

Statement:

This biographical account paints a picture of a life marked by historical ruptures, familial upheavals, and the long-term consequences of political and personal decisions. The narrative is fragmented, which the author attributes to a lack of family reconciliation—a circumstance that explains the gaps and discontinuities in the text. Nevertheless, the account succeeds in conveying the complexity of identity formation amid war trauma, religious conflicts, and social upheaval. Particularly impressive is the reflective distance with which the author analyzes her life's stages despite all adversities. However, it should be noted critically that the political conclusions (such as the "erosion of democracy") are not always derived from biographical experiences, but sometimes seem to have been applied retrospectively. Overall, this is a valuable contemporary document that illustrates the interweaving of individual and collective history.

Interpretation:

The biography follows a chronological structure, punctuated by retrospective reflections that mark certain key experiences (visiting the dentist, conscientious objection, career breaks) as turning points. A striking recurring theme is the loss of trust—be it through experiences of medical violence, professional disappointments, or the questioning of religious and political beliefs. The narrative oscillates between sober objectivity and emotional distress, particularly in the passages about the family's Nazi past.

Metaphorically, the person's life can be read as a series of conversions: from faith to rationality (primary school conversation), from political reticence to an explicit rejection of "left-liberal" politics (Agenda 2010), and finally to a return to spiritual questions through scientific knowledge (quantum computing). The language is often technical ("superposition of chains of events"), reflecting the scientifically influenced way of thinking. At the same time, descriptions of feelings or interpersonal relationships are almost completely absent—a gap that may point to the schizoid personality disorder.

The portrayal is historically relevant as a testimony to the German post-war generation: the parents as "children of war," the family's own socialization during the economic miracle, the upheavals of the '68 generation and the reunification generation. The recurring theme of "unforgiveness" (the father's conversion, conflicts with employers) points to a cross-generational trauma that has never been fully addressed.

Biography:

The person states that they tried to speak to other family members before compiling the biography, but their request was not heard, so many of the person's important details are missing here: grandparents, great-grandparents, aunts, uncles, great-aunts, great-uncles, cousins, as well as school, village and groups, as well as people with whom their father and mother had contact and with whom they interacted.

The person only remembers that his mother's uncle was shot by Junkers from an Ordensburg castle who saw him and his family fleeing through the forest toward the border when the Americans invaded. His mother's half-brother, like all the village youth, was enthusiastic about the regime and joined the Luftwaffe; he was shot down over Dresden, was the person's godfather, later worked for the Americans, and died young. A half-sister was 17 when the Americans invaded, was severely wounded in a German artillery raid, and

was driven to a hospital in the hinterland by a young American with whom she fell in love, who later bled to death in her arms in her grandmother's house after being wounded himself. A great-aunt's husband had a red tapestry depicting Rosa Luxemburg and Karl Liebknecht in the living room; this was never discussed. One of his father's brothers died in Kiev, the other returned from the war without a leg, became an engineer, but later took his own life, like his wife; the children were placed in foster families. The eldest daughter died early, a son is missing, and a body in the Elbe River was later identified as his. Two of his father's sisters went to the Eastern Front; one married a comrade, one became an editor in Ulm, one went to Japan with her husband, who was a doctor, and they returned with a daughter who had Asian eyes; her father took his own life.

The person was born 10 years after the founding of the Federal Republic of Germany, the first child of a mother on her mother's part-time farm in a low mountain range on the western border, with a farming economy and, due to a railway line, a local metalworking industry. At that time, her mother, after completing her secondary school education, having abandoned high school due to the war, and training with a lawyer, worked in local government, which she ended with the birth.

