

Kurt-Wilhelm Laufs:

3. Is Structuralism Theory of Immanence? Between Individuals And Masses I

Terms: phenomenology, critical science, empirical individual psychology, humanistic psychology, deductive logics, science theory, epistemologic theory, deductive structuralism, immanence, transcendental, transcendence.

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ο τλημων Σωκρατη
(Armer Sokrates !)
(Poor Socrates!)

Generelly „Naught-Hypothesis“:

„Der Sinn ist Unsinn“, „The sense is nonsense“.

(Ludwig Wittgenstein).

Und alternativ, and alternatively:

„Dem Leben einen Sinn geben!“ – „ Give life a sense!“

(Antoine de Saint-Éxuperie).

Also doch „Positivismus“? Well positivism?

Rather critical science as „pragmatic structuralism“, deductive phenomenology, also as post-structuralism. Also, for surrealist had commenced in psychology and in philosophy had begun at least since Immanuel Kant and his term of “apperzeption”, toward pragma of strukturalism and empiric-psychological phenomenology! Do not wait for wonders, do it yourself! Nice that critical science knows polemics!

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3.1. "Is" structuralism theory of immanence"?

One could answer: "I do not know" and above thematic was finished before written.

If one was sure to know not to know, before the beginning.

If there were questions on structuralism and immanence, how to define and what together interactions by "structuralism" and "immanence" were to find

Was there a bias being captured by immanence-theory in grammatical present time to describe structuralism?

Lexically „new philosophy“ commences with Auguste Comte and René Descartes etc. and rather centered to individuals’.

The expression „nouvelle philosophie“ for post-modernistic despair, „des-pair“, and to leave personal and individual centration already had been touched by the Strasbourgian Wilhelm Windelband’s problem (1909) of enlarging gap between individual and mass.

Was it a bias with old philosophical and theological conceptions in psychology, concerning determinism?

Do not follow the beginnings of

psychology as empirical and experimental science, after Kant by Lotze, Herbarth, Fechner, for example since foundation of psychological laboratory at Leipzig, 19. mid-century, by Wilhelm Wundt, structuralistic conceptions?

Post structuralist "New Philosophers" postulate again Transcendence in France since ~ 1977,

In common they seem to share idealistic romantical critics on empirical understanding and despair on present times.

Structuralism is still of future interest. It provides scientific potential of plenty of various actions with signs within structures, and to elaborate new and experimental structures.

What kind of determination, wether in natural sciences, wether in jurisprudence, wether psychologically, etc.

But "determination", when considered microscopically, does no more appear determined, regarding out of focus relation („comme flou“, "Unschärfe-Relation") after Werner Heisenberg, work quanta smaller or equal the product of impulse times location, and if concluded from microscopic smallness to larger scales, determinism became

absurd.

Not to hang on that naughty theme „determinism“, and again toward the question for immanence.

Sensu Immanuel Kant is apriorical, what lead in in history, what the future brings will be expostereorical.

Could be theories of immanence oppose to transcendence theories? No, with a first glance to Thomas Aquin, when only one transcendence be valid.

If one considered the difference between after Immanuel Kant's "transcendental" (apriorical) and "transcendent" (exposteriorical) there were no problem to recognize "immanence" in space and time between "transcendental" and "transcendent".

Determinists who believe in providence and innate, and not only juridical or physical yet also psychological determinism, if psychology was claimed as hermeneutics and denies heuristics of experimental psychology, what determinism also would be denied by behavioural learning theory and empirical phenomenology (C.R. Popper describes, psychanalysis would „immunize itself“). Determinists and hermeneuticians escape from responsibility and were the real

psychotics, if that definition by Thomas Szasz would match.

Psychological structural learning theory as deductive phenomenology would rather consider empirical experiments, different to (orthodoxal) psychanalysis, a pioneers' work in dignity after Freud and Adler, whose also therapeutic procedere reminds just diagnostics around and about symbols, yet with newly introduced questions after libido theory, and could rather be described by W. Windelband's nomothetics and ideographics and as hermeneutics neither objectively with statistical reliabilities nor statistically valid, in relation to psychological testing theory.

