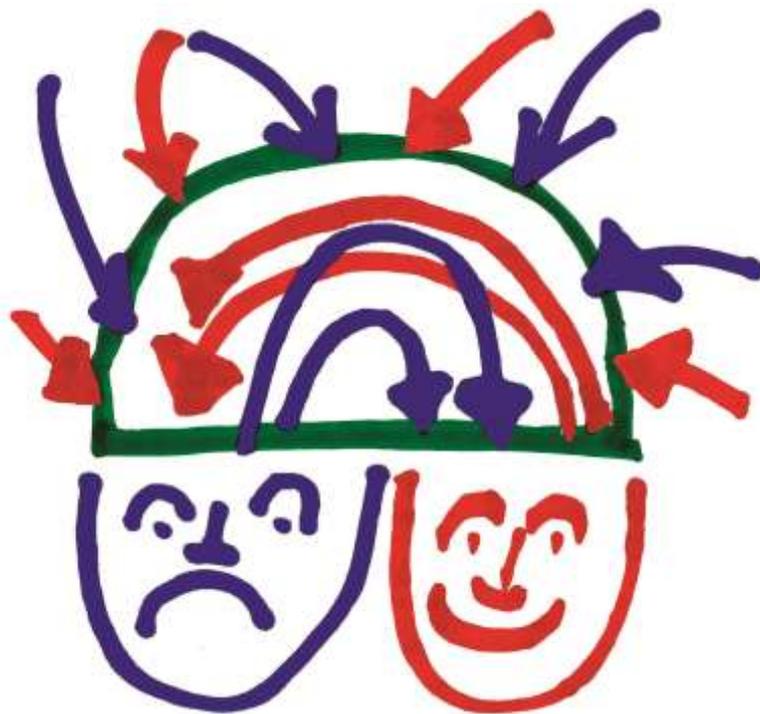


# New Publication

Book and eBook



**Alois Heinemann**

## **Growing with pleasant and unpleasant Feelings**

**In the correlation between environment, body, mind and experience**

**Development and development disturbances of individuals, relationships and groups  
from the perspective of nonlinear systems and neuropsychanalysis  
with an interdisciplinary study by Nikolai Axmacher and Alois Heinemann**

**extracts from the Book**

*Extract from the:*

**Chapter 3      Development from the perspective of  
neuropsychoanalysis and non-linear-systems**

**3.6      *Clarification and description of the terms health,  
mind and brain from the perspective of  
non-linear-systems***

**Chapter 4      A functional, non-linear dynamic model of healthy  
development processes from the perspective of  
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type***

## **Extract from chapter 3: Development from the perspective of neuropsychology and non-linear Systems**

### **3. 6 Clarification and description of the terms health, mind and brain from the perspective of non-linear systems**

#### ***Dynamic health and dynamic illness***

The environment, organism, mind and brain are complex non-linear systems and their correlations follow non-linear laws; accordingly, biopsychosocial health and illness are to be defined and described from the perspective of non-linear dynamic systems as dynamic health and dynamic illness.<sup>1</sup> The basic criteria for the systemic description of dynamic health and dynamic illness are: the activity ("standby position") of all components and their elements, the reciprocal dependence of all components and their parts, the correlations and interactions between the elements and their parts (circular causality, feedback causality or network causality; top-down or global causality, or bottom-up or local causality; non-linear positive and negative oscillating feedback loops). In the case of dynamic illness or in phases of dynamic illness, these criteria are not present, or only partly present, whereas in the case of dynamic health, or in phases of dynamic health, the stated criteria are fulfilled.

In the constantly changing, non-linear, often contradictory correlation between the environment and organism, biopsychosocial health is not a state, not a possession; instead, it has to be repeatedly created, i.e. it is "an actively formative and formed dynamic process".<sup>2</sup> The essential structures and functions for dynamic health are:

- a) complex, differentiated perception of the positive and negative signals from the organism, from the environment and from the correlation between the two;
- b) becoming aware and conscious of the signals and their evaluation through positive and negative emotions, feelings and affects (becoming and being aware is intrinsically introspective and intrinsically evaluative<sup>3</sup>);
- c) the mentalisation and modulation of the emotions, feelings and affects: i.e. the ability to inhibit or stop direct reactions to positive and negative emotions, feelings and affects; the capacity to maintain the emotions, feelings and affects triggered by the signals; the stamina to explore, in an emotionally and mentally oscillating manner, the importance of the signals for the current environment-organism relationship, taking into account stored experiences and future effects; the possibility of triggering emotions, feelings, thoughts and constructive-integrative and protective-defensive reactions which correspond to the result of the mentalisation;
- e) the shaping of structuring or restructuring processes that correspond to the signals from the correlation between the environment and organism, as well as their mentalisation: i.e. the creation of order and order transitions, the dissolution, stabilisation of old and/or the development of new feeling, thinking, value, relationship, action patterns and their integration into existing feeling, thinking, value, behavioural, relationship and action concepts.

#### ***Mind and brain (as the organ of the mind)***

The task of the mind and brain as its organ is the healthy and developmentally conducive shaping of the correlation between the organism and environment. The organism and the environment are complex non-linear systems and require the consideration of all components and elements of the organism and environment for the healthy shaping of their correlation by the mind and brain. An understanding of the terms mind and brain cannot therefore be restricted only to thinking, rational analysis and planning, reason and rationality in the shaping of the correlation between the environment and organism.

"Whether and to what extent an individual is in a position to establish coherence between their inner physical and their outer surrounding environment - and thereby give meaning to the signal patterns generated by changes to

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<sup>1</sup> Uwe an der Heiden, *Dynamic Diseases: New Perspectives in Medicine*, in Klaus Mainzer, *Complex Systems and Non-linear Dynamics in Nature and Society*, Berlin 1999, page 245 ff

<sup>2</sup> cf. Günter Schiepek, *The Basics of Systemic Therapy*, Göttingen 1999, page 148 f

<sup>3</sup> Mark Solms, Oliver Turnbull, *ibid.* page 91

their inner world or their outer world and passed on to the brain - cannot be determined by one's own contemplation and analysis, no matter how precise these are. It can only be felt, i.e. perceived through the activation of emotional reaction patterns in the brain and the resulting changes triggered at the physical level (somatic markers). For this reason, our feelings are messages to ourselves. They provide us with information of whether and how well our respective conceptions, our perception, our thinking and actions match all of the experiences that we have had in our lives so far; i.e. whether what we are currently experiencing makes sense or not in the context of what we have experienced up to now."<sup>4</sup>

From the perspective of complex non-linear systems, the description of healthy structures and functions of the mind must include the drives, emotions, consciousness, feelings, affects, motivations, thoughts, values and experiences of the individual stored in the memory as important elements in the shaping of the correlation between the environment and organism. Furthermore, the influence of the attachment figures and groups, social, cultural, ideological and religious institutions on the needs, emotions, feelings, affects, motivations, thoughts, and values, as well as the relationship, action, behavioural patterns and concepts has to be included in the analysis and description of the structures and functions of the individual mind.

From the perspective of complex non-linear systems, the term mind is to be understood functionally as a process and the result of a process, not as a "genetic gift". In accordance with Daniel Siegel,<sup>5</sup> it is possible to describe, explain and define the term "mind" functionally as follows:

***Mind is a body- and environment-related, relationship-oriented and experience-dependent conscious and unconscious dynamic process for the regulation of information and energy, motivation and responsibility in the shaping of the correlation between the environment and organism, person and community through the integration of perception, feeling, thinking, values and actions, of the past, present and future.***

According to this non-linear understanding of the term, the mind develops in the argumentation with the environment and the organism and is characterised by their components and elements. The influence of the components and elements of the environment-organism relationship makes it a restless, small, evil, sick and/or a noble, free, good, healthy mind. The mind of the individual is not the essence of things per se, but it becomes the essence of things or their undoing. A healthy mind develops in the connection of cognitive, emotional and social intelligence, i.e. through the development and promotion of the IQ, EQ and SQ.

The holistic description of the term "mind" from the perspective of complex non-linear systems corresponds to the holistic understanding of the term "soul" or "psyche" by Plato and Aristotle. Plato makes a distinction between "three parts of the soul: the drive-related desire, the irascible, the mind and reason, and compares the soul to a combination of a carriage and two horses together with their wise 'driver'." Aristotle distinguishes between the vegetative soul as the animating principle and the perceiving, sentient, sensitive soul, over which a layer is formed by the reason or intellectual soul (rational soul).<sup>6</sup> In contrast to the term "soul" as defined by Plato and Aristotle, the mind, from the point of view of complex non-linear systems, is not only the "driver" or entity forming an additional layer, but also shapes the components and elements of the environment and organism and is shaped by them, i.e. there is feedback causality, alternating top-down and bottom-up causality, between the mind and the components and elements of the environment and organism.