The maternal father was a senior civil servant in the Reichsbahn (German Railway). The subject's father was a senior civil servant in the Federal Finance Administration. The paternal father returned from the First World War as a soldier and became a boatman on the Elbe, commuting between Hamburg and Prague. The father himself, at the end of the Second World War, as a young seventeen-year-old adult, had left a party-affiliated grammar school and came to Berchtesgaden as an escort for evacuated schoolchildren from Hamburg. He was drafted there and, along with his comrades, persuaded to surrender by a German prisoner of war sent to the mountains for this purpose. He destroyed an oncoming American armored personnel carrier with a Panzerfaust, killing the occupants. New clothing was organized, and weapons and uniforms were sunk in a lake. Then, over three months after the surrender, they made their way back to northern Germany, wandering and stealing at night and sleeping by day. He joined the FDJ in the British zone, continued to attend school, was trained as a publishing bookseller in the English occupation zone, went into the service of the English occupying forces on the zone border and, after the founding of the Federal Republic, went to the Federal Finance Administration, where he was transferred to the western border and met the mother of the person to whose faith he converted and whom he married.

The mother was four years younger than her father and, as a thirteen-year-old girl, spent six months on the American side, directly at the front, trapped in the carnage between Americans and Germans, immersed in a fascination with the Americans and witnessing the killing and mutilation.

Both fathers died of cancer: the mother's father before the parents knew each other, and his father shortly after their marriage. While the couple stayed with the mother's mother, the father's mother lived alone until the end of her life. The father was never forgiven by his family for converting to Christianity before the mother's marriage.

The person was born 10 years after the founding of the Federal Republic of Germany. A brother was born a year later. The children grew up like twins until their high school graduation. The person remembers a sheltered childhood until the end of primary school.

The person remembers that their father had many contacts with his colleagues, with various farmers, craftsmen and especially with the founders of the local Federal Agency for Technical Relief (THW), which the person and their brother joined and which the person left when they did civilian service in the nursing service of a university hospital after being recognized as a conscientious objector. The father was also head of the parish library, active in councils and committees and knew the person's teachers well. Two of them even regularly went on holiday with the family. The mother had a friend who was married to one of the father's colleagues. After the father's death, one of the THW founders told the person and their brother at a moment important to him that their father had been an important and great person (to him).

During elementary school, one of the person's teachers wanted him to attend a special school because of his spelling difficulties.

The parents introduced the person to a freelance developmental psychologist who was very well-known at the time, who assessed the person's above-average intelligence. The person and his brother were then introduced to and accepted into a Franciscan-run high school.

A primary school teacher conducted a final conversation, which also touched on religion. The person mentioned that they had learned from their father that humans only know as much as they can replicate, and at the moment, the computer was comparable to the brain. This annoyed the teacher, who said that in that case there would be no resurrection. The person thought this was nonsense, and during this conversation they internally distanced themselves from this form of religion, sticking with their father's sensible statement. In general, they had acquired their worldview from their family: from their mother, that the engine of life is love; from their father, that one knows what can be replicated; from their brother, that life and knowledge strive for convergence—but only after his brother later gave them a LOGO interpreter for their Commodore C64 for Christmas. And from themselves, the person had already realized that chance is the intersection of independent chains of events, albeit already at the time of the crucial conversation with the primary school teacher.

At the grammar school, she tested her Franciscan teachers' understanding of religion, but found no teacher who would have admitted that knowledge is the ability to recreate something. Otherwise, the school was very supportive. The art teacher was a master student of a professor at a Rhenish art academy and came from Silesia. The physics teacher was a retired physics professor and gave her "New Year's Eve Conversations of a Hexagon" by Dionys Burger as a gift for her high school graduation. The math teacher advised her to study mathematics; an examiner of the Abitur exam from another grammar school recommended biology. The novice master and professor at the religious college advised a social work career and, much to her parents' regret, did not recommend her for the order. So it was decided to attend a church college for social work. A Jesuit professor friend wrote the dedication in his latest publication that she was one of the ordinary people who would matter in the future.

During the period of high school, two further events occurred which must be included here because they influenced the person's later life, even into old age.

The whole family had bad teeth. The only dentist on site was a World War II dentist, who wasn't a doctor and simply operated a foot-operated dental chair without anesthesia. The treatments were excruciating. Before the first treatment, the mother had promised it would be painless, supposedly because the drill rotated too fast to be painful. The parents therefore drove into town for important dental treatments; but the children were supposedly supposed to have baby teeth, and the dentist was sufficient for that. This experience shook the person's sense of security and trust.