Never the less, sciences' developments go on, and if one considered Freud's "free association" method, it could be described by terms of reciprocal inhibition (sideclick for author's attachment, "What is reciprocal inhibition? In German and French languages. Look also table here in appendix).

Since C. G. Jung (GW5) had introduced "amplifications", rather no direct reinforcements, yet to reflect or mirror themes in therapy or imagination, one could recognize an experimental

approach in C. W. Jung's works (up to volume 5) and call it phenomenology.

Since Frank Bruno ("The story of psychology", N.Y., 1972) Immanuel Kant's philosophy is called a phenomenology, which had lead toward modern empirical science of psychology. Thus, psychology can be an deductive, empirical, pragmatism, and structuralistic phenomenology.

Are transcendence and immanence real opposites?

Is there at all "transzendence" without "immanence" and vice versa "immanence" without "transzendence"?

Very obviously one could not assume „transzendence“ without reflecting empirics, experiences: If "immanence" neither was ex posteriori future "transzendent" nor aprioric historical "transzendental", it was a kind of dialectical structure between history and future.

Considering introduction of a structuralistic difference by Paris psychanaliste Luce Irigaray between male and female, one found oneself philosophically about a kind of moleculare structures related to that problem immanence-transzendence.

Male and female are not necessary

opposites when the male defined by difference to female, and female by male.

Kant's antinomies of space and time make clear: it will become paradox or absurde or paralogical, going on with "transcendence".

Here, one touches the question if infinites. One touches not only paradoxes of space and time with the infinites already known by Zenon von Elea (whom J. Piaget had mixed up with Xenon; how it be: the Eleates in southern Italy philosophically had been Pythagoraens).

In antique Greek times there had been taboo to study the infinite. Well opposite the elder Minos culture at Krete had known a symbol for the infinite about 3 ½ thousand years ago: a double spiral at Knossos that homologously can be compared to those double spirals of Chinese Dian culture, about 1800 years ago.

(In the following retells the author some considerations after an article by A.W. Moore, ~ 1995, up to a final citation on page 5).

Up to Pythagoraens (Pythagoras ca. 570 - 500 a.C.n.) that Krete spirals seem to have been forgotten for about 1000

years, and the Pythagoreans met a case no more to repress discovery of the infinite.

This discovery had been shocking for the Hellenistic world and its cosmologic principles of "Pera", the immanent "good" and "Aperon" the unlimited infinite symbolizing the "evil". Poor Pythagoreans had met irrational cipher as square-root two:

Natural ciphers appear thus infinite, and that would concern also time.

On the other hand there were the paradoxa by Zenon from Elea, Achilles could not catch up with a turtle to which he had given a lead to.

Since Aristoteles, there appears a „solution“ for this dilemma to differ between two different kinds of infinite: the actual infinite and the potential infinite.

Just about 2000 years later with beginnings of infinitesimal calculations the problem of Aristoteles of discrimination of actual and potential infinite did no more appear.

Beginnings of infinitesimal calculations at Isaac Newton (1643-1727) and Gottfried Wilhelm Leibniz (1646-1716) didn't follow those strong antique Greek despairs of infinite.

Simplistically one can differ between a row of natural ciphers counting up to infinite, and infinite rows of fractions between ciphers.

Georg Cantor (1845-1918) shocked aristotelian term of infinite:

Cantor found, no set of mathematical quantities has as much as elements as parts of quantities. Thus no set is equal to its parts.

Here are paradoxes of Georg Cantor's hypothesis of continua, the Saxon psychiatrists had diagnosed crazy, what he had written to Bertrand Russell (Letters).

