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## English summaries

Guy P. Marchal:

*“Quia Germani estis” (Jakob Wimpfeling). “Swiss” and “Germans” around 1500?*

Three occurrences are used to demonstrate how the Swiss people's perception of themselves and their neighbour's perception of the Swiss can be seen to change within short periods of time: these are the Burgundian Wars of 1474–1476, the Swabian War of 1499, and the “Lehener Bundschuh” of 1513. Although the basic perception of the Swiss as a “people of peasants” remains a constant throughout, sometimes they are viewed in a positive way, at other times negatively stigmatised; at one time they are included as part of the German Empire (as in the case of the Burgundian Wars) and at another excluded from it completely (as exemplified by the Swabian War); and in the case of the “Lehener Bundschuh” they are perceived differently at the same time by different social groups and institutions. Goffman's concept of “stigma management” can be used to describe the Swiss Confederation's reaction to this situation. The concepts of otherness and identity are relational categories which are constructed by means of inter-subjective interaction, and changed according to the specific contexts and communication situations of the time.

Hans Ulrich Jost:

*Admiration and nagging fears: Swiss social and cultural depictions of the German Empire, 1890–1914*

During the period ranging from the 1880s to the First World War, Swiss depictions of Germans and Germany were both numerous and varied. Each cultural and linguistic region, but also each social class developed its own viewpoint of the northern neighbour, which led to a highly contrasted array of images and representations. If the Empire evoked anguish and fear, it also generated strong feelings of admiration. This was especially the case in German-speaking regions where the idea of shared origins and ties between the two Germanic areas was strong among elites. Because of this mix of nagging fears and admiration, personalities such as Bismarck or Wilhelm II deeply divided public opinion. This article highlights these contrasted viewpoints by using contemporary iconography and sources.

between 1890 and 1914, the Swiss depicted the German Empire as both a threat and a friend. On the one hand, the Empire was seen as a powerful and threatening neighbour, capable of launching sudden attacks on Swiss soil. On the other hand, the Empire was also seen as a source of admiration, particularly among the upper classes, who admired its political stability and economic success.

Martin Lengwiler:

*Limited transfer: the “German model” in the history of the Swiss welfare state (1880–1950)*

The article critically examines the effects of transnational transfers in the history of the European welfare states. Switzerland serves as an exemplary case, in particular the intended but abortive transfer of the German system of social insurances to build the Swiss welfare state. Before 1900 the Bismarckian insurance legislation formed the undisputed model for Swiss social policy; however after the First World War the two welfare systems went separate ways. The article discusses the main historical factors for the convergence and divergence of the two welfare systems. Whereas political and scientific actors mainly operated as transfer agents, a series of constitutional and institutional factors, such as the traditions of federalism and direct democracy, the limited leeway of the federal budget as well as the heavy influence of private actors on the mixed economies of the Swiss welfare system, successfully impeded an effective adoption of the German model. Analysing how transnational interactions in the field of welfare policies had to deal with the national institutional settings, the article highlights the limited effects of transnational transfers on the development of the European welfare states.

Georg Kreis:

*The image of the Germans in 1945*

After victory over the Third Reich, Swiss individuals and institutions participated in the political re-education programmes in defeated Germany. These programmes had a certain idea in mind of a lack that needed to be covered.<sup>1</sup> This article gives a detailed picture of how the Germans were represented around 1945. Were “the Germans” perceived as a merely misled people or were they understood to have revealed their real character as typically barbarian? Which understanding was given to the most recent period (since 1933) within the longer perspective of German history? Did the observers from abroad also see the “other Germany” of the well-educated and civilised people? And did the images account for Germans as victims and as forces of resistance to the NS-regime? Which (possibly self-righteous) conception of Swissness did the observers demonstrate with their perception? How important was the idea, of a common heritage between the German part of Switzerland and Germany? – Part one examines these questions in analysing the renowned theologian Karl Barth’s famous February 1945 speech, “The Germans and us”. Part two deals with the hatred reflexes in Switzerland immediately after the defeat of

1 Deficit and an image of ‘pupils’ in need of education.

Germany in May 1945; and part three offers some insights into the Swiss assistance given to the German population in the years after the war.

Regina Wecker:

*Gender and national identity: representations and reports about Germany (1945–1947)*

How important was gender as category in representations and images of Germans after the war? How gendered were images of “the Germans”, how gendered were assertions of difference and otherness? To answer these questions the paper explores the expulsion of German Nazis from Switzerland, reports in Swiss newspapers about trials against women who were accused of having committed crimes in German concentration camps and accounts of journeys of Swiss journalists shortly after the war. The results are in one way not unsurprising, but contradictory and puzzling nonetheless. Not unexpected was, that Swiss newspapers were horrified by the fact that women were capable of awful crimes and especially that some of them were of Swiss origin. On the other hand the largest travel accounts described women as those who were (guiltlessly) suffering most. However, at the same time they were described as less corrupted politically and nearer to normality. Most confusing is the way women were treated in Switzerland in the expulsion trials: while wives of Nazis were expelled even if they were not accused of Nazi conviction or had no connection to the NSDAP, wives who were naturalized Germans and had been of Swiss nationality before their marriage were allowed to stay even if there was some doubt whether they were not of the same opinion as their husbands. The paper tries to offer tentative clarification on these confusing results in the international and national political situation of Switzerland shortly after the war.

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