

Supplement to "Connected instead of helpless: Suggestions for research into anthropological-natural security" | Annual Conference 2024 of the German Society for Philosophy of Religion (DGR) and the Institute for Philosophy of Religion Research (IRF)

In this supplement, I explain why I see my contribution as a modern extension of Freud's theories and how it could build a bridge between Freud's historical reflections and the pressing issues of the present. I hope that my remarks clarify the perspective of my approach.

The approach presented in the lecture has a concrete connection to Sigmund Freud's "Civilization and Its Discontents", even if it deals with Freud's theories in an unconventional way. It takes up central themes such as the human search for comfort, the role of religion and the confrontation with cultural tensions. Particularly relevant, I think, is the thesis that Freud interprets religion as a kind of coping mechanism for human helplessness. This idea is further developed by emphasizing security and connectedness as the core of human existence. The reflection on anti-Semitism can also be embedded in the context of Freud's work, as Freud himself raised questions about cultural tensions and resentments.

Direct reference to Freud's theory: The lecture establishes a clear connection to Freud's interpretation of religion and expands it with a modern perspective. Freud saw religion as a response to human helplessness. The approach presented takes up this idea and sheds light on why this helplessness persists despite technological advances. Security is proposed as an anthropological constant.

Social relevance: Freud's work has always highlighted the tension between the individual and society. My contribution reflects on this tension in the context of current polycrises and thus builds a bridge from Freud's time to the present.

Interdisciplinarity and topicality: The hypothesis presented in the article emphasizes the importance of an interdisciplinary perspective - an approach that is becoming increasingly important in science today. Freud himself had an interdisciplinary view, combining psychology, anthropology and cultural studies.

How my approach builds directly on Freud's theory: My approach draws on key elements of Freud's "Civilization and Its Discontents", in particular his thesis that religion is a reaction to the fundamental helplessness of human beings. Freud describes religion as an "illusion" that provides comfort and helps to cope with the uncertainty and danger of human existence. This idea forms the starting point for my reflections.

I take up Freud's idea that although cultural developments can improve living conditions, they cannot eliminate people's fundamental distress and restlessness. Freud diagnosed a discrepancy in modernity between the achievements of civilization and the inner state of man. In my contribution, I ask how this discrepancy appears today in a world characterized by polycrises and technological progress, and what role spiritual security plays in this.

I also address the antisemitism mentioned by Freud in the context of the human search for meaning and security. Freud speculated about the permanence of Jew-hatred and its cultural roots. I develop this idea further by assuming that antisemitism is also fed by an unconscious feeling of envy towards the Jewish tradition, which centers the concept of an unconditionally loving and secure connection to an entity of creation.

Why my contribution represents a modern development of this theory: My approach expands on Freud's ideas by placing them in the context of current challenges and combining them with interdisciplinary perspectives.

While Freud focused primarily on the psychoanalytical and cultural level, I take a closer look at the developments of recent decades: mechanization, the slowing down of the humanities and cultural disorientation. These **modern conditions exacerbate the helplessness described by Freud and make a new examination of his theory necessary.**

Furthermore, I introduce the idea of an anthropological-natural sense of security into the discourse. This approach attempts to supplement Freud's skeptical view of religion with a constructive perspective: What if being secure in a transcendental or spiritual entity is not just an illusion, but an anthropological constant? The realization that religion in the best sense of the word means a healing **connection with an authority of some kind** could - in a time of crisis and tension - offer a **new basis for cultural orientation**

Finally, I argue for a link between the natural sciences and the humanities in order to better understand the constitution of religion and security. This interdisciplinary perspective represents a **further development of Freud's theory, which was groundbreaking but remained within its psychoanalytic boundaries.** My paper proposes to **transcend these boundaries and consider religion not only as a coping strategy but as a potential resource for the next stage of cultural development.**

Through these approaches, **I expand Freud's diagnosis,** or actually the findings of analytical psychology itself, **and make them fruitful for the complex present, which is characterized by uncertainty and technological upheaval.**