush hours there are always drivers who simply enter the roundabout and rely on the other road users' consideration. In this case, the offenders simply have to keep on driving unbraked to achieve the desired result.

<sup>1</sup> Weber, Michael. *Die Aufklärung des Kfz-Verkehrsbetrugs* (The elucidation of car insurance fraud), p.7 ; cf. König, Ralf. *Manipulierte Verkehrsunfälle* (Manipulated traffic accidents), p.50

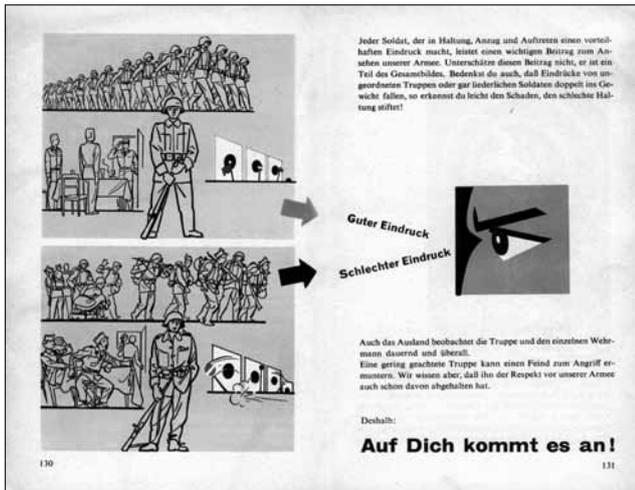
Source : Urs Elsener thesis "Manipulated traffic accidents", Zurich 2010, p.18

cases, the insurance company must pay if the manipulation is not recognized in the investigation activities, the uncovering of which is extremely difficult, according to police and insurance experts. Since such accidents are often organ-

ized and carried out by gangs conclusions for other cases can be drawn and the perpetrators might be transferred ex post, if a case is blown. *Commissioner Chance* plays quite a significant role here. •

# It depends on you

(excerpt from the Swiss book of soldiers of 1958)



Every soldier who makes a favorable impression in attitude and appearance, contributes to the reputation of our army in an important way. Do not underestimate this contribution, it is part of the whole picture. If you also bear in mind, that impressions of disordered troops or even dissolute soldiers weigh twice, you will easily recognize the damage created by a bad attitude!

Moreover, the troop and the individual military man are constantly and anywhere observed by foreign countries.

A little respected troop may encourage an enemy to attack. However, we know, it happened in the past that respect for our army kept the enemy from attacking. Therefore:

**It depends on you!**

(Translation *Current Concerns*)

If this attitude is missing in our men,  
there is no security for women and children.



## Courage to change course Swiss security policy at a turning point

by Dr Judith Barben\*

It is not that difficult to distinguish between reality and propaganda. One must only dare to make use of one's senses every single day and always seek the grip on reality – according to the motto of Enlightenment formulated by Kant: “Sapere aude! Dare to be wise!”<sup>1</sup> That is exactly what is needed to bring about a turn for the better in Swiss security policy.

That this book became necessary is not least due to the fact that in the last two decades several waves of manipulation and propaganda have flooded our coun-

try. Professional manipulation experts, so-called “spin doctors”, tried to persuade us, we did not need an army, we were too weak anyway to defend ourselves, and our neighbouring countries would protect us if necessary. These assertions are entirely unfounded. The Swiss army earned the deepest respect till the latest past all over the world. Furthermore, Switzerland is obliged to defend her eternal neutrality with weapons according to international law. Nevertheless, the politically responsible persons allowed the army – surrepti-

tiously and without consulting the people – to be massively disarmed and disorganised.

The authors of the present book – all high-ranking personalities from industry, management, science, education system and the military – have united out of their sense of responsibility for today's and tomorrow's generations to analyse the current state of the army and to develop practicable ways. The book is arousing, rich in information and it is written in an enthralling way. It illuminates the state of the army as well as its historical, economic, socio-political and international context. Based on this, the authors call the readers up to take heart to change course. This requires the internal resoluteness to defend the independence and freedom of the country. Such ability to put up a fight is expression of the deepest love of peace, because without freedom there is no peace. Furthermore, every country has the right to defend itself against attacks from the outside according to UN charter.

Sapere aude! This also means to see through the manipulation methods of the “spin doctors”. One is the “neuro-linguistic programming”, a hypnotic psycho-technique from America. The name “neuro-linguistic programming” means that a target is to be “programmed”, i.e. reprogrammed by perception (“Neuro”) and by means of linguistic messages (“linguistically”).<sup>2</sup>

Would you like to know how this works? Quite simply! Social psychologists in certain think tanks investigate the average Swiss citizens' way of thinking, take it apart, spread it out with a lot of space on their playing field, put quite new elements in between which really do not belong there as for example potatoes, cauliflower, lemons or garlic, put it together again and plant the new mixture into the heads where it is endlessly hammered in by constant repetition in the media. “Spin doctors” consider it most important that the process proceeds unconsciously, unnoticed by alert thinking. Therefore, the method directly enters the emotional level. In the jargon the procedure is circumscribed as follows: First the target is made receptive by “acing” (marching in step). For this purpose lulling speech patterns are used which connect to familiar values.<sup>3</sup> Once this has happened, the “unfreezing”, the “warming up phase” follows. In this the targeted thought contents are loosened a bit in order to be blended in the next phase, the “moving” to be enriched with new contents, now. Then the final phase follows, the “refreezing” in which the whole is rigidified and frozen anew.<sup>4</sup> Are you still surprised in view of



Interceptor Mirage III S.(picture image 14 of the book “Mut zur Kursänderung”) Protect airspace? Yes, absolutely. But is it enough, or does it require more?

