

a constitutional position in the Central European culture sphere, did not obtain the expected result. Even before the formal end of the First World War, the Austro-Hungarian Monarchy disappeared from the political map of Central Europe, relinquishing its place to the new states which emerged from its ruins. "The South Slav Question" was "solved" outside the framework of the Austro-Hungarian Monarchy, and the Croatian lands, together with Bosnia and Hercegovina, found themselves in the newly created Kingdom of Serbs, Croats, and Slovenes under the Serbian Karadorđević dynasty.

Summary

On several occasions during World War I Dr. Ivo Pilar endeavoured to find the optimal solution to the burning "Southern Slavic" or Croatian question within the borders of the dualistically constituted Austro-Hungarian Monarchy. Setting forth from the then current fact that the solution to the "Southern Slavic question" could be tied neither to the general reconstruction of the Monarchy nor to the realisation of the triadic formula of its reconstitution, he ardently advocated its remodelling on the basis of a "concealed triadism" in the form of condominium relations between Croatia and Bosnia and Herzegovina on the one hand, and the Austrian and Hungarian parties of the state on the other. In the dismal atmosphere of the last weeks of the existence of the Austro-Hungarian Monarchy Pilar arrived in Vienna to hold two lectures. According to him, the Austro-Hungarian agreement was one of the main causes of the grave state of affairs in the south of the Monarchy. Having radicalised his stands on not only the possible solution to the "Southern Slavic question" but also the survival of the Monarchy as a whole, he renounced the idea of "concealed triadism" and started openly advocating the idea of a federation of the Habsburg state. However, even before the war formally ended, the Austro-Hungarian Monarchy vanished from the political map of Central Europe, surrendering its position to the new countries constituted on its ruins. The "Southern Slavic question" was "solved" outside the Central European political, economic and cultural circle, while the Croatian states, together with Bosnia and Herzegovina, became part of a newly constituted Kingdom of Serbs, Croats and Slovenes, having thus entered the Balkan geopolitical region.

An Overview of "The Struggle for the Value of the Ego" or an Introduction to "Pilar's psychology"

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Pilar is, in the evaluation of analysts and critics of his works, a scholar (M. Starčević), a politician and publicist (J. Šidak), a politician and geopolitician, publicist, anthropologist, sociologist, and practicing lawyer (M. Švab), a political publicist (D. Jelčić), and so on.¹ Ivo Rogić (2001) attributes to him the characteristics of a "writer of dangerous books," a "pioneer of historical sociology and political geography (geopolitics) in Croatia," a "theoretician of the first Croatian modernization" and a "politician."² The author of this work did not find among Pilar's many professional attributions the title psychologist and social psychologist.

Concerning Pilar and his publications, the majority has been written by historians, sociologists and political geographers, a lesser amount by philosophers and literary figures. The author is not familiar with any critical text about Pilar written by a psychologist or any text in which Pilar has been ascribed the professional 'image' of a psychologist or a social psychologist. On the basis of a brief review of the Pilar texts which can be classified as 'psychological,' and a general review of Pilar's *Borba za vrijednost svoga 'ja'* — *Pokus filozofije slavenskog individualizma* ["The Struggle for the Value of the Ego — an experiment in the philosophy of Slavic individualism"], as the key work in this category, this author will attempt, therefore, to argue and substantiate a general thesis concerning Pilar's stature as a psychologist, or more precisely — a pioneer of social psychology in Croatia. The above-mentioned text sits at the center of this study because in it more than in any other, Pilar, viewed from the perspective of psychology, concerned himself with the investigation and analysis of the human, its character, identity and social behaviour. These are all subjects of psychological inquiry and analysis in the 21st century. This text is otherwise numbered among Pilar's best; Jaroslav Šidak's evaluation in particular testifies to

¹ LIPOVČAN, , 2001, pp. 212, 213.

² ROGIĆ, 2001, pp. 15-18.

this.³ It is interesting to note as well that this is one of Pilar's least known works. It was published in Zagreb by the St. Kugli Press in 1922.

What is meant by the designation "Pilar's psychology"

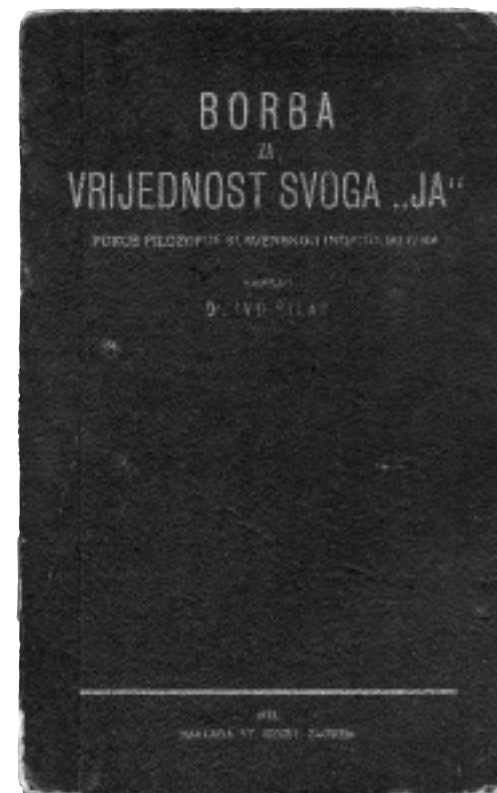
In "The Bibliography of Ivo Pilar", S. Lipovčan lists four items under the heading *Psychology* published in the period between 1922 and 1929.⁴ The first one these that was published, a book-length discussion entitled "The Struggle for the Value of the Ego", is the most important in this context. Within the scope of the fields of Sociology, Ethnography, Ethnology and Anthropology, where there are ten items listed, some of them, to a greater or lesser extent, nevertheless relate to psychological discussions (e.g. "The Biological Elements of Human Life"). In terms of works related to other fields, psychology is not apparent in the title, but a closer reading and analysis of them reveals that the author has utilized a psychological analysis of the actors or the social context.