A conclusion by A. W. Moore (1995, Ζηνων, Αχιλλεύς και η χελώνα: „Achilles und die Schildkröte“, in „Spektrum der Wissenschaft“, ~ 1995) concerning G. Cantor's results: *„We can claim, some infinite sets were stronger than others. We can say, the set of natural ciphers to be finite. We could deny both statements and there to be a set of natural ciphers at all...“*

How could one at all use „transcendence“ term, if transcendence was doubtful, despair?

Structuralism will heuristics.

When structuralistic psychology from its beginnings since I. Kant had aimed

heuristics, then to approach psychic actions the way, alike newly upcoming science of chemistry with it's rows of chemical elements within periodical system.

Post kantian psychologists had tried to define relevant elements of psychology. According to Wilhelm Wundt, the first elements in human centered psychology had been stimulus, feelings/emotions (as reactions) and introspection. Gustav Theodor Fechner's relation together with Max Weber (Weber-Fechner law) claims a paradoxical logarithm (u-curve) between stimulus and feelings/emotions. Since Theodor Fechner, Sigmund Freud etc. introspektion continuous as heuristic method in psychology.

Today's known "elements of psychology" as learning, thinking, perception, motivation, emotion, conflict, mathematic psychology, developmental psychology, sozial psychology, clinical psychology, etc.

Lexically, and after other definitions (DUDEN, Mannheim, ~ 1994; Gordon Allport, 1924), scientific psychology in following structural definitions is concerned with experiencing, behaviour/actions of human individuals, in relations to other individuals, groups

and cultures, in space/locations and times.

The heuristic experimental impetus is, the experimental and otherwise psychologist as observer is at same time the observed and vice versa.

And that „all“ has to make with language and conditions within languages, grammars and semantics of denotations and connotations within their language frames of references, when structuralistically significant is not significant and significant is not significant in past tense, present and future... , again the hermeneutical versus heuristical problem.

Rests and to begin with the ethics and the ethical problem before logics, when studying psychology.

The French psychanalyst Jaques Lacan sees in „desire“ a kind of “love”, to be associated to Sigmund Freud's „Wunschvorstellung“ (desire) of dreams (here to remind Freud's citation of Immanuel Kant's mass psychology of actional aims of dreams to masses, would say collective visions).

At least: after „desire“ there seems to be a wish of benefit by patient and psychologist..

Thus, desire may be an aspect of love.

Who desires the other, livingly, lives and loves. Immanently, situatively.

Under this aspect, structuralism may be theory of immanence.

“Captured” in real space and time.

Self-consciously as structuralist and by own learning-experiences always to reflect and being reflected by reality between transcendental and transcendence. Keeps immanence?

„The sense“ comes not by big bang or any clerical chimera, or a biggest phantasmagoria of all times, as diverse schizocrats pretend! Sense be learned, be given.

3.2. What does it mean, structuralism?

When the word "structuralism" appears, many erudite people in France and Germany remind at once Karl Marx and Friedrich Engels. Marxism may be structuralism as well, yet Structuralism is not necessary Marxism.

Structuralism is rather theory of discovery and realization, some idealists call it genetic epistemology.

In that view, also Socrates, Aristoteles, Pythagoras, or Goethe etc. had been structuralists.

Wilhelm Wundt at Leipzig is called the founder of first psychological laboratory, middle of 19. century: The birth of scientific psychology, structuralistic after I. Kant.

Kant alike to Wundt was no duality of body and soul, yet body and soul had both same regularia in nervous system.

Basing on life and soul unity, modern psychology could rather find it's roots at Tertullianus than Aquino.

Wilhelm Wundt did the first introduce experimentation into empirical psychology, when psychology had been up to Wundt a fraction or sub-faculty to philosophy or theology,

Psychophysics had begun:

One knows Theodor Fechner's law of logarithmic relations between stimulus and feeling/emotion. Correlation mathematics in psychology had begun.

Empirical and experimental psychology had developed a structural science toward learning, thinking, perception, motivation, emotion, conflict, within it's science definition (also lexically today), and it's branches as clinical psychology, social psychology, mathematical psychology, experimental psychology, developmental psychology, psychophysiology, psycho-biology/ethology,

psycho-physics, psycho-linguistics, etc.