The terms soul, psyche and the terms mental and psychic apparatus as used by Sigmund Freud, as well as the term mind from the perspective of complex non-linear systems, are used below within the meaning of holistically functional; the question of the substance, of the material, out of which the mind, soul and psyche are made, i.e. the substantial question, remains excluded - as in the case of Sigmund Freud - for the mental and psychic apparatus:

"It will soon be clear what the mental apparatus is; but I must beg you not to ask what material it is constructed of. That is not a subject of psychological interest. Psychology can be as indifferent to it as, for instance, optics can be to the question of whether the walls of a telescope are made of metal or cardboard. We shall leave the *material* line of approach entirely on one side,<sup>1</sup> but not so the *spatial* one. For we picture the unknown apparatus which serves the activities of the mind as being really like an instrument constructed of several parts (which we speak of as 'agencies'), each of which performs a particular function."<sup>7</sup>

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<sup>4</sup> Gerald Hüther, The Biological Bases of Spirituality, in et al., So that Thinking Makes Sense, Freiburg 2008, page 30 f - (Tr.: Be/Ho)

<sup>5</sup> Daniel Siegel, The mindful Brain - das achtsame Gehirn, in Gerald Hüther, ibid. page 40: "Mind is an embodied and relationship-oriented or relationship-related process which regulates the flow of energy and information." - (Tr.: Be/Ho)

<sup>6</sup> cf. Brockhaus Encyclopaedia, ibid., volume 20, page 36

<sup>7</sup> Sigmund Freud, The question of lay analysis), Stud., Erg.: 285; G.W., 14:220; S.E. 20:194

The description of healthy structures and functions of the brain as the organ of the mind or the soul, psyche must - like the explanation of the term "mind" - correspond to the conditions of complex non-linear systems. This means that psychic functions are not localised in one individual structure of the brain (for anatomical localisation cf. top of page 106 ff) and are not controlled by a convergence centre in the brain<sup>8</sup>. Mental, psychic functions such as drive, perception, feeling, consciousness, motivation, thinking, memory, and behaviour are formed by different networks and structures of the brain on the basis of circular causality and alternating top-down and bottom-up causality. According to Rosemarie Kennel, and based on Wolfgang Singer,<sup>9</sup> the functions of the healthy brain can be described as follows:

***A healthy brain is a complex, highly dynamic, non-linear system which is always in action, in a state of permanent exchange with the environment and the organism, whose parts constantly interact with one another and whose activity is not controlled by a program, inner instructor or convergence centre, but which instead regulates itself through a permanent exchange of signals, reciprocal coupling and reversional synthesis, in order to integrate the signals from the environment, the organism and their correlation on the basis of the consciously and unconsciously stored experiences and enable or ensure the integrative functions of the mind (in the all-embracing meaning of soul or psyche) in the shaping of the correlation between the environment and organism.***

#### ***The relationship between mind and brain***

The question of the relationship between mind, soul and brain is associated with the mind-body problem and the problem of consciousness, i.e. the question: how are the mind, soul, psyche, and consciousness formed in the brain? For the monists, the mind or soul, psyche, on the one hand, and the material or body, brain, on the other hand can be reduced to one and the same, with the apparent difference dissolving into a common "something". In contrast, for the dualists the mind, soul, psyche and the material, body, and brain cannot be reduced to one another, they consist of two different substances.<sup>10</sup>

"Since antiquity, Western thinking has been dominated by a dualistic model of the mind and body split. For a long time, the two poles were isolated from one another, and even today it has not been possible scientifically to complete the 'mysterious leap' from the mental to the physical (Freud 1895). However, there has been a development from pluralistic to integral thinking (Schübler 1988): we no longer see body and soul as separated from one another, but as two mutually interacting and interpenetrating entities which form a 'complementary identity' (Hirsch and Heyland 1987). This mutual interpenetration is becoming increasingly clear in broad areas of current neurobiological and psychological research. In this field increasingly differentiated findings are being produced concerning the influenceability of biological processes by psychic factors and the impacts of neurobiological preconditions and circumstances on psychic phenomena."<sup>11</sup>

The "complementary unit" (complementary identity) of body and soul, i.e. also of brain and mind, described by Gerald Hüther corresponds to the "double-aspect monism" described by Mark Solms and Oliver Turnbull. For double-aspect monism the mind, soul, psyche and the material, body, and brain consist of one substance, but this is perceived in a different manner. The perceived difference between the two is therefore a consequence of limited perception. Due to the limits on perception, in the argumentation with the environment and the organism, separate physical and mental perceptual images are produced and the foundation on which the two are based cannot be observed.<sup>12</sup>

From the perspective of double-aspect monism, the structures and functions in the relationship between the mind and brain, in the shaping of the correlation between the environment and organism, cannot be explained interactively, i.e. linearly, but instead have to be described correlatively, i.e. non-linearly.<sup>13</sup>

This also means that the statements concerning the healthy, developmentally conducive shaping of the correlation between the environment and organism by the mind and brain always remain a model or model concepts or constructions. A healthy mind and a healthy brain are to be understood within the meaning of reality-based constructivism on the basis of signals from the environment and the organism and are aligned on the production of constructions, i.e. regulative conceptions, structures and functions, patterns of action and behaviour, which enable

<sup>8</sup> cf. Wolfgang Singer, *The Observer in the Brain*, Frankfurt 2002, page 96 ff

<sup>9</sup> Rosemarie Kennel, *ibid.*, page 147; cf. also Wolf Singer, *ibid.*, page 96 ff, particularly page 111

<sup>10</sup> cf. Marc Solms, Oliver Trunbull, *ibid.*, S 45 f, 51 f

<sup>11</sup> Gerald Hüther, *Biology of Fear*, Göttingen 2002, page 13 f

<sup>12</sup> cf. Marc Solms, Oliver Turnbull, *ibid.*, page 70 f; as a contrast to the substance dualism of Descartes, Antonio Damasio does not use the term double-aspect monism, but the term "dualism of aspects" cf. Antonio Damasio, *Self comes to mind*, New Yoerk 2011, page 77

<sup>13</sup> cf. Marc Solms, Oliver Turnbull, *ibid.*, page 52, 57 f

and ensure the developmentally conducive shaping of the correlation between the environment and organism, person and community.<sup>14</sup>

**Conclusion:** On the basis of the tasks and functions of the mind and brain from the perspective of complex non-linear systems, the conditions for the flexibility of the mind and the plasticity of the brain, the non-linear explanation of the terms health, mind and brain and the description of the correlation between mind and brain, a functional theoretical model for healthy developmental processes is drawn up in the following chapter.

## **Extract from chapter 4: A functional, non-linear dynamic model of healthy development processes from the perspective of Neuropsychanalysis**

### **4.2 Reduction of complexity of the organism, the environment and their correlations as a result of the needs, drives and instinctual wishes, as well as the emotions, feelings and affects**

#### **The role of the primary emotions, feelings and affects in shaping the correlation between the environment and organism**

Emotions, feelings and affects are not "a dispensable luxury", but rather mechanisms required for survival and the sustainment of life.<sup>15</sup> They register the value of the organism-object relationships occupied and favoured by the needs, drive-related wishes and drives with regard to the regulation of life in a manner which is conducive to development.<sup>16</sup> In other words the emotions, feelings and affects are interoceptive, exteroceptive, evaluative, activating and motivating. Firstly, the emotions, feelings and affects register the modality of the organism-object relationships; then they indicate which organism-object relationships are "good or bad" or "rather good or rather bad" (see p. 136 ff) for the maintenance of dynamic equilibrium, for healthy development; finally, through the assessment of the cathected organism-object relationships they regulate the gratification of drive, the drive compromises and drive renunciation and initiate appropriate motivational or defensive reactions and support their implementation in everyday life.

The interoceptive, exteroceptive, activating, motivating functions of the emotions, feelings and affects are performed by the primary emotions, feelings and affects and modified by the secondary emotions, feelings and affects. According to Damasio, all feelings that relate to the organism and the environment, to the self and the objects, are variations on the theme of the original body feelings.

The original body feelings of pleasure or joy and unpleasure or pain, which support the unconscious automatic control between the body, brain and mind (cf. above p. 136) are transferred as original, initially present, i.e. primary, regulatory, emotional mechanisms or as primary feelings (see Table 26), to the evaluation of the organism-object relationship (according to Damasio, the "modified proto-self"<sup>17</sup> cathected by the drives<sup>18</sup>).

Seen from the point of view of the interoceptive, evaluative function of the emotions, feelings and affects, the primary feelings include feelings of pleasure and joy, as well as unpleasure and pain; they are the most original parts of the brain and mind and primordial, indispensable components of the self. As primary feelings they arise in the brainstem and convey their signals via centres of the thalamus specifically designated for this purpose to the insular cortex. While the nuclei in the brainstem guarantee the emotions of joy and pain on a fundamental, primary

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<sup>14</sup> According to reality-based constructivism, all products of the human brain and mind are constructs based on experience. Within the meaning of constructivism, the pursuit of science is "constructing reality according to specific rules"; cf. Günter Schiepek, Hermann Haken *ibid.*, page 319 ff.