There are two possible criteria for appraising "Pilar's psychology". One might be conditionally termed "value judgment-neutral", the other "affirmative". One of two approaches can be taken to either criteria — an approach where the contents of the works are analyzed within the context of the time in which they were created with reference to the spirit of the times ("Zeitgeist"), that is to say the level of development of knowledge (psychology in this case), or an approach based on the contemporary scientific perspective (psychological in this case) directed at the social context of the work and/or and evaluation of Pilar's psychological analysis. These approaches necessitate a serious look into the theoretical and historical aspects of Pilar's works, while the approach from a contemporary perspective requires an examination of the development of scientific paradigms in the twentieth century out of which Pilar views the phenomena he analyzes. Even more so because Pilar, to analyze phenomena, utilized contemporary for his time current theoretical approaches from all of the social scientific and humanistic branches of knowledge.

"Pilar's psychology" comprehends, therefore, three kinds of texts and contents. The first kind are texts that non-psychologists have classified as psychological texts (e.g. "The Struggle for the Value of the Ego"); the second refers to texts in which a large measure of psychological analyses appear, even if they are not classified as psychological per se (e.g. "The Biological Elements of Human Life"); the third kind are texts in which the subject under dissection is primarily of a non-psychological character, but psychological analyses are used in singular cases (e.g. "The South Slav Question"). It should be noted, however, that all the psychological texts (and psychological approaches taken in other texts) written by Pilar can be tied to his key work of psychology, "The Struggle for the Value of the Ego", in other words, an analysis of this work is a necessary pre-condition for understanding and critically evaluating all the texts and Pilar's psychological approach generally. That is why, as presented in the title, the topics selected for this work are an introduction to "Pilar's

³ LIPOVČAN, *ibid.*, p. 212.

⁴ LIPOVČAN, *PRILOZI*², 2001, pp. 273-279.



psychology", and a general analysis of Pilar's key psychological discussion, is the foundational psychological analysis on which an understanding of the others that have more specific aspects must be based.

"The Struggle for the Value of the Ego" and "Pilar's Psychology"

The book *Borba za vrijednost svoga 'ja'* — *Pokus filozofije slavenskog individualizama* was published in 1922 (by Naklada St. Kugli). According to clues in his papers it was written between 1917 and 1922. This fact is important for the analytical contextualization of the work in terms of its contemporariness and its theoretical competence.

In this book the author diverges from the theoretical framework he had used up to that time which primarily relates to geopolitical, historical and sociological analyses and to a lesser degree his philosophical and literary attainments. Namely, he was concerned with psychology, or more properly put, a branch of psychology that was taking shape at about that time, *social psychology*. Nonetheless, it should be noted that nowhere in the work does Pilar refer to his study as such, and that he says scientific psychology is a relatively less important source for the insights around which he forms his work.

There are three general perspectives from which Pilar draws the insights on which he builds his basic conclusions. One is primarily theoretical; the other is valuative and ethical; the third is practical-applicable.

THE FIRST GENERAL PERSPECTIVE — PRIMARILY THEORETICAL, IS PHILOSOPHICAL • In the subtitle of the work — “an experiment in the philosophy of Slavic individualism” — the author specifies a philosophical perspective as the predominant one. He highlights this in the preface as well.⁵ In his contemplation of human nature and character Pilar followed concepts from Greek philosophy through Medieval Christian to Classical European of the 18th and 19th century. Besides this, in his analysis of Slavic individualism, he places great importance on social philosophy, particularly on that of the Russian authors Mikhailovsky, Kropotkin, Pisarev and others, as well as “popular philosophy” as preserved in popular oral traditions and sayings.

THE SECOND GENERAL PERSPECTIVE, WHICH IS THE ETHICAL AND VALUATIVE BASIS OF THE WORK, IS RELIGIOUS AND THEOLOGICAL • Looking upon religions, similar to philosophy, as systems striving for perfection, Pilar in this regard sees Christianity “as the most perfect and most wide-ranging system of perfectionism. The Christian ethic to my way of understanding has its core in the teaching: ‘Be perfect, therefore, as your heavenly Father is perfect’ (Mt. 5:48). The entirety of the Christian worldview stands in the service of fulfilling this maxim, it must be served by the absolute love of God and neighbour and that, as Ziegler correctly notes, unbounded idealism which subjects the exterior to the interior. To the misfortune of humanity, Christianity is not only religious and ethical, but also a social-political idea, and in many periods and manners the influence of social-political tendencies swallowed the content of the two ideas mentioned first and compromised their ability to make perfectionism practical.”⁶ From these quotes it can be clearly discerned that Pilar sees Christian ethics as the framework for the primary valuative basis for this author’s positions concerning individual philosophical substances on which Pilar bases the theoretical part of his analyses. In other words, religion and Christianity are not at all understood as limiting his theoretical analyses as valuative foundations to begin with. In this regard, he analyzes all the by then known nativistic and empirical conceptions about the development of personality or, more precisely, human character (values) without regard to their relationship toward religious conceptions. His basic position in this sense is that God’s absolute perspective encompasses all others and thus can not be in opposition to them.

THE THIRD PERSPECTIVE IS APPLICABLE IN PRACTICE • In the chapters under the heading “Methods of Affirming Life” and “Methods of Perfecting Life,” Pilar explains his views of life and the methods by the aid of which it can be constantly affirmed

⁵ “[...] All this confirmed my own long-held belief, that the philosophical problem of individualism is verily the most important issue of the Slavic tribes [...] This is no historicist, analytically critical study, but an attempt at a constructively synthetic work”. He concludes by saying that he wrote the book “[...] in the awareness of dealing with the most important practical philosophical question facing the whole Slavic tribe” (PILAR, 1922, p. 13).