Empirical psychology aims an utmost objective understanding of human cognitions and behaviour by individual's relations to other individuals, groups and cultures with actions/behaviour of kind of cognitions/ideas in action, social behaviour/social actions, instrumental behaviour/actions of crafts -manship or creativity, in space and time or locations and times, and tries to find out scientific laws, thus a originally heuristical science.

Modern structuralism says, the sign is not the signed. Here one can meet the scaling problem in mathematical psychology.

A tree is not the tree, yet the word "tree", a kind of I. Kants "concrete term", yet not concrete enough, when considering biological, physical and chemical "attributes" and "attributions" to a certain tree.

Structuralism is further concerned with "homologies" of discovery, when homologies mean structural analogies (c.f. Claude Lévi-Strauss), also as method.

The difference at Luce Irigaray compares differences between sexes, male and female, to describe and

discover structures.

When translating strange texts, there may appear homologies or structural analogies from one word to another in connotations and denotations of semantics, yet it keeps grammar, for the sign won't be the signed.

Do not believe it opportunism to study philosophy and psychology, if you thought, it were earning money the main motivation. Money-makers study different branches in Germany.

Philosophers in France appear better recognized, what may be a relation between theologians and philosophers, who study at the same faculty in France, „faculté ès lettres“.

The problem in Germany appears, philosophers and theologians don't match.

Mighty bureaucracies, and mighty technocratic swamp together with "military industrial complex " (cit. Dwight D. Eisenhower), seem to parapsychologize any creative attempt. Is getting our culture more and more destructively?

How to avoid damaging influences in and to protect our environment, also by waste of all kinds?

What to do, if thinkers and politicians

superior sane relations to cultural reality?

Was it "παντα ρει" as Heraklitos said?

And what to do, when rain drops on your roof, it was frosty, and the monads logics by G. W. Leibniz describe, you could hear one drop very well, yet all "one" droppies were no more singularly to hear in that all over pattering?

Differences can become conscious by reflecting in learned languages.

3.3. Among the hens are the cocks the most beautiful.

The sex difference of dears is outerly to be seen at once, or at the first glance, when male dears have horns and female dears have no horns, excepting those rat kinds of middle big kangaroos.

The French psychoanalyst Luce Irigaray ("Das Geschlecht das nicht eins ist", Merve, Berlin, - „the sex that is not one“) differentiates heuristically on a structural materialist level of microscopical progress also biologically after genes, when male have a 23rd XY-gene, and female 23rd XX-gene, what "determines" sex. Hermaphrodites have on 23rd

genes XXY-structures (morbus Klinefelter).

Some scientists assume Y at 23rd male gene (instead of X) to be a stunted chromosome at male humans, and not men yet women to be „the crown of creation“.

Those „new philosophers“ in France (~ since 1977) appear to mingle nature and mother religions to a fascism, which they deductively as national socialism assume to depend on Germanic nature and mother religions, and Germanic goddesses.

The top goddess of ancient Crete, a snake goddess, they did not yet consider nor see, nor that peacefulness of that Minoic culture, where had been a kind of matriarchy and a certain duality, symbolized on divine level by a bull and an axe.

One does not know so much about old Cretic letters when "written" discs of Phaistos not yet deciphered or made out. Those about 4000 years old writings as single written signs appear no pictures as in hieroglyphes, nor kinds of Sumeric wedges.

Also around that Balkanic Mediterranean is supposed they had had a kind of matriarchy with writing

culture, older than Sumeric wedges. Also in those times they had a kind of matriarchat in northern-east China, similar to "Sand-Wich-Islands" late queen Liliu's (Elisabeth Sand/Isabella Sanchez, wich ~ chief), with a kind of reminding Macao, Souchong and Navaho languages, hypothetically from times of peoples' migration (exodus, about the same time as in Europe people's migrations) during Han-Waii interregnum, via Behring-Street to northern America, and partly drifting with canoes by south-west-drift to Hawaii, [probably related Navaho (Na-Waiio) Aztekes to Ha-Waiios].