<sup>15</sup> cf. Antonio R. Damasio, *The feeling of what happens*, *ibid.* p. 53 f

<sup>16</sup> "An instinct ('Trieb') can never become an object of consciousness - only the idea that represents the instinct ('Trieb') can. Even in the unconscious, moreover, an instinct ('Trieb') cannot be represented otherwise than by an idea. If the instinct did not attach itself to an idea or manifest itself as an affective state, we could know nothing about it." Sigmund Freud, *Das Unbewusste*, *The Unconscious* (1915), *Stud.*,3: 136; *G. W.*, 10: 276; *S. E.*, 14: 177

<sup>17</sup> cf. Antonio Damasio, *ibid.*, p. 177 ff

<sup>18</sup> cf. Antonio Damasio, *Self comes to mind*, *ibid.*, p. 201

level (perceived physical states), the networks of the insula provide a differentiated form of these feelings and can relate them to mental aspects, secondary feelings and cognitions.<sup>19</sup>

From the perspective of the motivating and activating function of the emotions, feelings and affects, feelings of closeness (contact and proximity feelings) or distance (defensive, aggressive feelings) are - as original, primary reactions - associated with feelings of pleasure and joy, as well as displeasure and pain:

“When the purely narcissistic stage has given place to the object-stage, pleasure und displeasure signify relations of the ego to the object. If the object becomes a source of pleasurable feelings, a motor urge is set up which seeks to bring the object closer to the ego and to incorporate it into the ego. We then speak of the ‘attraction’ exercised by the pleasure-giving object, and say that we ‘love’ that object. Conversely, if the object is a source of displeasurable feelings, there is an urge which endeavours to increase the distance between the object and the ego and to repeat in relation to the object the original attempt at flight from the external world with its emission of stimuli. We feel the ‘repulsion’ of the object, and have it; this hate can afterwards be intensified to the point of an aggressive inclination against the object, an intention to destroy it.”<sup>20</sup>

The aspect that are important for the interoceptive, exteroceptive, evaluative, activating and motivating function of the emotions, feelings and affects in shaping the correlation between the environment and organism, in the selection of reality-related organism-object relationships and relationship patterns, patterns of action and behaviour which are conducive to development are all the primary types of feeling and strengths of feeling, i.e. the possibility of their strength, their crescendos and arousals growing (see above Table 28a).

"In the state of reflection and determination of the situation, oscillations between conflicting patterns determine mental events" in accordance with this basic law of non-linear systems (see above p. 136), none of the primary types of feeling plays a permanent primary role in the evaluation and selection of the organism-object relationships, neither the positively experienced feelings of pleasure and joy, nor the positively perceived feelings of contact and proximity; similarly, the negatively felt feelings of displeasure and pain and the defensive, aggressive feelings do not play any permanent secondary role either. In a process-related manner, all primary types of feeling can play a dominant, supportive or subservient role in shaping the correlation between the environment and organism, i.e. such that circular causality exists between the types of feeling.

In the dominant or supportive role, all primary feelings, such as the needs, drives, drive-related wishes, have a self- and object-related function in shaping the correlation between the organism and environment:

- ***Defensive, aggressive feelings protect against pain - struggling on behalf of closeness and bonding;***<sup>21</sup>
- ***Feelings of displeasure, pain signal interference and danger - unblocking by means of painful crying and soothing body and soul;***
- ***Contacts of feeling, closeness provide comfort and support - creating a bond, strengthening eroticism and sexuality;***
- ***Feelings of pleasure, joy give strength, reinforcing the belief in meaning (coherence) - strengthening relationships, groups and communities.***

An essential factor for the interoceptive, exteroceptive, evaluative, activating, motivating self- and object-related function of the primary feelings is the activity or activatability ("stand by" position) of all types of primary feelings and the oscillating connection between the types of feelings:

- oscillation from pain -> to comforting closeness and appreciative contact -> to joy and pleasure;***
- oscillation from pain -> to aggression -> to the struggle for attention and sympathy -> back to pain -> to comforting closeness and appreciative contact -> to joy and pleasure;***
- oscillation from joy, from pleasure and appreciative contact -> to pain -> to aggression -> to the struggle for attention and sympathy -> back to pain -> to comforting closeness and appreciative contact -> to joy and pleasure.***

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<sup>19</sup> cf. Antonio Damasio, *ibid.*, p. 77 ff, especially p. 78

<sup>20</sup> Sigmund Freud, *Instincts ('Triebe') and their vicissitudes* (1915), *Stud.*, 3:99; *G.W.*, 10:229; *S.E.*, 14:137

<sup>21</sup> Melanie Klein, *Notes on some schizoid mechanisms*, *ibid.*, p. 101: "So far as the ego is concerned, excessive splitting off of parts of itself and expelling these into the outer world considerably weaken it. For the aggressive component of feelings and of the personality is intimately bound up in the mind with power, potency, strength, knowledge and many other desired qualities."

Oscillation through the primary types of feeling only succeeds by oscillating, i.e. "rushing" (arousal/crescendo) and abatement of the strength of each type of feeling. Based on Pfaff (2006), Yoram Yovell describes the general neuronal arousal mechanism, which also controls the emotional systems:

“Several lines of evidence (reviewed in Pfaff, 2006) suggest that a basic mechanism for generalized brain arousal exists in all vertebrates, including humans. The activation of this system, nicknamed BBURP (Bilateral, Bipolar, Universal Response Potentiating System) supplies the psychic energy that is required for all motivated thought, emotion, and behavior. It originates in phylogenetically ancient reticular formation of the medial and ventral brainstem and projects both upwards and downwards (hence “Bipolar”). The BBURP system neurons send out ascending axons that potentiate sensorimotor and emotional aspects of potentiate brain responsiveness, as well as descending axons that potentiate autonomic aspects of brain responsiveness. The activity of the automatic targets of these descending axons may further modulate the output of limbic emotional command systems... Neuroanatomical, biochemical, genetic, and behavioral data suggest that every biologically regulated motivational system gets its psychic energy from two sources: arousal forces that are specific to that motivational system, and in addition, generalized arousal forces that are a product of the activity of the BBURP system (Garey et al., 2003)”<sup>22</sup>

For the various strengths and qualities of the feelings, Daniel Stern uses the term "vitality affects", which are perceived in two dimensions: on the one hand, in the degree of activation, i.e. in terms of their intensity and urgency, and on the other hand, with respect to their hedonic tone, i.e. in terms of the degree of pleasure or displeasure.<sup>23</sup> The strengths and qualities of the feelings, which are difficult to describe with conventional vocabulary, can be characterised according to Daniel Stern with dynamic, kinetic terms - terms such as "surging", "fading", "volatile", "explosive", "swelling", "abating", "bursting", "protracted" etc.<sup>24</sup>

The strength of the stimulus of the organism-object relationship has to correspond to the expression of the feeling that is triggered. Only when the feeling triggered by the strong stimulus is expressed and responded with a correspondingly strong feeling can another type of feeling be felt.

Something that can be clearly experienced is the oscillation through the types of feeling by the infant, toddler, with the “rushing” (the arousal or crescendo) and abatement of the feeling of displeasure and pain, the defensive and aggressive feelings, the feeling of contact and closeness, and the feelings pleasure and joy. The cry for help and caring closeness does not ebb away if one only comforts the infant or toddler with kind words, encountering it with a friendly demeanour and voice, it only does so once it feels closeness, warmth and support physically and/or hears the clear loud voice. Through the emotional response that corresponds to the stimulus, the triggered feeling and the strength of feeling, the infant, toddler or child feels itself again, i.e. it senses the comfort, relaxes and feels joy.

The oscillation through the types of feeling, the “rushing” and abatement of primary feelings, has the same significance among adolescents and adults. With increasing age, the oscillation through the primary types and strength of feeling occurs in an intellectual context<sup>25</sup> and is therefore described in Table 28 in conjunction with the cognitive responses to the growing and diminishing type of primary feelings.

The phenomenon of emotional arousals and crescendos and the characteristic conditions for their developmental function in shaping the relationship between the environment and organism, for the evaluation and selection of the organism-object relationships cathected by the needs, drive-related wishes and drives can be expressed in an *emotional hygiene formula* based on the structure (but not the content) of the hygiene formula of H. A. Murray:

<i>t</i> (time)	<i>Z</i> (Zeit)
<i>p</i> (place)	<i>O</i> (Ort)
<i>m</i> (mode)	<i>S</i> (Art /Stärke)
<i>o</i> (object) <sup>26</sup>	<i>P</i> (Person)

<sup>22</sup> Yoram Yovell, Is there a drive, Neuro-Psychoanalysis, 2008, 10(2) 2008, p. 120

<sup>23</sup> cf. Daniel Stern, Die Lebenserfahrung des Säuglings, The interpersonal world of the infant, New York 1985, p. 53 ff

<sup>24</sup> cf. Daniel Stern, *ibid.*, p. 53 f; see also: Affektschema als “temporale Gefühlsgestalten“, Affective patterns as "temporal feeling shapes" in die Mutterschaftskonstellation, Stuttgart 1998, p. 106 ff

<sup>25</sup> see also the remarks on "The associative system and the affective-cognitive reference system of Wielant Machleidt, Search for Clues: From Feeling to Memory”, in Martha Koukkou et al. (ed.) Memory of Realities - Psychoanalysis and Neurosciences in Dialogue, Volume 1 Stuttgart 1998 8 p. 466 ff, particularly p. 467: "The consciousness modalities forming the associative system never work independently of one another. The feeling is always associated with the appropriate perception and the corresponding abstract concept (see also Becker 1978). There is therefore a constant <<translation>> of emotional and material concepts into <<verbal concepts>>." - (Tr.: Be/Ho)

<sup>26</sup> tpmo- pattern H. A. Murray described in: Ulrich Moser, Psychologie der Arbeitswahl und Arbeitsstörungen (Psychology of the Choice of Work and Work Disturbances), Bern 1953, p. 35 ff

***Expression and exchange of attitudes, sensations, emotions, feelings and affects - including those experienced negatively - at the right time, in the right place, in terms of type and strength, what they are like, with respect to the people they affect or who have triggered them.***