⁶ PILAR, *ibid.*, p. 97.

and perfected. All his clarifications and conclusions about practically applicable theoretical knowledge from his own life and the life of the human community, but especially the Slavic and Croatian community, he draws from the first paradigm above and frames them in a system of values from the second. This paradigm reveals that Pilar’s great partiality for social activism in this context (which on many occasions becomes passionate) is based on the scholarly notions of his time, and is analogous to his political activism based on his sociological, historical, and geopolitical analyses.⁷

The book “The Struggle for the Value of the Ego” contains six chapters or sections, as they were named by Pilar. The chapters (sections) are: “My ‘Ego’”; “My ‘Ego’ and Life”; “My ‘Ego’ and Itself”; “My ‘Ego’ and the Exterior”; “Methods of Affirming Life”; and “Methods of Perfecting Life”.

The first four chapters are analytical and in them the author is concerned with the biological, psychological and social aspects of the human ego. The last two chapters deal with the author’s attempts to translate knowledge about the human ego into a practical process of perfecting it, that is, to perfect the quality of individual life as a necessary condition for the perfection of life in human communities from the family to the nation and the state.

Before a brief critical review of the content of the book, here are a few additional comments:

Pilar’s way of writing and structuring the work shows some of his qualities as a scholar. The first is his *systematic* ordering of facts on the basis of which he generalizes and defines particular concepts and categories. The second is his *erudition*. It is hard to find an analysis the author has made without using a large number of scholarly and philosophical notions known during his time or that were current then. The third quality is his *multi-disciplinary and inter-disciplinary approach*. It is well-known that the breakthrough in multi-disciplinary and inter-disciplinary studies in science is characteristic of the second half of the 20th century, thus in this regard Pilar’s approach ranks him among the pioneers of multi-disciplinary and inter-disciplinary scholarly analysis. Pilar’s stated qualities can be recognized in the structure and analyses within the chapters as well as on the level of the structure and analyses of the text as a whole. In other words, the book’s systematic character is shown by the necessity of familiarizing oneself with the material from the preceding chapter when transiting to the following it, while the author’s erudition and the multi-disciplinary character of the work render it accessible only to the educated public. This consequence, it seems, was not due to an intention Pilar’s part to make this book exclusive, but it arises primarily out of his tendency to make precise analyses the basis of all his important insights. Namely, the above mentioned chapters of the book which deal with the practical-applicable perspective reveal indeed the author’s desire to make the book accessible to the wider public and not an exclusive readership. This gap between the highly scholarly method of approach of the work and the intention to make it generally accessible could have been

⁷ See: ROGIĆ, 2001.

bridged through the popularization of the work among the public by means of the media and other means at hand. However, Pilar's "The Struggle for the Value of the Ego", as well as some of his other books, was marginalized and kept from public view rather than popularized and made more current because of well-known historical circumstances and political conditions (or prejudices against the author).

Within this framework of the three perspectives, the overview of the organization of the work, and the comments on the author's qualities in his approach to the work, all presented above, we now turn to a brief review of the contents of the book.

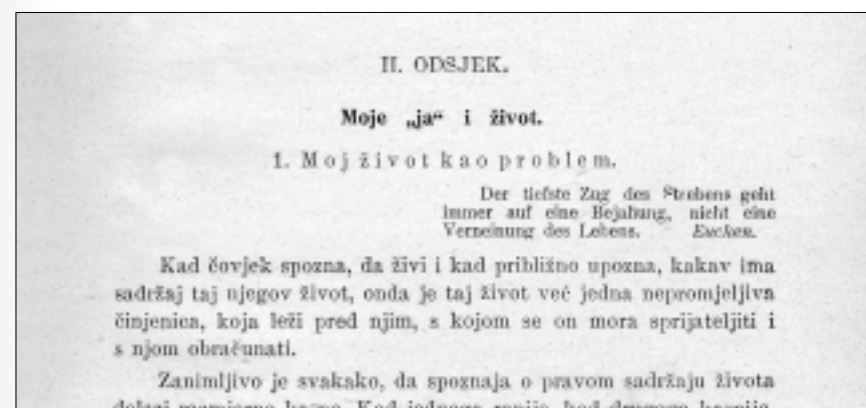
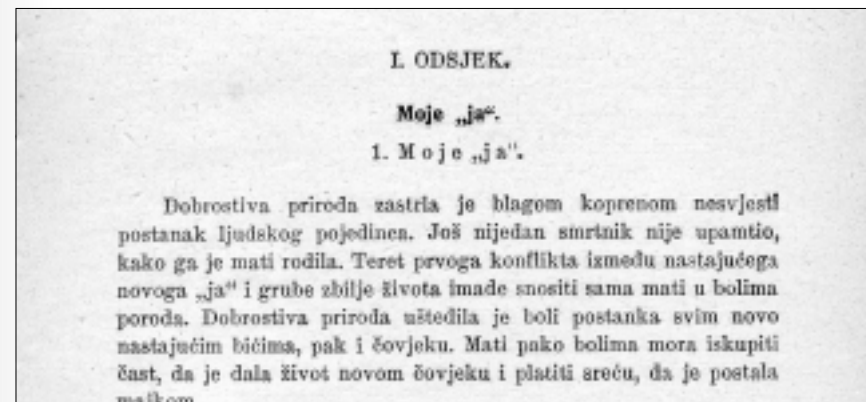
"The Struggle for the Value of the Ego — an experiment in the philosophy of Slavic individualism", in current scholarly terms, would most precisely be classified as a sociopsychological deliberation on the development of social and individual identity and an attempt to apply these theoretical insights to the Slavic national-tribal community in the widest sense, and to the Croatian national community in a narrower sense.