This hypothesis becomes more plausible, when adjusting hypothesis of amount of people in one dragon-boat, drifting by power of water stream, while ste strongest had been trying to reach the American coast by short cut instead of jumping from one Behring island to another. Leonardo da Vinci's multiplication factor of golden section of about 1,681 times about 30 people, male and female, in about 3 dragon boats, at least 20 up to 30 years per generation to estimate number of generations since Han-Waii interregnum about the years 300 post Christum

natum (p.C.n. ~ after Crist) could explain and affirm a number of about 90000 Sand-Wich-Islands' inhabitants in the year 1898, and about times of U.S. occupation, up to free Hawaiian elections and affirmation to USA constitution and joining in 1959, comparing to, for example, New-Mexico states the longest occupational interim period of more than 60 years, and today living about 2000000 people on Sandwich Islands plus tourists.

In our days there is nowhere anymore a kind of antique matriarchate, and one could pose the question, how do those "nouvelles philosophes" ("new philosophers") in France get to conclude this form of government to call a fascism?

Doesn't it keep a problem to mix up myths and ciphers as if mingling feelings and facts; structuralistic difference by madame L. Irigaray appears no mathematical difference at the first glance, when mathematics are no biology nor physics nor chemistry, yet on a level of meculares, atomics and it's genetics of human beings there are differences, and there obviously differences in power and stature, or did you ever see female roadworkers, for

example? Didn't our mothers and grandmothers manure out stables?

Is there really need to create "own" creations of cults or myths of "sun", while sun for example in German is female ("die Sonne") and in French or Latin or Greek is male (le soleil, sol, Ηλιος), or in Chinese or Japanese associated to a god(ess) alike male principle emperor's symbol, or in Christian cults as "Jesus" symbol?

One touches already again the typical structuralist's problem of languages and grammars, also concerning myths.

Had been Greek "φ", „fi“ (φαεινω, ~ , to light up, to illuminate, to appear, or gothic as "fi fa", a curse in Scandinavian languages, different to modern English „fee“ or „fe-male“, rather reminding Dutch „vies“ ~ "dirty", or in German "Vieh" ~ "animal", in Saarland "Viez" a kind of sour cider) the Zenon problem of Achilles how to catch up with a turtle, which had lived and started before him, obviously no phenomenology (φαινο) yet logic-mathematical differences of infinities? *Does not Zenon's joke mingle logical classes, categories, and mathematics, when turtles evolutionary had been earlier on earth than human beings, and as if he would try to*

subtract apples by plums, or lifetimes of turtles by humans' lifetimes.

Well, the sense be nonsense (analogously L. Wittgenstein), for a peaceful turtle would not have understood neither Achilles nor Zenon, nor anybody today to communicate reflectively with, as human beings have language.

Yet in human communication, languages *make* sense. Pacifists just should try to be heard on and understood... Sciences according to empirical ethics needn't lead necessarily toward disasters...

Psychological introspection since Wilhelm Wundt and Sigmund Freud has also to make with the old Greek oracle of Delphi temple: "γνωσι σε αυτον", that "recognize yourself". Thus: human beings can reflect by themselves and are neither cocks nor hens!

3.4. Frustration-cure and self actualization

Scientists oftenly consider psychoanalysis a frustration cure. The individual would learn to stand frustrations. Others who proclaim short therapies remark

psychoanalysis not really to work nor help, when psychoanalytical learning and cures take long lasting and during over years relation. The common critics demand reliable screenings for, as psychoanalysis could not proof it's efficiency, or claim the not to proof work in time. Others claim it's hermeneutics. Others cover their racist prejudices, when attacking psychoanalysis.