For infants and young children the expression of feelings of pleasure, joy, contact, closeness, as well as feelings of unpleasure, pain, defence and aggression, i.e. the ambivalence of the feelings and the strength of the ambivalent feelings, e.g. love and hate, is normal in contact with the primary attachment figures.<sup>27</sup> However, it is often partly blocked at an early stage, not so much by counter-aggression, but rather by distraction from momentary frustrating, painful organism-object relationships through the misattunement, subjective attunement and non-attunement of painful and aggressive affects. Much emotional suffering is spared, destabilising undesirable developments are avoided if the strength of the primary types of feeling is expressed and responded to in accordance with the hygiene formula of Murray. Not only the acceptance of strong feelings of pleasure and joy, feelings of contact and closeness, but also the acceptance of feelings, of unpleasure and pain feelings of defence and aggression, ensures the evaluation and selection of the organism-object relationships cathected by self- and object-related drives. In the oscillating connection with the strong feelings of pleasure and joy, as well as the feelings of contact and closeness, even strong feelings of aggression are constructive for shaping the correlations between the organism and environment, for the evaluation and selection of organism-object relationships which are conducive to development. Strong aggression, which still perceives pain, searches for intimacy, longs for and wishes to share joy, remains self- and object-related, is therefore clarifying and productive for a reality-related assessment and the selection of the organism-object relationships, which are cathected by the drives, for reality-related relationship patterns, patterns of action and behaviour which are conducive to development. **The defensive and aggressive feelings are not dangerous in themselves, but in their separation (i.e. decoupling of their mixed activity between the feelings of unpleasure and pain, feelings of contact and closeness, feelings of joy and pleasure and in the simultaneous decoupling of the mixed activity between the self-related and object-related drives).**

Besides the circular causality, the oscillating connection between the ambivalent primary types of feeling and the oscillating crescendos in each type of feeling, the mixture of primary feelings is important for the interoceptive, exteroceptive, evaluative, activating and motivating function of the emotions, feelings and affects.

The mixture of feelings relates to the types and strengths of feeling. Verbally, the mixture of the primary types of feelings, i.e. feelings of pleasure, joy, contact, closeness, unpleasure, pain, defence, and aggression, is expressed in many words and terms: sociability, lovesickness, fellow-sufferer, verbal dispute, aggressiveness, contact anxiety, cry for help, cry of pain, contact disorder callousness, contempt love-hate..., carefree, pain-relieving, hungry for love, pitiful, heart breaking, argumentative, hard-hearted, with a cold smile... The mixed types of feeling either reinforce each other (e.g. sociability, aggressiveness) or one type of feeling weakens, neutralises the other or cancels it out (e.g. fellow-sufferer, pain-relieving).

The mixture in the strengths of the primary types of feeling is expressed through rather more pleasure and less frustration, rather more closeness and less defence, and vice versa through rather more frustration and less pleasure, rather more defence and less closeness. The oscillating strengths in the mixture of the types of feeling ensure the registering of varying strong stimuli of current organism-object relationships (cathected by the needs, drives, drive-related wishes) and consolidate the oscillating connection between the various primary types of feeling as an important prerequisite for the evaluation and selection of organism-object relationships which are conducive to development.

The mixture of the primary types of feeling and the mixture of their strengths ensure the mixture of the drives and prevent their separation. In this way it is possible, for example, for the aggressiveness associated with the sex drive to be influenced by feelings of pain and compassion, which are simultaneously active or in the "stand by position" and activatable, and injuries or abuse of the other to be prevented. The sexual drive remains self- and object-related, for example through the mixed feelings; i.e. in the terminology of Yoram Yovell (cf. above p. 147) the interplay of the rather self-related sexual drive (sexual system) and the rather object-related wish for bonding (attachment) is ensured in the erotic encounter (romantic love) by the mixed primary feelings.

Both mixed forms, the mixture of the organism- and object-related drives, as well as that of the primary feelings, ensure flexibility in the adaptation to the constant changes in the organism, in the environment, and guarantee a reality-related - i.e. a self- and object-related - assessment and selection of the organism-object relationships cathected by drives, as well as the shaping of the relationships with oneself and with the individuals, things and tasks that is in line with the reality principle.

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<sup>27</sup> cf. Sigmund Freud, *Libidoentwicklung und Sexualorganisationen, Libidodevelopment and Sexual Organisations, Allgemeine Neurosenlehre, General Theory of Neurosis (1917/1916-17)*, Stud., 1: 327; G.W., 11:344; S.E., 16, S. 332

### Primary reality testing and primary mentalisation of the emotions, feelings and affects

In the current selection of the organism-object relationship, the ambiguous mixture of the primary feelings requires an important form of affect regulation, the mentalisation of the emotions, feelings and affects. The concept of the >> mentalised affectivity<< of Peter Fonagy et al. means:<sup>28</sup>

- a) the ability to perceive the emotions, feelings, and affects triggered by the organism-object relationship;
- b) the possibility and power to stop a direct reaction and maintain the emotional, feeling and affective state triggered by the organism-object relationship;
- c) to explore the current significance of the emotions, feelings and affects with regard to the organism-object relationship and reconcile this with the affective experiences;
- d) the ability to distinguish simulated from real emotions, feelings, affects - in other words, covering affects from the basic affects;
- e) the ability to trigger and execute a certain emotional state (unmixed or mixed);
- f) to furnish the organism-object relationship with an emotional assessment, with the marker "good or bad" or "rather good, or rather bad" and store it in the memory.

The ability to mentalise depends on the current and experienced affective behaviour of the attachment figures. This is described by Peter Fonagy et al. as a result of a wide range of research projects on the affective competence of infants and small children in the first year of life:

"In sum, the reviewed findings indicate that infants, during their first year of life, (a) show an innate tendency to express their emotion states automatically, (b) are sensitive to the contingency structure of face-to-face affective communication, (c) can discriminate discrete facial patterns of emotion expression, (d) are, to a large extent, dependent on their parent's affect-regulative interactions as a means of emotional self-regulation, and (e) the quality of their affective states and their emerging self-regulative reactions are strongly influenced by the characteristics of their parent's affective communicative behavior."<sup>29</sup>

The influence of the mother on the process of mentalisation is particularly strong and clearly visible in unknown, unclear situations, in the case of critical, ambivalent organism-object relationships, due to the need for "social reinsurance" (social referencing), which can be seen in the child towards the end of the first year of its life. The child takes up eye contact with the mother, explores her facial expression in order to make use of the emotional information that it reads off for the mentalisation of its own emotions, feelings, affects and for the regulation of the organism-object relationship.<sup>30</sup> Unsettled by the sight of a stranger, the child looks at the mother, for example, and reads in her facial expression the feelings which the stranger triggers in her; if it is one of pleasure and liking it turns to the stranger - often rather cautiously; if the mother displays displeasure, becomes distant or defensive, it does not establish any contact, but buries itself in its mother's arms.

It is not only the affective patterns and affective behaviour of the mother which influence the affect regulation and mentalisation of the affects, but also those of the father and other important attachment figures, as well as the affective patterns in the triads (cf. triangulation above p. 101 ff), in private groups (partnership and family) and in professional groups (teams, departments, and divisions), in social, cultural and religious institutions. Accordingly, the influence of the affective patterns and affective behaviour of the attachment figures, groups, communities, institutions is not only restricted to childhood, but also remains highly effective during adolescence and adulthood.

The impacts of the affective patterns of individual attachment figures (of the mother, father and other important individuals) on affect regulation are frequently described; however, it is rarer for the positive and negative, development-promoting and patho-logical consequences of the affective patterns and affective patterns of the attachment groups and institutions to be considered and analysed. Damasio formulates and emphasises the importance, the influence of the affective patterns and the affective behaviour of the attachment groups and social, cultural and religious institutions on the effect regulations for the feelings of pleasure and joy, displeasure and pain in particular:

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<sup>28</sup> Peter Fonagy et al., *ibid.*, p. 96

<sup>29</sup> Peter Fonagy et al., *ibid.*, p. 157

<sup>30</sup> Peter Fonagy et al., *ibid.*, p. 158; cf. also Daniel Stern's description of the "visual cliff" in: Daniel Stern, *The interpersonal world of the infant*"), *ibid.*, p. 131 f

“Ever since feeling began, their natural role would have been to keep the condition of life in mind and to make the condition of life count in the organization behavior. And it is precisely because feelings continue to do so now that I also believe they should play a critical part in the current evaluation, development, and even application of the cultural instruments to which we have been alluding here.<sup>20</sup> If feelings index the state of life within each living human organism, they also can index the state of life in any human group, large or small. Intelligent reflection on the relation between social phenomena and the experience of feelings of joy and sorrow seems indispensable for the perennial human activity of devising systems of justice and political organization. Perhaps even more importantly, feelings, especially sorrow and joy, can inspire the creation of conditions in the physical and cultural environments that promote the reduction of pain and the enhancement of well-being for society.”<sup>31</sup>

The influence of the affective patterns and affective behaviour of the attachment figures, groups, communities and institutions can become an opportunity, but also a danger. The primary affect patterns can enrich or impoverish affect regulation, the mentalisation of the primary emotions, feelings and affects, and thereby the assessment and selection of organism-object relationships which are conducive to development. The affective patterns of the attachment figures, groups, communities, institutions become an opportunity if the activity and activatability of all primary types of feeling, the circular causal oscillating connection between the types of feeling, the oscillation in the strengths of each primary type of feeling is guaranteed, and ultimately the mixture of the types of feeling and strength of feeling is present - or is again possible after unilateral emotional, feeling and affective states (pure pleasure, blind fury, disruptive pain, unifying intimacy). The affective patterns and affective behaviour of the attachment figures become a danger if not all of the primary types of feeling and their strengths are active or activatable.