The concept of individualism, the basic concept around which Pilar builds his psychology, was taken from T. G. Masaryk who held individualism to mean "an effort to more fully develop and perfect the particular personality within human society."⁸

In the first chapter, "My 'Ego'", Pilar discusses the concept of ego and separates it into a "primary", "subjectivistic" or "animal" and a "secondary", "objectivistic" or "cultural 'ego'". From this approach he presents a wider definition: "My 'ego' is in its essence a general unified consciousness, erected upon continual change and the fragmented contents of the human soul. Objectively it is portrayed as the sum of all those distinctive traits of feeling, thinking, judgment and will, which are conditioned by the quality, content and power of my consciousness. By the singularity and the sum of these traits, which in two individuals can never be exactly the same, my 'ego' becomes the awareness of my subjective identity (identicalness). Every human has some kind of 'ego' because he has some consciousness, but in terms of practical significance it becomes a singular 'ego' only then, when it attains a certain level of development, when human consciousness achieves a certain breadth and strength."⁹ Discussing the relationship between the ego and the soul and body Pilar is closest to the concept of "psychophysical parallelism", with his reservation, however, that this concept covers a gap in our knowledge rather than filling it. In this regard, he equates the ego to the soul, and holds the body as the recognizable part of the ego in which the soul is located and thus must be showed the same kind of attention because "a healthy soul can only live in a health body". Families, classes, nations and states, as the most important human communities, have paid particular attention to upbringing, education, and instruction of particular egos, because "the majority indeed, of the power and glory of particular groups in human society, of partic-

⁸ PILAR, *ibid.*, p. 15.

⁹ *Ibid.*, p. 21.



ular nations and states depends ultimately on the greatest degree of perfection, quality and power of the average individual ego".¹⁰

In the second chapter, "My 'Ego' and Life", Pilar analyzes several aspects of life, its meaning and its purpose. This part of the book reveals his capability in making psychoanalytical observations (even though he does not cite Freud as a source) of the relationship between our egos and life, which he theoretically propounds on the basis of philosophy, theology, and psychology, and his conclusions he bases on a systematic self-analysis which is even now a legitimate method in psychology, particularly in clinical practice.

Life, according to Pilar, has a few basic hallmarks. It is, firstly, our "most important problem" which we discover through a decades-long process of coming to self-awareness because we are born as a "tabula rasa." We must solve this problem by affirming life, that is, transform a theoretical affirmation into a practical perfection of life according to "the most beautiful forms" and the best content.

¹⁰ *Ibid.*, pp. 30, 31.

The second hallmark of life is that it is subject to law. Pilar presents the laws that govern life based on developments in science, going back four centuries, that is, he strips the interpretation of life of mythological qualities, and extols scientific methods and notions of cause-effect relationships and laws that are equally applicable in nature and human society. In this sense, Pilar concludes that “only with insight into these laws do we raise ourselves from darkness into light, from internal bonds to the eternal sphere of freedom, from the worthlessness of ‘ego’ to the development of the ‘ego’s worth”.

The third hallmark of life is constant flux. Pilar posits a “cinematic” as opposed to a “static” notion of life, of adapting to life and the process of humans coming to maturity because “stability in life is not an established fact, but some level can be reached by effort, exertion, and intelligence, by struggle against the destructive effect of constant change.”¹¹

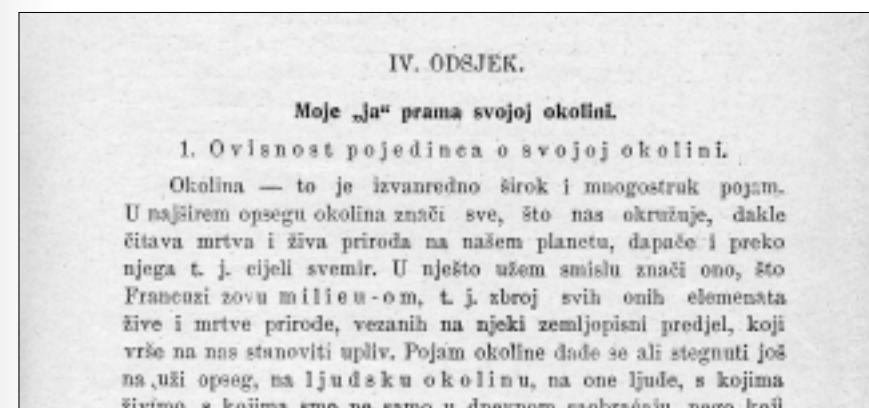
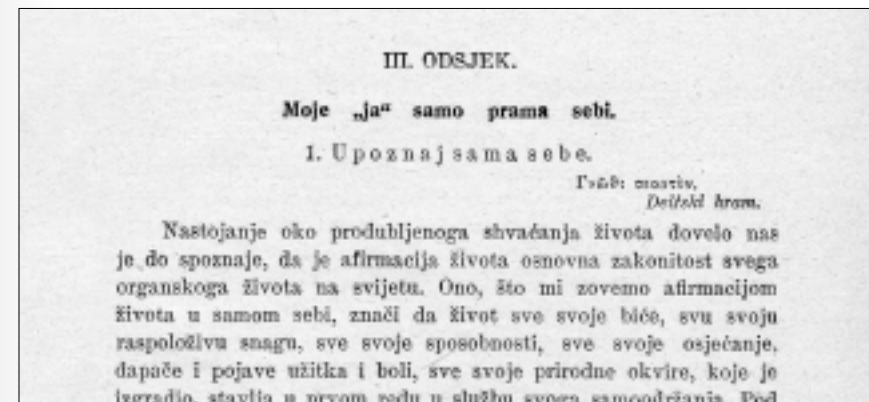
The fourth hallmark of life is struggle. Struggle is the “constitutive law of nature”, “the source of origin”, the creator of “outer forms, internal patterns and content, values and beliefs”. In other words, struggle is, alongside the affirmation of life, life’s most important purpose for which we must not only develop instruments for battle but also the means for victory in battle.

Besides the hallmarks of life, in his second chapter Pilar also discusses the categories of absolute and relative, limitations and measurements and pleasure and pain, in which he amply draws from Greek philosophers and popular wisdom from sayings.