### “Take heart to change ...”

continued from page 16

that procedure given that the reflection of the matter “security of Switzerland” is diverted over and over again by cauliflower, lemons or garlic?

An example is to illustrate the procedure. In fall 2013 the vote on the Federal popular initiative of the GSoA to abolish mandatory military service will take place.<sup>5</sup> Of course the initiators are aware that their initiative is without chance. But it is their intention to further weaken the army and to cause uneasiness among voters.

While this book is in print and unnoticed by many yet, the campaign on the initiative is already running in full swing. Lately, after the army has been no longer an issue for years now, extensive articles about relatively harmless army topics have suddenly been published regularly. This was the “pacing”, the preparation phase. Then – out of nowhere – a book by the think tank “avenir suisse” was published raising the issue, that the current mandatory military service was indeed discriminating women. This, even though everyone knows that women in Switzerland have long since been entitled to do military service. The media willingly picked this nonsense up, covered the issue broadly, and thus took the attention off the real question, whether Switzerland should continue to have a militia army.

The media manoeuvre shows that we are already in the phase of “moving”, where the army issue “moves”, and where it is mixed up and enriched with new con-

fusing contents. One wonders what the “spin doctors” are going to come up with next.

Delicate detail: the above manoeuvre of distraction is as well an example of the crude but sometimes effective psychotrick or “feminist spin” as recommended by a public relations professional to a panel comprising a majority of women as follows:

*“I can tell you, ladies, there is actually only one topic which attracts the immediate attention by everybody in Berne. Yes, one is afraid of you, ladies. And not only the men are afraid, but also influential women are afraid of you. And one has to cash in on this! [...] We must create a basis of influence and give power to this basis of influence”.*<sup>6</sup>

The blunt instruction shows to what extent emotions and intimidation are specifically used to achieve concealed objectives. Like all propaganda practices, also this falls flat once one discovers the manipulation. A little hint at the “feminist spin” is usually sufficient.

Back to reality and to Kant’s “sapere aude”: our ancestors left to us a model of a state other nations are envious of – a well-functioning model using direct democracy, federalism and subsidiarity, with armed neutrality as a contribution to peacekeeping, humanitarian conventions and Good Services. To keep this model and to protect it is a duty of our present generation so that the next generation can live upright and in dignity.

Having more transparency in this defense issue, the sovereign – the people – can contribute in a better way. The book introduced below is dedicated to this goal. •

<sup>1</sup> Kant Immanuel: “Was ist Aufklärung?” (What is Enlightenment?) 1799

<sup>2</sup> This hypnotic psycho technique is – as any form of manipulation – an abuse of psychology and a harsh offense against psychological professional ethics.

<sup>3</sup> Cf. Stahl Thies. “Neurolinguistisches Programmieren (NLP). Was es kann, wie es wirkt und wem es hilft.” (Neurolinguistic programming (NLP). What it can do, how it operates and for whom it is helpful.) Mannheim: PAL 1992, pp. 20, 23

<sup>4</sup> According to this phase model they attached the “Abzocker-Initiative” by Thomas Minder - without success, as is known. According to the “spin doctors script” insecurity has to be “incited”, called “unfreezing” in the first phase. In the second phase, called “intern move”, new elements were to be fed, whereas in the third phase, called “intern freeze”, fears are to be sourced. In short, it was all about to “become emotional”, and “aim more at the instinct”, campaign-leaders emphasized. Cf. Kneubühler, Kowalsky & Nolmans. “Heisser Kampf”. (Hot fight) In: Bilanz 02/2013, pp. 29–35

<sup>5</sup> GSoA: Gruppe für eine Schweiz ohne Armee (Group for a Switzerland Without An Army)

<sup>6</sup> Wyser Markus. Quoted in: Barben Judith. “Spin doctors im Bundeshaus. Gefährdung der direkten Demokratie durch Manipulation und Propaganda.” (Spin doctors in Federal Parliament. Endangerment for direct democracy through manipulation and propaganda) Baden: Eikos 2010, p. 68

\* Preface of the Group Giardino’s book “Mut zur Kursänderung Schweizerische-Sicherheitspolitik am Wendepunkt” (courage to change course – Swiss security policy at a turning point), 240 pages, with graphics, tables and colored pictures



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