Scientific psychoanalytical approach had not stopped with Sigmund Freud, and Freud's contributions to psychology still provide in a kind of treasure trove an immense work of 18 volumes (GW I...XVIII), from which still many not yet beworked by science possibly hypotheses can be tested.

When seen psychoanalytical method of free association of ideas in a sense of reciprocal inhibition, what is that, reciprocal inhibition? (C.f. author's WEB-Site, windows "apprentissage interactionelle" and "complex-analysis", attachments).

The claim, psychoanalysis to be inefficient for time is long ago already denied by Wilhelm Stekel, for example. Other analysts provide over years one session monthly or quarterly with agreeable effective succes, for example

in Belgium, (c.f. author's WEB-site, window "SSV-PTE" on psychological efficiency, other attachments).

Dreams told to an analyst can be signed for example and mathematically analyzed (c. f. author's WEB site, window "complex-analysis", and attachments).

There also are differences between social status, and not only questions of costs, when evidently top managers for example have more stress in a more authoritarian environment with less democratic interaction stiles (c.f. authors WEB-Site, I-A-S-T as attachments to different windows,).

When considering psychologically every therapy an experiment, psychology can also be an esthetical pleasure.

Pleasure in scientific work, pleasure to be able to promote learning and consciousness.

3.5. Alienation, or: How will Achilles succeed to catch up with the turtle?

Since intelligence had been defined in psychology in IQ (the first IQ tests had been: Stanford – Binet – Test, Army – Alpha – Test, Wechsler – Intelligence –

Scales) by claiming scaling and objectivation by reliable standardized tests, Francis Galton's postulation "count as you can" in mind. One also can recognize an impetus (oftenly as psychic determinism misunderstood) by I. Kant, to find laws in human actions, ideal pragma by measurement, alike prediction of courses of planets following their ways.

Carl Liungman's modern critics had claimed, intelligence to be, what is measured by an intelligence test.

Analogously to measurement of temperature, with different scalings in Celsius, Fahrenheit, Reaumur, Kelvin, etc., standardized about aggregates entropies of water.

Screening, reflecting and replyability of by intelligence measurement won hypotheses follow scientific standards in testing theory.

Intelligence after modern theories appears dynamically and not statically, as learned cognitions, wenn people continue lifelong to accumulize their knowledge adopting environment and accomodize to, or within environment, even in phases of anxiety or fear and economical situations. Trivially anxiety can make numb or damage intelligence,

when lack of shelter and satisfaction of needs. Here matches psychotherapy to intelligence, or S. Freud's learning theory, concerning preconsciousness of Ego: "where is subconscious should be conscious", ("wo Vorbewusstes ist, soll Bewusstes sein" GW XVII, thus by learning and study), also as aim of psychotherapy and different kinds of psychanalysis instead the other way round by behaviour therapy to detrain (remove) symptoms.

"Could a turtle run away in front of Achilles faster than him?" might be a question for a test of intelligence.

Kant could say, structures, languages to be apriorical. If Kant said, symbols, letters, ciphers were exposteriorical, it were plausible, yet Popper demands one should be able to test, what had been first. Rather absurd, paradox, paralogical.

3.6. Structural-parts and schizocratics

After famous semantici as Fernand de Saussure or Noam Chomsky, who had been concerned with psycho-linguistics, the author avoids here the personal

pronoun in first person of plural, the “we”. If one spoke of „we“ all who read or hear that were „involved“ normally accustomed and no problem, it can become a problem, when using “we” versus “you” and not “we” and “us”.

If someone gives an order and asks very politely something to do like „we had asked *you* to do...“ the “we” puts the other apart or appears rather divorcing and schizocratic (or schizogenic).

Why? Firstly could the other belong to a “we” group or human formation, by which secondly the other were issued. A question could be after his status, and if formation democratically asked a superior, or a group member in down position were forced or ordered to work for the formation.

An elected superior could agree or deny, in democracy, if asked or ordered by a speaker of inferiors just self responsible to ask himself if he were re-elected when denying and not following the issue or rather leave the formation, an inferior had to follow the issue or were “fired”.