The natural setting of life Pilar divides into a “narrower” context in which he includes the individual ego (its bodily and spiritual aspects) and a “wider” context in which he includes the family and nation as absolute categories and the state as a relative category. According to Pilar (p. 81), “all the contexts of human life were produced by necessity”. His analyses of family, nation, and state were consistent with the best ideas about these human communities and organizations at the time, and his contentions that “the individual becomes great only with the help of a nation, and conversely, that nations become great by their great individuals” and that “the nation is the natural and biologically necessary setting for human life, as is the family” form part of a dialogue that is even today very widespread in social psychology, social and cultural anthropology, and sociobiology.

The third chapter — “My ‘Ego’ and Itself” — is the central chapter for Pilar’s individual psychology. Referring to the inscription on the Delphic temple, “Know thyself”, and basing his analysis on the ideas and facts from the first and second chapter, in this chapter Pilar familiarizes us with his understanding of the individual and the individual’s relation to itself. Connecting the affirmation and perfection of life as the basis of the purpose and meaning of life with practical methods which lead to the affirming and improving of oneself in “one’s own eyes”, Pilar’s “psychological strategy” has its own hierarchy. The basis of the hierarchy is a process of growing self-knowledge through self-observation of spiritual and physical functions, that is,

¹¹ Ibid., p. 52.



the coming to awareness of one’s own ego in order to plan one’s own self-development. In this regard one must avoid any situation where growing self-knowledge becomes the end in itself. Self-development is the duty of each individual, and it is made up of a proper attitude towards one’s body and soul, keeping in mind the inheritance from predecessors, and in view the positive and negative aspects of this inheritance and taking a central position on this hierarchy. *Self-development leads to “maturity” and extends throughout life while inactivity is experienced only at death. Self-development, self-education and moral maturation are the duty of each human and toward these a person must act responsibly.* Proper self-development based on proper self-knowledge allows one to ascend to the apex of the hierarchy in the evolution of the ego, and this Pilar defines by the concept of “autonomy” as the basis of each individualism while “self-control and self-discipline” are conditions for a fuller and more perfect overcoming of the “law of inertia” in us, that is, a greater elevation out of the animalistic level that a weakness in self-control and self-discipline necessarily are indicative of. All these hierarchical levels are necessary to the development of the ego and stand in contradiction to the principle of determinism in education and self-education which has negative connotations for Pilar.

The capacity for individuals to behave in conformity to the stated hierarchical demands during the course of individual development is not the same within individual groups or between individual groups. In his comparison of individuals in individual groups Pilar most often compares national groups in terms of which he rates Slavic national groups lower than Anglo-Saxon groups (within which the English are put in first place), the Americans and the Jews. Within the Slavic groups he singles out the Czechs, ascribing to them the most developed Slavic individualism, as well as the Serbs, with a developed individualism which is a "mixture" of Slavic and Byzantine forms; the Russians he presents as an example of the most poorly developed individualism based on the psychological analysis presented. It should be noted that he was relatively critical of the Croats, that is, he believes that individualism, which is poorly developed among the Croats, will be the source of many historical misfortunes. Thus, Pilar's general conclusion is that only the strengthening of individualism, according to the cited "psychological strategy", can on the level of the individual develop strong personalities ("distinctive" or characters), and on the level of the group strong nations and states.

The fourth chapter, "My 'Ego' and the Exterior", is a sociopsychological and sociological analysis of the relations between the individual and the environment, and the development of individual and collective identity in specific environmental conditions. Pilar bases this analysis on the preceding analysis of individual identity and constructs a new hierarchy for a system of inter-dependence between the individual and its environment according to which, in terms of human environment, he specifically analyses the family, the nation, and the state as the natural settings for life and society, the homeland, humanity, nature and the universe as subordinate settings for life. Alongside this, in conjunction with the third chapter, from the level of interdependence of the individual and its environment he reaches a conclusion concerning the development of individual and collective identity of members of particular groups, but the groups he most often compares are national groups and particular states among which he most often mentions the Croats and Slavs compare to others and Slavic nations among themselves. Besides this Pilar precisely analyzes the significance of each individual group which makes up the natural settings of life for the development of the individual ego and the nature of the dependence of the ego on a particular group. These analyses together with the third chapter are the best examples of Pilar's pioneering contributions to the development of psychology in Croatia, and especially social psychology as a branch of psychology.

In addition, it is important to mention that the last portion of the fourth chapter, "The essence of morality," presents two facts — one which relates to the great importance Pilar places on morality and ethics in his analysis of the individual and the environment and Pilar's capability to deliberate in some instances on morality at the level of the discussion that moral psychology within humanistic psychology reached only in the 1950s and 1960s.

The fifth and sixth chapters, "Methods of Affirming Life" and "Methods of Perfecting Life", can be classified in the practical-applicable part of Pilar's psychology. These two chapters, namely, abound in practical advice concerning the solution of life's problems by affirming life and constantly seeking after its perfection. It

might indeed be said that these two chapters could have been published separately as the first textbook of popular psychology for every day use. Namely, in his fifth chapter Pilar discusses methods of parenting, the weaknesses and coercive nature of schools, and the importance of competition in the socialization process with heuristic power which many empirical discoveries in the second half of the 20th century support. His thesis concerning strength as the basis of life and the precondition for the affirmation of life is interesting as well, from which he draws the conclusion that "every human being is capable of affirming its life, according to how much strength it has".¹² He divides human strength into a bodily aspect, intellectual ability and strength of character. He counsils physical education as a preventative to cultural degeneration and in this regard he uses terminology which even today is not foreign to popular psychology. In the last chapter he pays special attention to the importance of esthetic and ethical values as goals in the process of affirming and perfecting life and he links individual attitudes toward order, work, and economy in life with general economic progress. A broader look at these chapters, as was mentioned, is beyond the scope of this work.