During his time at high school, the person learned about the atrocities committed during the Nazi era and concluded that these were not a sick exception, but a part of human nature. He decided to refuse military service with weapons. His parents supported him in this decision. His father accompanied him to the hearing before the examination board. The person's teachers, who were friends of the parents, and his art teacher supported the application with letters of reference. Ultimately, the application was approved, the person was accepted, and he completed civilian service in nursing, which at the time was significantly longer than military service. There, he experienced that the nursing staff treated him and his fellow soldiers very poorly – this was his foretaste of the working world.

Regarding the world of work, she said that ever since her parents advised her to get a driver's license, "You work to be able to afford a car, and you need a car to get to work." Since her community service and later during her work, she told herself that the only compensation for her work is her future pension.

During her studies, an unpleasant experience occurred. A sociology professor, who considered it a waste to continue studying social work, arranged for her to transfer to sociology and also provided her with other intellectual support. One day, while she was on the phone with the student, her mother interrupted the call and vehemently reproached the professor. After that, her sociology studies, and her mentoring from the professor, were immediately over.

The person had a similar experience with their father. The person had begun training to become a religious education teacher at the Würzburg Cathedral School while studying. As they traveled to the final exam, which lasted several days, their father typed up their final paper, secretly replacing "internalize" with "internationalize," and submitted it unread after binding. The paper was therefore marked unsatisfactory, and their job as a religious education teacher was over.

The brother, who had completed military service, was immediately given a permanent contract with the municipality. The individual received only two temporary contracts and began further studies alongside his job. While supervising his master's thesis, the assistant of the supervising professor accidentally called the individual's brother, who didn't notice, and he insulted her. After that, the prospect of a doctoral position was never discussed again.

After completing his master's degree in educational science, an assistant promised a professorship at an East German university and encouraged him to resign "so as not to languish in local government." However, the Saxon Ministry of Science subsequently withdrew its funding commitment, and the person was laid off.

After long-distance jobs in Hilden and Mönchengladbach, she was offered a position in the research department of a nearby vocational training center. The position was adequately paid, and the person felt emotionally well for the first time. The person's brother then told her that it wasn't right for her to earn so much as an unmarried, childless person. This made the person feel guilty. At the same time, Gerhard Schröder came to power, and the adult education positions were eliminated. The person was unemployed again. Colleagues recommended therapy, which culminated in a psychosocial treatment program, which ended with the pension insurance provider diagnosing her with "chronic depression, schizoid personality disorder."

From then on, until retirement, the person only had temporary employment contracts with precarious financial compensation. Large apartments, cars, and vacations were no longer possible. The person became unattractive to partners, and their quality of life was reduced to survival.

The employers became increasingly unbearable, and the salaries increasingly poor. The employers were always loyal to the respective political majority. The person's last two employers were left-liberal and Green, which the person had rejected since their experience with Schröder's Agenda 2010, and the disputes with the employer and the conflicts were very subtle and destructive.

Then came a second experience, as important as the dentist experience, which reversed the previous rejection of religion. This second experience was related to Google's claim to have achieved dominance in quantum computing. The person encountered David Deutsch's publications and read from him that knowledge is the ability to build something; that life and knowledge are becoming increasingly virtual and similar; that presence, chance, and consciousness are the superposition of different versions of the world; and that it is precisely these aspects that make resurrection possible (omega point). This was nothing other than what the person had claimed back in elementary school and why, met with rejection, they had renounced religion. They had done the wrong thing their entire life. That was sad and liberating.

Then came retirement, and with the pension, which is itself precarious due to the precarious payments, came a stable and permanent source of income for the first time in their lives, which the person experiences as a blessing. At the same time, since Schröder and Fischer, the person has witnessed an ever-increasing erosion of democracy and a growing loss of caution among politicians against a return to totalitarian structures, instead of following the example of Karl Popper and David Deutsch (Agenda 2010, Covid-19, the Ukraine War).