This means that if the feelings of pleasure, joy, contact, closeness, displeasure, pain, defence, aggression of the attachment figures, groups and institutions are authorised, visible, able to be experienced in their respective strengths - as well as being active together and in a mixed form in terms of type and strength - then they are an enrichment for the mentalisation of the reality-related, pro-developmental assessment and selection of the organism-object relationships, cf. "Emotional Grid 1"<sup>32</sup> (Table 28 a). The primary types and strengths of feeling are mostly authorised, visible and "experienceable". Only a few strengths of feeling are only partly authorised, visible and experienceable; however, in the argumentation about the assessment and selection of the organism-object relationships, they can be activated by the strong crescendos permitted in all types of feeling. For example, unanswered anger can increase the sense of denial and defiance, or enduring happiness can trigger arrogance and euphoria.

Through the possible activatability of all types and strengths of feeling, the primary affective pattern and affective behaviour of the individual in the first emotional grid (this could just as easily be the affect profile of a private or professional group, a social, cultural or religious community or institution) ensures the mixture or mixed activity of the types of feeling and the oscillation through the types of feeling; as a result the mentalisation of the emotions, feelings and affects of their contact persons is promoted and the pro-developmental assessment and selection of the organism-object relationships that are cathected by drives guaranteed accordingly.

However, if the primary types of feeling are only partly authorised, visible, experienceable among the attachment figures, groups, institutions, and for the greatest part - particularly the oscillating strengths (crescendos) - are not authorised, not visible, not experienceable, and are only partly active in a mixed form, or even and unmixed, they make affect regulation and the mentalisation of primary emotions, feelings, affects more difficult or impossible and induce the loss of the relationship to reality, i.e. also impairments in the assessment and selection of the organism-object relationships cathected by the drives, cf. "Emotional Grid 2" (Table. 28 b). In this affect profile the primary feelings are:

- the strong negatively experienced feelings of unpleasure and pain, as well as the defensive and aggressive feelings and their more powerful crescendos, are scarcely authorised, visible, and experienceable, if at all; in contrast, the less powerful are partly authorised, visible, and experienceable;
- among the feelings of pleasure and joy, the enduring and powerful feelings (satisfaction, stability, impartiality) are scarcely authorised, visible, experienceable, if at all; in contrast, less powerful, rather volatile feelings are authorised, visible, and experienceable;

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<sup>31</sup> Antonio Damasio, *Looking for Spinoza*, *ibid.*, p. 165

<sup>32</sup> Alois Heinemann, *Das Emotionale Gitter*, *The Emotional Grid*, a method for the analysis of the types and strengths of feelings, the dynamics of relationships and transference, Willich 2013, revised version of the VABÜ - procedure for the analysis of relationship and transference dynamics, Willich 1998

- this means that feelings of pleasure and joy do not have a reinforcing effect on affect regulation and the mentalisation of the rather negatively experienced primary emotions;
- this also applies to the feelings of contact and closeness: the feelings which are important as a response to negative experiences (shared pain, comfort, support) are not authorised, visible, and experienceable; in contrast, feelings of contact and closeness which are associated with pleasure and joy (attentiveness, recognition, appreciation, sympathy, affection) are authorised, visible, and experienceable.

The affect patterns and affective behaviour of the individual prevents the mixed activity of the primary types of feeling and disrupts the affect regulation and mentalisation of the primary types of feeling among the contact persons; this makes it difficult or blocks a reality-related assessment of the organism-object relationships, the shaping of order and order transitions among the contact persons in the correlation between the organism and environment and the selection of pro-developmental relationship patterns, patterns of action and behaviour.

It is not unusual for the affect and behaviour pattern in the second emotional grid to be the affect profile of private groups, and this is frequently also the affective pattern of professional groups, of social, cultural, religious communities and institutions, and ultimately the standard affective pattern of political parties and mass movements or the masses themselves. Internally, feelings of displeasure, pain, defence, aggression that are triggered by mutual grievances and emotional hurt are suppressed or repressed and do not become visible or experienceable externally; the only feelings which are authorised, visible and experienceable are the feelings of contact and closeness which correspond to the feelings of pleasure and joy. The suppression is reinforced by the emphasis on harmony in the individual's own ranks and through the projection of the aggression triggered by the emotional hurt, pain and fear on to the opponent or enemy.

The affect profile of the second Emotional Grid shapes the affective behaviour of adolescents and adults particularly strongly in mass movements or among the masses. What individuals in the masses initially have in common is their closeness to the idea (including: freedom of expression, co-determination, equal rights, non-violence, peace...), but then also the affective pattern and affective behaviour:

"This closeness produces an alignment of feelings. Depending on how strong the idea of the masses is anchored within them, they direct all positive feelings towards the members of the latent masses: trust, understanding, safety, satisfaction, cheerfulness, pleasure, affection, and love. The opponent of the masses is equally dependent on all negative feelings for his or her enthusiasm for the idea: mistrust, insecurity, fear, intolerance, rejection, anger, rage, and hatred. With the more or less strong alignment of these negative and the stated positive feelings, as well as the more or less strong closeness to the idea, the process of integration begins among the masses. The validity of the idea and image of the enemy, as well as the corresponding alignment of the feelings, are not constant among the various individuals. Over the course of the events the positive attitude to the idea and towards the members of the masses can increase in latency; at the same time the image of the enemy can become reinforced. The validity of the idea can therefore be increased step-by-step and the image of the enemy promoted accordingly. The engine for such escalation is the grievances and the forms of behaviour of the enemy, which are perceived as provocative."<sup>33</sup>

Irrespective of whether the affective pattern and affective behaviour in the second Emotional Grid is the affect profile of an attachment figure, group, community, institution or even a mass movement, in every case it prevents the activity of all primary types of feeling and the mentalisation of the emotions, feelings, affects for the assessment and selection of organism-object relationships which are conducive to development. The consequences are destructive, destabilising individual and/or collective forms of defence (denial, repression, reaction formation, splitting, projection), which interfere with or block the process of development and maturation of the individual. The destructive effects of the affect profile of the second emotional grid are particularly strong when the affective patterns, the affective behaviour and the forms of defence of the direct attachment figures, the father, the mother, the parents, and the affective patterns of the other attachment groups, communities, and institutions are equal and reinforce one another.

The impacts of inadequate affective patterns of the attachment figures, groups, communities, institutions, i.e. unsettling attachment relationships, on the mentalisation of the emotions, feelings, and affects are described by Peter Fonagy et al. for children:

We posit that the evolutionary function of the early relationship might indeed be to equip the child with the mentalizing skills necessary to function effectively in a stressful social world. Insecurity in attachment

<sup>33</sup> Alois Heinemann, Individual and Mass, in Helge Pross and Eugene Buß (Ed.), *Sociology of the Masses*, p.80, see also Eugene Buß and Alois Heinemann, *Structure and Leadership of the Masses*, *ibid.*, p. 105 ff, *The Development of Structure in the Current Masses* vgl. Appendix 1 page – (Tr.: Be/Ho)

relationship may be a signal of some limitation in mentalizing skills. The self-representation is then not so robust to social relationships, and the child or adult needs special strategies to cope with intimate interpersonal relations. We recognize these strategies as the common types of insecurity: the avoidant or dismissing strategy on the one hand, and the resistant or preoccupied strategy on the other. The complete failure of mentalisation is no longer characterized by a clear attachment strategy. Disorganization of attachment may be the indication of exceptionally poor mentalisation.<sup>34</sup>

The negative impacts on self-representation and on the healthy development of the self, which are described above, are greatly reduced in the first affect profile (Table 28b). Irrespective of whether the defence pattern and behaviour in this Emotional Grid is the affect profile of an individual attachment figure, a private or professional attachment group or a social, cultural, religious community or institution, this and similar affect patterns and the corresponding affective behaviour guarantee the activity and activatability of all primary types of feelings, their strengths among the contact persons and members, and the mentalisation of the primary emotions, feelings, and affects. Through their emotionally stimulating (i.e. through tolerable overstimulation - cf. above p. 122 ff) and supportive function (Table. 7, Table. 25), this affect profile and similar profiles of the attachment figures, groups, institutions also have a constructive influence on the reality-related assessment and pro-developmental selection of the organism-object relationships.

## **Extract from chapter 5: Personality structures and disorders from the perspective of non-linear systems and neuropsychanalysis**

The connection of detailed complexity (i.e. *symptoms and groups of symptoms*) with dynamic complexity ((i.e. *specifically, the emotional flexibility, the ambivalent dynamics between positive and negative, primary and secondary feelings, the circular dynamics between the elements, mechanisms, part-systems and processes secured by cathexis with ambivalent feelings*) is a relationship to reality that is as ideal as possible in the distinguishing appraisals or assessments (diagnoses) of individuals, in the design of change, development and therapy concepts.