"The Struggle for 'Self-Worth' and Psychology at the time of its writing

As was mentioned, Pilar wrote this work in the period between 1917 and 1922. The latest citations in the book dated from publications made in 1919. This is important to mention because we will take a brief look at the development of scientific psychology up to that time since we are evaluating Pilar's psychological analyses from this perspective.

As was stated, there are three basic perspectives to Pilar's psychology. None of these are derived directly from the development of scientific psychology up to that point in time. Yet this does not mean that the discoveries of scientific psychology are not present among the literature cited by Pilar or that they were unknown to him. This refers especially to the author that is most often cited in this context, Wilhelm Wundt, the founder of scientific psychology.¹³ The other known psychological discoveries he takes from German pedagogues, English and French sociologists, and from A. Bazala's "History of Philosophy".¹⁴

The sparse reference to psychological literature and authors in the context of philosophical, sociological, literary, religious and geopolitical sources does not diminish the important value of Pilar's work as a primary psychological, or more properly, socio-psychological work. The main reason for this is not that social psychology, and psychology itself, were not that developed as sciences or, more properly put, recognized like the other disciplines mentioned above, especially philosophy. In fact, at that time Watson had, besides experimental psychology, begun to establish classical behaviouralism, English and American functionalism was at the height of its development, Freud was well-known for his books "On sexual theory

¹² Ibid., p. 245.

¹³ WUNDT, 1912.

¹⁴ BAZALA, 1909.

— Totem and Taboo” and “The Psychopathology of Everyday Life”¹⁵ and McDougall, Allport and others had begun to establish social psychology.¹⁶ Especially in the 1920s, English, American and German psychologists were involved in research about the influence of inheritance and the environment on the development of personality, and the most widely known psychological journal at that time, the *American Journal of Psychology*, was full of work on eugenics; and those are the very psychological issues and categories which are well-represented in Pilar’s book. Meanwhile, Pilar does not base the majority of his psychological analyses and conclusions which relate to the stated framework on the discoveries of psychology at that time but on the stated perspectives which are closer to him and which determine what he writes to a much greater degree. He creates a distinct socio-psychological view of humanity, its inheritance, its characteristics, and its relationship to the environment and the possibility of its influence on its own physical and spiritual development. Since Pilar’s view of the human, its development, its relationship to the environment and other humans and its basic psychological characteristics is of a wide scope in his book, if we take into account the period when the work was created, Pilar’s thoroughness and erudition as well as the spirit of the times, it can be claimed without a doubt that the “The Struggle for the Value of the Ego” is Pilar’s original psychosocial theory of human development with an additional practical-applicable section. However, as many of his other works were neglected as well, especially after his death, more important testimonies to the worth of this work come to us from Bazala and Šidak, who hold it to be Pilar’s main work.¹⁷

Two examples of Pilar’s “psychosocial theory” in the context of contemporary psychology

To substantiate the claims made above, I present two citations showing Pilar’s psychological approach in the book — one which relates to the influence of inheritance and environment on the development of personality and one which relates to the formation of social identity. The review will be based on long citations from which an understanding of Pilar’s approach can be gained along with my short commentary from the perspective of contemporary psychology.

A) On the influence of inheritance and environment on the development of personality and socialization

Pilar writes:

“[...] In terms of practical value it is equally important, while in terms of theoretical value it is even more important to have an insight into our souls. In a practical way this means the collection of knowledge from psychology and logic, and empirical application of this knowledge to oneself. The practical success of this insight

¹⁵ FREUD, 1901.

¹⁶ McDOUGAL, 1908; ALLPORT, 1924.

¹⁷ BAZALA, 1909; ŠIDAK, 1965.

will depend on the gift of observation, an attribute which unfortunately is not particularly developed among us Croats.

In this case, observation by an introspective method directed at oneself is called self-observation. This self-observation is a very important side of our spiritual life, because it is an important path to self-knowledge. Self-observation will lead us to the awareness, that our spiritual life too is subordinated to a harsh rule of law, but that it has its own altogether individual characteristics and qualities. We will discern, that we are alone, like individuals in the first row of a psychological problem, which must be met through experience in the first row. We will notice the movable factors of the phenomena of our spiritual life, and its inseparable bond to our physicality. The deeper our gift of self-observation, the more we fill it out and control it with observations outside of us, the clearer will we observe, what a great influence somatic, physiological and biological elements have on our spiritual life and vice versa. We will notice in the whole breadth of the great mystery the inseparable bond between body and soul. But if even the last point of this connection, its existence, must remain an incomprehensible secret, a mystery for all the ages, not even the causality, which binds these two elements, will lie in large part clearly before us. This is of the greatest importance. We will with time discover, how we can turn an influence on our body onto our soul and vice versa, and we will gain a dominance over our spiritual and physical life

[...] Self-observation and growing self-awareness will lead us to the knowledge of various elements, which came into our ego via inheritance, which live and work in us and create our fate in life. We will notice in ourselves traits and distinctions, but also faults, which we noticed in our parents and grandparents, so far as we know them or were able to learn anything about them for certain. Everybody renews himself in his children, but not alone, because each child needs a father and a mother, and both parents renew themselves in their children, but each partly. Thus each child represents a combination between the father and the mother, and their characteristics, distinctions and faults. Not only their own but also the long line of their ancestors. By way of atavism often somatic and psychological traits of distant predecessors are repeated. Knowledge of these inherited and atavistic elements in man is one very important part of every deepened self-awareness.

[...] Self-education in the individual can, and must, begin from for instance about the fourteenth year of life. How did I arrive at this age? Thinking over my own life it came to me, that from 14 years in growing measure I educated myself, and that from that period on all outside influences lost their effect on me. Later as I a lawyer it occurred to me, that in criminal law criminal responsibility begins with the fourteenth year. I concluded therefore, that the fourteenth year, which physiologically corresponds to the beginning of puberty, is the point established by experience, when a young person on average attains enough experience and judgment, that responsibility for all his actions can be imputed to him. If he can be held responsible for his actions before the law, he must be conscious of his responsibilities to himself. I believe that self-education is not appreciated enough in the bringing up of our youth. In the first place, we do not recognize sufficiently the importance of

self-education. It seems to me, that the realization is lacking, that self-education is one of the main conditions for the development of curiosity [...]