A sentence as „we do not want you, us to join“, shows a similar paradox dilemma with the absurdity of including the other by “we” and by “us”, yet apart

the other by “you”.

If in oriental languages “we” were synonymously used as “owl” and “ouwl” as “chaos” and in Chinese mythology to be destructed, the use of the personal pronoun of first person in plural was destructively, while in western languages considered a “plural of majesty” (plurale majestatis), and symbolizing wisdom and science as traditionally in antique Athens.

As some psychologists in western languages try to use or prefer the personal pronoun of first person in singular, there were the problem of different western grammars and languages, for example where the “I” (French “je”) also can be used or replaced by “me” (French “moi”) synonymously, yet not in Germanic languages, nor in Greek, neither in Latin, when first personality is a verb ending, and if utilizing the form “ego” (“εγω”) as singularly apart pronoun, it’s meaning may be of strong emphasis or even “egoism”.

In Chinese and Nipponese tradition, the “I” or “ego” be majesty’s form, only. Grammatical and semantic difference, when using “I” and “we”, turned around, as majesty and chaos...

Thus a formations' problem of individual and grouped structures and reflections in languages and related to intelligence.

Formation ethologists consider to study human behaviour as monkey's, what would not say, men to be monkeys.

If considered world a circus, there were more or less together and interactively kinds of trainers, clowns etc..

Achilles would never catch up and reach the turtle.

3.7. Structuralism or psychological transcendences and disputes

When psychologists discuss efficiency in time of classical psychanalysis many colleagues rather prefer for example behaviour therapy with methods of systematic Desensitization after Josef Wolpe (1962), or guided affective imageries (R.E.D., PGR, look for author's attachment, by Robert Desoille since about the 1920ies or KB by H. Leuner since about the 1970ies), therapies which implicate reciprocal inhibition (look for author's attachment) and which facilitate the problem of transferencies, not so far from hypnosis.

Psychology as science starts with ethics and love and interest in human beings and science.

As psychoanalyst S. Freud had been interested, how to compare philosophical and physiological correlates. Many of his friends and, which had joined as psychoanalysts had been physicians and philosophers or mainly philosopher as Lou Andreas-Salome, also a friend to F.W. Nietzsche. Psychology thanks the narcicism conception to Lou-Andreas Salomé.

During national socialism, freudian psychanalysis had been forbidden and reglementations to psychologists, most philosophers, had lead to an examination order for psychichology as a science on it's own with own sub faculties, yet not very long, when army psychology had been forbidden (about 1942), and H. Himmler's healer legislation (HPG), promoting para-psychology, came up, also for absolvents of primary (4 years) with secondary (4 years) school classes (8 years "Volksschule). To become healing practitioner there were not requested any other pre-studies.

In those times, Lou Andreas-Salome would have had not any chance to work

as psychologist and psychoanalyst in Germany or Austria.

Still in our days, philosophers and psychologists have no own lobby or scheme, in Germany, no own health assurance scheme, yet may join and profit partly among medical assurances, they have no own church taxes, yet partly may join by employment to church institutions.

Any numb narrow minded in Germany, also in public services, try to prescribe academici, what they had to do or not to do.

They take Liberty and freedom their own and do not make it, nor respect other meanings.

Who else were able to define science than a scientist herself or himself ?

The dilemma of psychology in Germany is also a dilemma of society, of money and power, of delegations of powers and democratic controls with those Montesquieu distributions of powers and opposition, what Oidipos sneers at, while Sisyphos continues merrily to roll his stones, and Achilles still can't catch up with the turtle.

Semantics of infinities are not clear and not to define. Semiotics of infinities differ in languages ist unklar. The grammar of

transcendence be mathematical axiomatic yet is itself by infinite problem not clear, etc.

No one needed to study, to do research, experiments etc., when all were clear already from the beginning, and sciences are not at the end, still.