### **5.2.3 The dynamic complexity of the paranoid personality type**

According to DSM-IV-TR and ICD-10, the disorders or diseases that bear the attribute “paranoid” include “paranoid personality disorder” (301.00, F60.0), “delusional disorder” (297.1, F22.0) and “paranoid schizophrenia” (295.30, F20.0). DSM-IV-TR states that paranoid personality disorder can occur under certain circumstances “as a pre-morbid precursor of a delusional disorder or paranoid schizophrenia”.<sup>35</sup>

The term “paranoid” is a combination of the Greek words “para” = “next to” and “nous” = “mind”. As an attribute of a mental illness, paranoid means “disordered, sick, delusional next to the mind”, i.e. with “retained clarity of thought and action”.<sup>36</sup> As a rule, the pathological and/or delusional ideas and the corresponding forms of behaviour are “neither bizarre nor arbitrary, but logically thought well-organised”<sup>37</sup> – but only quasi-realistic, i.e. close to reality, but not corresponding to it to the full extent. This applies in particular to the “paranoid personality disorder”, to the majority of the delusional disorders, but only partly to “paranoid schizophrenia”.<sup>38</sup> The delusions of paranoid schizophrenics can be bizarre and fragmented and contrast with the well-organised paranoid disorders.<sup>39</sup>

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<sup>34</sup> Peter Fonagy et al., *ibid.* p. 98

<sup>35</sup> cf. DSM-IV-TR, *ibid.*, p. 690 f

<sup>36</sup> cf. Brockhaus vol. 16, *ibid.*, p. 527

<sup>37</sup> cf. J. Ingram Walker, et al. Paranoid Disorders, in: A. M. Freedman et al. *Psychiatry in Clinic and Practice* vol. 1, Stuttgart 1984, p. 280

<sup>38</sup> This even applies to paranoid schizophrenia: “There may be delusional phenomena, but these are usually organised around a common theme. The hallucinations also mostly relate to the delusional theme. Secondary features are fear, anger, detachment and contentiousness.” DSM IV-TR, *ibid.*, p. 313

<sup>39</sup> cf. J. Ingram Walker et.al., *ibid.* p. 294

The aspect that the paranoid disorders on a psychotic basis have in common<sup>40</sup> is the organic-genetically and/or psychosocial-epigenetically induced out-of-the-blue severe traumas (including separation, illness, accident, death, aggression, physical punishment, maltreatment, violence, sexual abuse...) and/or cumulative traumas (including rejection, withdrawal of love, disrespect, deprecation, humiliation, contempt, exclusion..., as well as the traumatic feelings (fears, pain, mental torment and feelings of powerlessness). Furthermore, all paranoid disorders on a psychotic basis form a rigid barrier (split) between the conscious and unconscious), which ensures the repression or primal repression of the traumas and traumatic feelings. Ultimately, the primary form of defence for the maintenance of the repression and primal repression of the traumas and traumatic feelings of the paranoid disorders on a psychotic basis is not introjection, but rather projection.

However, the three types of disorder differ from one another in their secondary forms of defence and the corresponding symptoms. "paranoid personality disorder" only has minus symptoms: paranoia, distrust and suspicion, hypersensitivity and readiness to attack, restricted affectivity (rational, unemotional, cold), excessive self-esteem and exaggerated egocentricity (DSM-IV-TR 297.1; ICD-10 F22.0 DSM-III-R 301.00); "delusional disorder" displays minus symptoms and precursors of the plus symptoms, non-bizarre delusional phenomena: delusional love, megalomania, delusional jealousy, paranoia, querulous paranoia,<sup>41</sup> and mixed delusions (cf. DSM-IV-TR 297.1); the paranoid schizophrenic personality develops minus and plus symptoms (delusions, paranoia, megalomania, delusional jealousy, religious mania, somatic delusion, and acoustic hallucinations corresponding to the various delusional themes, cf. DSM-IV-TR 295.30, p. 358).

The secondary defence mechanisms, i.e. the minus symptoms and the corresponding specific symptom groups of DSM-IV-TR and ICD-10 cover only partial aspects of the dynamic complexity of the paranoid personality disorder and/or paranoid personality type<sup>42</sup>. For this reason, the minus symptoms, the specific groups of symptoms and/or diagnostic criteria corresponding to them, are also listed in DSM-III-R for paranoid personality disorder.

The minus symptoms and the specific symptom groups and/or diagnostic criteria corresponding to them for paranoid personality disorder in DSM-IV-TR relate mainly to mistrust and suspicion:

#### **Diagnostic criteria of paranoid personality disorder according to DSM-IV-TR 301.00**

A pervasive distrust and suspiciousness of others such that their motives are interpreted as malevolent, beginning by early adulthood and present in a variety of contexts, as indicated by four (or more) of the following:

1. Suspects, without sufficient basis, that others are exploiting, harming, or deceiving him or her
2. Is preoccupied with unjustified doubts about the loyalty or trustworthiness of friends or associates
3. Is reluctant to confide in others because of unwarranted fear that the information will be used maliciously against him or her
4. Reads hidden demeaning or threatening meanings into benign remarks or events
5. Persistently bears grudges, i.e., is unforgiving of insults, injuries, or slights
6. Perceives attacks on his or her character or reputation that are not apparent to others and is quick to react angrily or to counterattack
7. Has recurrent suspicions, without justification, regarding fidelity of spouse or sexual partner

The minus symptoms and the corresponding specific symptom groups and/or diagnostic criteria for paranoid personality disorder in ICD-10 relate mainly to the distrust, hypersensitivity, querulousness and delusions of grandeur:

#### **Description of the symptoms of the paranoid personality disorder in ICD-10 F60.0<sup>43</sup>**

Does not occur exclusively during the course of schizophrenia, a mood disorder with psychotic features, or another psychotic disorder and is not due to the direct physiological effects of a general medical condition.<sup>44</sup>

<sup>40</sup> cf. the basic criteria of psychotic disorders from the perspective of dynamic complexity above p. 462 and on the basis of the detail complexity in DSM-IV-TR and in ICD-10 above p. 313 f, footnote 678

<sup>41</sup> Querulous paranoia is not referred to in DSM-IV-TR; cf. J. Ingram Walker, *ibid.*, p. 289: "Querulous paranoia is usually found in obstinate people who insist on their rights. The delusion itself develops after the patient has suffered actual or assumed legal injustice." Under "paranoid personality disorder" (F60.0), ICD-10 lists the attribute of "querulous" and under the "Other sustained delusional disorders" F22.8 querulous paranoia (Paranoia querulans)"

<sup>42</sup> For the term "personality type", cf. above page 181f

<sup>43</sup> ICD-10 F60.0

“Personality disorder characterized by excessive sensitivity to setbacks, unforgiveness of insults; suspiciousness and a tendency to distort experience by misconstruing the neutral or friendly action of others hostile or contemptuous; recurrent suspicions, without justification, regarding the sexual fidelity of spouse or sexual partner; and a combative and tenacious sense of personal rights. There may be excessive self-importance, and there is often excessive self-reference.”

The minus symptoms and the corresponding specific groups of symptoms and/or diagnostic criteria for paranoid personality disorder in DSM-III-R relate above all to the distrust, hypersensitivity, readiness to attack and restricted affectivity:

### **Diagnostic criteria of paranoid personality disorder according to DSM-III-R 301.00**

- A) Deep-seated, unsubstantiated distrust and suspicions with respect to other people, manifested in at least three of the following characteristics:
1. Expectations of underhand dealings or harm;
  2. Hypervigilance expressed in the constant search for signs of threat in the environment or unnecessary precautions;
  3. Taciturnity or secretiveness;
  4. The acceptance of legitimate criticism is avoided;
  5. Doubts with respect to the loyalty of others;
  6. Intensive, tightly focused searching for the confirmation of preconceptions;
  7. Significances;
  8. Pathological jealousy.
- B) Hypersensitivity which is expressed in at least two of the following characteristics:
1. A tendency to be easily insulted and quick to attack;
  2. Exaggeration of difficulties, e.g. “making a mountain out of a mole hill”;
  3. Willingness to launch counter-attacks if any form of threat is perceived;
  4. Inability to relax.
- C) Restricted affectivity, evidenced by at least two of the following characteristics:
1. Appears to be “cold” and unemotional;
  2. Proud of being objective, rational and unemotional at all times;
  3. Lack of genuine humour;
  4. Absence of passive, gentle, tender and sentimental feelings.

### **Paranoid minus symptoms on a neurotic and psychotic basis**

Neurotic personalities can also develop the listed paranoid minus symptoms and the corresponding specific symptoms; this applies in particular to hysterical personalities with paranoid symptoms based on hysterical fear. Through their retained ability to analyse themselves and the environment, the attachment figures and groups, and through the possibility - obtained from in-depth dynamics - to oscillate from negative to positive emotions, feelings and affects, they are able to reach the pre-morbid functional level again. In the terminology of Melanie Klein this means: they can oscillate from the “paranoid-schizoid position” to the “depressive position” and break down paranoid minus symptoms and the corresponding specific paranoid symptoms once more.

In contrast, in the paranoid personalities on a psychotic basis, previous and current out-of-the-blue severe traumas (*including separation, illness, accident, death, aggression, physical punishment, maltreatment, violence, sexual abuse...*) and/or cumulative traumatic experiences (*including rejection, withdrawal of love, coldness, disrespect, deprecation, humiliation, contempt, exclusion...*), particularly as a result of the traumatic feelings associated with the traumas (*fears, pain, mental torment, feelings of powerlessness*), result in an extremely strong **restriction of affectivity**, i.e. the loss of dynamic flexibility between positive and negative feelings, and therefore also the loss of the possibility of oscillating from the “paranoid-schizoid position” to the “depressive position” (cf. Table 24).