[...] I believe that all this must be acknowledged by parental and domestic education. In my understanding, up to the fourteenth year the influence of parents must work intensively, to plant in the child's soul all those elements which will later be solidified and further developed by self-education. Indeed after the fourteenth year parents have to direct young men and women toward self-education and independence, restraining themselves from too distant of a tutoring, and limiting themselves to control and a certain influence on the development of self-education. Only in this way can we raise knowledge in youth, the greatest value, which humanity has in life [...]

[...] Family is thus the first setting, which increases the individual ego, which extends it across its natural boundaries in time, that is, across death, which broadens it beyond the limitations of the power of the individual. Family is the first setting, which puts into relief great people, because the family becomes great in accordance with its great members. Family therefore in its own interests as a group values more useful and worthwhile members than useless and less worthwhile ones and with this becomes the first school of an individualistic understanding and maturity [...]¹⁸

These fragments of analysis roughly outline Pilar's understanding of inheritance and environment on the development of personality and socialization, or in Pilar's vocabulary, "maturity". At the time he wrote the book the dominant scientific understanding in psychology was Freud's psychodynamism which he was developing at the time and Watson's classical behaviourism, published in its entirety in Watson's "Behaviourism".¹⁹ Freud's understanding stemmed from a Platonic "nativistic" view of human nature and ultimately is nativistic and deterministic, while Watson's stems from an Aristotelian empirical view and ultimately is empirical and as necessarily deterministic as Freud's. It is known that the later development of Freud's theory of personality and its revision by the neopsychoanalysts (Ericson, Horney, From) went in the direction of taking into account environmental and socializing factors on the development of personality which was best reflected in Ericson's theory of psychosocial development.²⁰ In the same way neobehaviourism rejects Watson's final empirical hypothesis and accepts the so-called "disposition" of human nature to biological inheritance and the relationship between inheritance and environment according to Eysenck's scheme "bio-psycho-socio".²¹ As we can see from the citation presented, Pilar explicitly undermines determinism in human nature and he also rejects every later view, that is, his understanding is much closer to Ericson and Eysenck than Freud and Watson.

¹⁸ Ibid., pp. 106-134.

¹⁹ WATSON, 1930.

²⁰ ERICSON, 1950.

²¹ EYSENCK, 1963.

It is interesting to note that Pilar follows scientific principles from a methodological point of view as well. He uses, namely, a comparative method which at that time was very popular in sociology, a method of self-observation, which a century after Wundt's establishment of experimental psychology was one of the main psychological methods and a method of exterior observation which is even today a legitimate method in social science as it is in psychology, especially social psychology.

B) Concerning national, social, and individual identity

Pilar writes:

"[...] A nation is a product of development as is a family. Nation, as a fully crystallized notion, emerged rather late in human history. That is why its internal structure, its aims and the forms of its activity change according to the various phases of its evolution. In the development of every nation the state plays the most decisive role. No nation comes to exist without a certain connection to state creation. There are nations, who as a result of geopolitical misfortunes, did not succeed in creating states, which in this way did not go beyond certain rudiments of statehood. These nations are then forced to take part in the state-creation of other nations. The Slovenes are this type of nation, who in the creation of a state did not go further than their principedom, preserved in their traditions in the religious field. But because these kinds of rudiments did not play any kind of historical role, these are types of non-historical nations, because they do not have their own statehood. The people and the state stand in a relationship of pronominal dependence and creation. An existing nation creates a state, a state ultimately shapes the nation. This is a relationship, which we at the appearance of life already established [...]

[...] A nation is a natural and biologically necessary setting for human life, as is the family. A nation is especially necessary for every higher spiritual and cultural life. The secret of this lies in the fact that God does not pay every Saturday and that the law of life works so slowly, that the individual man in the narrowness and limitation of his consciousness can not recognize all the bonds of the laws of life. Only the life of a nation with its popular tradition, which stretches for centuries, can provide a view and an overview across these great lines of legality, which rule our lives, and thus give us directions to gain insight into the truth and construction of the real proportion of life [...]

[...] National mentality is a directly important factor for the development of the individual and individualism among that people. Mentality is the strongest factor which influences the establishment of the secondary (cultural) ego in the individual. Here we must set up in antithesis individual and national mentality. National mentality is a solution in which individual mentality is crystallized. From this it can be seen, that national mentality is usually stronger than that of the individual, that stems already from the evaluation of the mechanical influence of the masses, which represent national majorities in relation to the individual. I say usually, not without exception. National heroes, national great men are those, who intend to overcome national mentality, give it a new content and direction of development. They are those who make the history of a nation, of whom Carlyle speaks with such rapture. A man can

become a historically great figure in only one way: to influence in a sufficient measure the mentality and thereby help in making the history of his nation [...]