The suppressed traumas and traumatic feelings, which trigger the fears of being destroyed, become, as a result of the primary mechanism of **projection**, (as the original means of defence against the inner stimuli, which, due to their intensity, are too unpleasurable and painful) - **the “fear of being attacked” and/or paranoia**, which is displayed in the form of **distrust, suspicion, jealousy and envy** and can develop into **hostility, a willingness to commit an act of aggression and attack**. The feeling of being attacked and/or pursued oneself develops reflexively into the willingness to pursue and violently attack objects in the external world, attachment figures

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<sup>44</sup> DSM-IV-TR, *ibid.*, p.694

and/or groups. This is clearly shown by the following key story: the intention of the son to resolve his conflict with his mother leads to a massive counter-attack:

### **Lack of feeling, coldness and hostility of my mother**

“Some time ago I attempted to explain to my mother how difficult my childhood and adolescence had been. I did not intend to attach any part of the blame to her, nor was the tone of my voice reproachful. - Once I had finished the first sentences, pretty much everything about the woman who was seated opposite me changed. Her voice became hard, and her facial expression stony and hostile. Within seconds, the woman who appeared to me to be so well-disposed was transformed into another person. Offended and angry, she claimed that - although I had had to grow up with her mother - she had indeed looked after me very well. Furthermore, I had already rejected her as a child. I was totally speechless, not having expected such a reaction. I still think about how speechless I was even today. I would have liked to confirm that I had rejected her as a child and asked whether she had ever considered why a child comes to reject its own mother. But, without saying any more, I left.

Later, I visited my mother once more in the small village where she lived. During this final contact I once more felt her coldness and hostility. - She told me of a family of Russian/German resettlers who had bought the village restaurant and its party room. Evidently a family that had scraped together everything they could and had taken on a lot of debt so that they could afford it. My mother spoke very disparagingly about these people. She said with satisfaction in her voice that “they” would soon be broke anyway. Because these people had simply spoiled their relationship with the entire village as they had opened their restaurant without speaking to or inviting the local shooting club, the fire brigade, the Women’s Institute or anyone else.

I asked her if the people were unfriendly or something else had happened. She said no, they were indeed friendly, but they had not kept to the rules and therefore everyone was now celebrating their parties elsewhere. And nobody in the village could risk going there. - Quite upset, I then asked her if it was clear to her that with her attitude she would destroy the livelihood of an entire family and why nobody had gone and explained these “rules” to them. But except for “they have simply been unlucky and they have to deal with it themselves”, no further answer was forthcoming.

At the end of this conversation my mother also said that I always refused to listen to her and that this had always been the case. My angry response was to say that that was a good decision of mine. I again felt that it was not possible to change my relationship with her and so I left.”<sup>45</sup>

On the one hand, the externalisation of negative subjective sensitivities by the primary mechanism of projection feeds the development of paranoia, distrust, suspicion, hostility, aggressiveness and lack of self-assurance. On the other hand, however, as a result of the distance achieved from the individual’s own negative aspects, the mechanism of projection causes exaggerated self-esteem, megalomania and feelings of self-righteousness.<sup>46</sup> The exaggerated feelings of self-esteem have not developed on the basis of a compromise-forming argumentation with the environment and organism, but on the basis of fear, simulated and imaginary feelings of ego strength, i.e. megalomania. The idea of one’s own grandeur is frequently coupled with and secured by binding to ideas of world views and ideologies. Such binding to ideologies and/or world views which are accepted by the zeitgeist conceals the pathological paranoid arrogance. The excessive feelings of self-esteem, legitimised by the Prussian ideas of “performance, diligence, discipline, and order”, reinforce the hostility and aggressiveness of the paranoid father in the following key story:

### **The arrogant, derogatory, and hostile behaviour of my father**

“During our evening dinners my father often spoke of times past. If we, the children were involved, it did not take long and the topics regularly moved in the direction of history, politics and money. With respect to these themes, my father had his firm opinions and was very well read. New ideas of critical observations of his views by us children were immediately nipped in the bud. They had no right to exist because we were not able to put forward any forceful arguments. My father always knew everything better and was able to back this up with his specific knowledge. We were the dumb kids who knew nothing. He never felt responsible for teaching us children anything, for communicating any knowledge. One of his standard comments was: “Don’t you know that? What do you learn at school then?” He went on to say that he had to work hard and that we did nothing useful, were lazy

<sup>45</sup> Extract from an unpublished collection of key stories at the Institute for Applied Social Psychology and Neuropsychanalysis, Barschbleek 14, 47887 Willich

<sup>46</sup> This contradiction between lack of self-assurance and excessive self-esteem is described by Martin Bohus, Rolf-Dieter Steglitz et al. for paranoid personality disorder: “During the subsequent course of the disorder, the inconsistency of the two self-schemas “inferiority” and “right to a privileged social position” represents a pathogenetic source: in order to compensate for the agonising feeling of insufficiency, the individuals affected often work with a high level of commitment to social or (anti-social) advancement. However, upon reaching the privileged position, such individuals experience the fear of their inferiority or even ridiculous nature becoming known. Increased distrust, permanent threats and the willingness to strike at the slightest offence are the consequence.” In: Berger Psychiatric Illnesses, ibid. p. 774 - (Tr.: Be/Ho)

and idle and only cost him money. This gave us the feeling of being a burden for him. He gave me the feeling that he would be much better off if we were simply not there. We are stupid, expensive, and do not contribute anything and the reason that he has a difficult and hard-working life.”<sup>47</sup>

From the perspective of the primary and secondary defence mechanisms and the minus symptoms, as well as the specific symptoms and key stories, anyone who clearly understands the key to the dynamic complexity of paranoid personality disorders realises that they feel attacked and persecuted owing to their projective defence against traumatic experiences and feelings, which is why they are distrustful and suspicious, ready to attack and aggressive, rational and cold, but also develop an excessive feeling of self-esteem and megalomania. The following are therefore the typical characteristics of paranoid personality disorder on a psychotic basis from the perspective of the dynamic complexity of the paranoid personality type:

**Characteristics of the paranoid personality type**<sup>48</sup>

distrustful	sceptical	vigilant	clairaudient
offended	jealous	attacked	pursued
hostile	querulous	aggressive	irreconcilable
belligerent	provocative	abusive	derogatory
haughty	pretentious	self-righteous	self-important
ostentatious	conceited	arrogant	elitist
rational	systematic	manipulative	authoritarian

The properties are reflected in the **extreme ambivalence of the defensive feelings of the paranoid personality on a psychotic basis (cf. Table 45)**: on the one hand, the fear of being attacked or pursued, and which are associated with distrust and vigilance, and, on the other hand, excessive feelings of self-esteem and megalomania, which are associated with self-righteousness and claims to power. Both stabilise the paranoid projection, reinforce the aggressiveness of the paranoid personality and the irreconcilable aggression towards the assumed enemy.

The paranoid defence dynamics, i.e. the paranoid projections and actions based on paranoia and megalomania, are also very effectively reinforced by apparently rational argumentation and a systematic approach. In the - passionately presented – chains of evidence, real facts are logically mixed with real suppositions and paranoid intentions. The accusations of the paranoid personality always contain a “grain of truth”<sup>49</sup> and suppositions built on paranoid feelings. Ultimately, the evidence and suppositions ascertained from research and spying are arranged such that the viciousness and maliciousness of the “assumed enemy who has not been brought to justice” is accepted as having been proven. The logical chains of evidence of paranoid personalities do not have the objective of reality testing and determining the truth; instead, they camouflage the firm intention of publicly determining, unmasking or even eliminating the “assumed enemy” of the paranoid personality as the “real enemy”.

The paranoid defence dynamics are very strongly consolidated and permanently set in stone by their transference to attachment figures and groups. The paranoid personality types manage to institutionalise and even socialise their feeling, thought, relationship, action and behaviour patterns. In contrast to the schizoid personalities, who withdraw from reality through introjection, and anaesthesia, the paranoid personalities constructively shape their reality, i.e. adapt reality to their feelings, thoughts and behaviour. Horst Eberhard Richter describes this phenomenon using the example of the transference of the paranoid defence dynamics to the spouse and the family:

“As representatives of the type of the paranoid family, one often finds couples or sizeable families who make repeated successful attempts to derive intolerable reciprocal hostile impulses against individual persons, groups or

<sup>47</sup> Extract from an unpublished collection of key stories at the Institute for Applied Social Psychology and Neuropsychanalysis, Barschbleek 14, 47887 Willich

<sup>48</sup> Extract from: Alois Heinemann, VEPS-EQ-SQ Method for evaluating psycho- and sociodynamics, emotional and social intelligence, VPPA, Willich 2007; based on the groups of characteristics of schizoid personalities of Ernst Kretschmer, *ibid.*, p. 216 f

<sup>49</sup> cf. Martin Bohus, Rolf-Dieter Stieglitz, *ibid.* p. 775

world views. They create the false appearance of being in agreement with one another by externalising their internal group problem and finding targets in the environment for the accusations which they actually address to one another - and originally mostly addressed unconsciously towards their own ego.

In most cases one of the parents acts as a nucleus of crystallisation of the delusional system<sup>50</sup>. As a rule this is the more sthenic, sensitive, and fanatical parent. Once he or she has taken up his/her paranoid position, he or she exerts a high degree of pressure on the spouse and/or the rest of the family either to show solidarity or become polarised in a hostile manner. The friend or foe manner of thinking of the delusional fanatic actually only allows the choice between unconditional alliance or hostility. As a consequence, it is easy to understand that the family members who are intimidated very often become obedient party followers, even if it is originally difficult to find the distorted view of life of their dependants plausible. It is without doubt the weirdness and penetrance exuded by a paranoid personality which has an inducing effect across all intellectual criticism. Only in this way is it possible to explain the occasional epidemic spread of abnormal dominant ideas in times of extreme group polarisations. Anyone who does not have a fundamental personal identity is apparently able - under certain circumstances, and against their better judgement - to succumb to the suggestive attraction of a paranoid thought system that promises the lightning-fast elimination of all threatening intra-individual and/or intra-group tensions.”<sup>51</sup>

With the socialisation of the paranoid structures in the individual’s own family system, paranoid processes in the social field and in the family of the enemy are initiated and/or supported. Here too, a paranoid community is formed, i.e. paranoid personalities create and consolidate a “paranoid internal system that is congruent with experience”<sup>52</sup>, which overcomes its own weaknesses projectively, stirs up distrust suspicion and hostility against the other family clan - frequently across generations - supported by the belief of being better.