[...] At the feet of the individual lays the pre-production of value in human life. Indeed, where the individual creates nothing, there the family, nation, and state have nothing to strengthen, extol, or preserve, the human life loses its whole content, meaning and value. In this lies, in my understanding, the deepest purpose of each individualism, every attempt at the historical value of the individual, its value from the wider human point of view. Among the Slavs things are much the same. Individuum is weak, life in the commune renders it, to use Starčević's powerful phrase: dumber, more awkward and immobile, incapable of carrying responsibility, lazier and more careless, envious of others, without skill and without will to independence and change, without confidence in themselves and their own strength. Where indeed there is no individual or no general or only very little worth, there even the scope can not be raised, and the individual or the group suffers from internal weakness and worthlessness. This is to my understanding the fundamental reason for the historical social and political misery of the Slavs. That is why the Slavs always, when they want to create something, are directed to foreign elements, whether to foreign persons or to foreign ideas. Hence individualism among the Slavs, wherever it exists, is of foreign origin. It is most powerfully developed among the Czechs and Serbs. But individualism among the Czechs is of German origin, and it is based on a strong infusion of German blood, which they endured during their difficult history. Serbian individualism though is of a Byzantine-Ottoman origin, relying on a strong infusion of Greek and Cincar blood. But if they can not theoretically be enthralled by either Czech or Serbian individualism, at least their received individualisms somehow harmonized themselves with the national spirit, and both these tribes have in their individualism, be it as it may, powerful weapons for their individual and group affirmation and further development. In this regard we Croats in our condition sit most unfavourably among all the Slavs. The individual is anti-social and the national mood is anti-individualistic. One stems from the other; it is a sad but collective achievement, that internal powers of resistance and friction destroy the largest part of the achievements of national energy. This came to be among Croats through historical development. No other nation through its history was subject to such varying influences, and these influences were primarily those of enemies who were diluting the national being and soul, as opposed to Croats. It presents itself Romanic-Byzantine influences, then Frankish, then Byzantine-Romanic, from the 11th century Hungarian-Venetian-Byzantine, from the 15th century Ottoman-Hungarian-Austrogerman-Venetian. From the end of the 17th century (The Peace of Karlowitz), the Ottoman influence declines, and with the collapse of the Venetian and Roman influence, the Austro-German-Hungarian influence grows. But with the year 1872 "Italia unita" makes headway and Roman influence rapidly grows, and now, when we have gotten rid of Austro-Hungarian influence, the influence of "di oltremare" takes on dangerous proportions again. And all these influences crossed right on our territory, this land was through centuries not only its crossing-ground but also its battleground, and our national being had to withstand the weight of wars of their mutual destructiveness and aggression. Our wiry and

resistant nature never allowed any influence [to pre-dominate] , none of them ever ruled the whole people, but for the most part various influences affected only a portion of our people, in so far as geographic factors allowed them to. Thus no influence affected the whole people for a long period of time, and it could not construct one singular national mentality, on which rather the influence of four diametrically opposed directions religions, Catholicism, Orthodoxy, Bogumilism and Islam, worked. Thus the misfortune appeared among us, that the various parts of our nation came to have various mentalities and rather little in common of a cultural and intellectual view. In this internal intellectual, cultural, religious and political fragmentation a unified mentality could not develop nor could a unified maturity, the basis for every individualism, and this is why the Croatian individual on average does not have his own individualism, does not have a singularly evolved form of ego - Individuum, where it has developed, by the law of development in oppositions, has evolved into an extreme individualism, hyperindividualism and solipsism, which, because of its one-sided development, comes into conflict with its natural framework. And this is the cause of that anti-social, which we have established exists among individuals, and that anti-individualism, which we have established exists as a whole among Croats [...]."²²

Analysis of "social mentality", "social character", the relationship between the individual and the collective and the role of culture in this, at the time of this work's creation, were most often the subject of sociological theory or, more precisely put, grand sociological systems in which the basic concepts were drawn from philosophy, especially Greek and German classical philosophy. Pilar, in his analysis of social mentality ("mentalities"), enriches his sociological and political scientific approach from the book "Die südslawische Frage und der Weltkrieg" (1917) by the analysis of psychosocial characteristics of individuals and groups (primarily families and nations) to which individuals belong. In this manner he can be considered a predecessor to theoreticians of social identity,²³ who developed theories in social psychology at the European and global level.²⁴ Namely, his analyses of social and individual identity and the relationship between the individual and the collective from a cultural perspective in the stated theories and empirical proofs of these theories have been proven nearly in their entirety. Since he utilized scientific methodology in these analyses which were at that time legitimate in the social sciences, they certainly rank Pilar among the pioneers of European social psychology. The fact that he has been overlooked and neglected in Croatia (Dinko Tomašić does not even cite him), as has been mentioned, can in no way be ascribed to academic motives.

Conclusion

There are three general goals to which the author of this work attempted to draw attention. The first relates to the actualization of the awareness that Pilar, along with

²² Ibid., pp. 180, 219.

²³ TAJFEL, 1972; TURNER, 1975.

²⁴ ŠAKIĆ, 2001; 2002.

his other interests, carried out psychological analyses. The second relates to the actualization of the awareness he wrote a work which some classify among his major authorial achievements, on the basis of which with sufficient theoretical justification from contemporary psychological perspectives the distinction of pioneer in the development of psychology, especially social psychology in Croatia, can be attributed to him. The third relates to the actualization of the awareness of Pilar's tendency to apply theoretical discoveries in practice which was an approach that in the social sciences began to develop only in the second half of the twentieth century.

According to the aims of this article, as was mentioned, only attention was drawn to these issues. A more precise critical evaluation of the many contributions by Pilar which may be categorized within the scope of scientific psychology has to be left to a future study. However, it should be pointed out in conclusion with sufficient certainty that it can be proven that with the systematic neglect of Pilar Croatian psychology has lost a referential and hypothetical stronghold which ranks this work at the time it was created on the European level.

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Summary

There are three general goals towards which the author directed his attention. The first relates to the actualisation of the fact that Pilar among other

things dealt in psychological analyses. The second relates to the actualisation of the fact that he wrote a work some qualify as one of his main writing achievements, based on which one may, with considerable theoretical justification from a contemporary psychological perspective, assign him the attribute of one of the pioneers of development of psychology, especially social psychology in Croatia. The third refers to the actualisation of the fact of Pilar's inclination towards the application of theoretical achievements in practice, and that is an approach which started to develop in social sciences not earlier than in the second half of the twentieth century. A more precise critical evaluation of Pilar's contributions mentioned above that can be placed within the framework of scientific psychology is yet to come. However, it must be stressed in the end with sufficient certainty that by systematically suppressing Pilar's work Croatian psychology lost an important referential and hypothetical stronghold which could have placed it at the time of its emergence at the European level.