Paranoid personalities on a psychotic basis successfully transfer their paranoid projections, their distrust, their hostility and aggressiveness not only to individuals (spouse, child...) <sup>53</sup> and to the entire family, but also to private and professional groups of all types, to political and religious communities, to ethnic groups and peoples, to mass movements and masses. At the same time, through their ideals and their excessive self-confidence, paranoid personalities consolidate the belief in the paranoid community and/or the “paranoid internal system that is congruent with experience”.

Unconscious motives for the acceptance of the paranoid projection and integration in the paranoid community are suppressed traumas and traumatic feelings (pain, mental torment, feelings of powerlessness) associated with the feeling of being alone and the longing to be protected by a person and/or community. These unconscious motives are reactivated or reinforced by the description of the inhumanity and danger presented by the enemy and their allies, and by one’s own commitment to humanistic ideals and by the emphasis on the size and competence of their personalities and/or the community. The dangerous nature of the enemy unconsciously awakens the fears of past traumas, while the excessive self-representation of the paranoid personality and/or community increases the longing for protection. Through the injustice and aggressiveness of the enemy, on the one hand, and the justice and selflessness of the paranoid personalities and/or the paranoid community on the other, the pressure is increased to show solidarity or become isolated and attacked oneself. There is - in the terminology of Richter - only alliance or hostility. This polarisation also applies to the enemy and their allies.

The willingness to show solidarity increases and the solidarity with the paranoid personality and/or paranoid community is frequently ultimately achieved by provoking aggressive and violent reactions from the enemy. The provocation can be caused directly by the enemy of the paranoid community or by an individual who is or can be associated with the enemy. The latter was the case in the attempted assassination of Rudi Dutschke (*member of the Socialist German Student Association, SDS and part of the Extraparliamentary Opposition of the APO; organised demonstrations for university reforms, against the grand coalition, the states of emergency and the Vietnam war*) by Josef Bachmann (*who initially appeared to be a right-wing extremist who was fighting alone, but later - during the court case in 1969 - his connections with the right-wing extremist political scene became known*):

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<sup>50</sup> The terms “delusional” and “paranoid” are not used in the narrower psychiatric sense in Richter. Instead, these are non-influenceable systematised paranoid notions and/or ideas: “Only in borderline cases does a family with a disturbed character in the paranoid sense develop a fully blown clinical delusional system. It is very much more often the case that these are only systematised dominant ideas and/or ideologies which are immobilised and desperately defended within the families for repelling conflicts.” Horst-Eberhard Richter, *ibid.*, p. 90 - (Tr.: Be/Ho)

<sup>51</sup> Horst-Eberhard, *ibid.*, p. 91; cf. do quote by Richter above p. 270

<sup>52</sup> cf. Martin Bohus, Rolf-Dieter Stieglitz *ibid.*, p. 775

<sup>53</sup> cf. the special form of the "Joint psychotic disorder" described under “Delusional Disorder” in DSM-IV-TR 297.1 and ICD-10-GM F22.0.

“On April 11, 1968 Rudi Dutschke leaves the SDS Centre in Berlin at around 4:30 p.m. When he has only ridden a few metres on his bicycle along the Kurfürstendamm, he is followed by the 23-year-old painter Josef Bachmann, who pulls him off his bicycle and shoots him. Having been hit by three shots, Dutschke staggers across the roadway and collapses. A short time later the SDS distributes a leaflet explaining the association of the previously unknown attempted assassin with the opponent of the masses: “This afternoon Comrade Rudi Dutschke was injured for life by three pistol shots in an attack by a young man who had been incited to do so. The shots entered his brain, chest and neck. Regardless of the question of whether Rudi was the victim of a political conspiracy, it is already possible to say that this crime is only the consequence of the systematic incitement which the Springer Group and Senate have operated in increasing measure against the democratic forces in this city.”

Suppositions and interpretations become the driving force behind all further actions. In the case of Dutschke on the same evening there was fighting in the streets between demonstrators and the police. Moreover, during the next few days, violent street-fighting repeatedly broke out. The unrest spread to many towns and cities in Germany. Spontaneous solidarity rallies were organised in London, Paris, Brussels, Copenhagen, Toronto, Basel and Oslo.

Owing to the supposed or actual attack by the opponent of the masses, the inhibition threshold for transgressive and aggressive behaviour on the part of the individual is lowered. The moral values such as justice, non-violence, and peacefulness can no longer be maintained as guidelines in view of the actions of the opponent. One sees oneself in the situation of “self-defence”. From this perspective, transgressive and aggressive reactions remain the only possibility for protecting oneself against the opponent of the masses and safeguarding the threatened values, which is why they are legitimate.”<sup>54</sup>

Irrespective of whether the paranoid projection emanates from an individual person or group of people, a political or religious association, a mass or mass movement, in all of these situations the paranoid system is reinforced by provocation. Massive attacks provoke a violent, reprehensible counter-attack, which then results in the reinforcement of the hostility and an intensification of the attack.

The result is the development of the vicious circle of paranoia as described by Melanie Klein: from “the projection of a hostile inner world, the reaction of the hostile environment results in the re-introjection of a hostile outer world, leading to the renewed, reinforced, provocative projection of the hostile inner world and ultimately again to the intensified attacks and violent reactions of the enemy”<sup>55</sup>. As a result of the increasing emotionalisation of the processes - from projection to introjection and back from introjection to projection - the assumed and/or projected enemy allows him/her/itself to be provoked into extremely hostile reactions, is then finally unmasked and fought as a real enemy. Aggression and counter-violence are legitimised on both sides as “self-defence”.

Negotiations between the opposing camps are initially excluded. If negotiations do then come about after a prolonged period, rapprochement between the hostile camps is prevented by the paranoid personalities in both camps. This is clearly shown by the endeavours of Martin Luther King to defuse the polarisation between blacks and whites. During protests and demonstrations by the black population, he repeatedly tried to strengthen the hope of the masses that the opponent did indeed have positive sides and could be induced to change its behaviour. For example, in his speech after the “March on Washington” in front of 250,000 demonstrators on August 28, 1963:

“You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed... I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood...”<sup>56</sup> - “With these evocative visions, Martin Luther King wanted to prevent extreme polarisations and violent actions. He wanted to avoid escalation, and keep the masses latent. But in spite of his vehement exertions, it was no longer possible to stop the structure of the polarisation which was consolidating the masses. Many black people became increasingly disappointed and turned to violence. King was unable to prevent the transformation of latent masses to mass action. This was also very clearly shown by the mass actions in Los Angeles in 1965, the unrest in the ghettos of New York, Detroit and Atlanta 1957, the serious clashes during the protest march in Memphis 1968.”<sup>57</sup>

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<sup>54</sup> Alois Heinemann, *Individual and Mass*, in Helge Pros, Eugen Buß, *Sociology of the Masses*, Heidelberg 1984, p. 87 f

<sup>55</sup> “For instance the projection of a predominantly hostile inner world which is ruled by persecutory fears leads to the introjection - a taking back - of a hostile external world. Vice versa, the introjection of a distorted and hostile external world reinforces the projection of a hostile inner world.” Melanie Klein *ibid.*, p. 102

<sup>56</sup> Eugen Buß, Alois Heinemann, *Structure and Leadership of the Mass*, in Helge Pross, Eugen Buß (ed.), *ibid.*, p. 108

<sup>57</sup> Eugen Buß, Alois Heinemann, *ibid*; cf. also the extract of the article, *Structure and Leadership of the Mass: “The development of structure in the current masses” Appendix 2*, p. 381

The paranoid projections (distrust and suspicion, hostility) and the megalomania (*degenerating through its institutionalisation and socialisation to collective megalomania, to elite consciousness or from collective megalomania to elite delusion*) are held firm and stirred up by the paranoid personalities in both camps; compromises in the shaping of the correlation between the hostile camps are boycotted by integration into ideologies and religions (in extreme cases by religious mania and racial fanaticism).

The only way to take away the possibility of restructuring reality in a pathological manner, to cut off their route towards the institutionalisation and socialisation of their paranoid projections and their megalomania from the paranoid disorders is by recognising, in good time the deficits in the dynamic complexity of the paranoid personalities on a psychotic basis: this means analysing and assessing their deficits with respect to affect attunement and regulation, as well as the primary and secondary reality testing.

### **Deficits in the affect attunement and affect regulation of the paranoid personality disorders on a psychotic basis**

The early traumas and traumatic feelings of the paranoid personality on a psychotic basis are caused by the introjection of the negative experiences with the environment, with primary attachment figures and groups and reinforced by deficits in affect attunement and affect regulation, i.e. through the non-attunement of negative feelings and affects, (cf. Table 16) and the lack of circular causal activity between positive and negative, primary and secondary emotions, feelings and affects. Furthermore, the traumas and traumatic feelings are intensified by the lack of experience of warmth, comfort, and support in the contact with attachment figures that promise to provide security (the absence of containing) and ultimately owing to the many secondary negative experiences resulting from the lack of protection from attachment figures and attachment groups that are able and willing to provide contact.

### **Disorders in primary and secondary reality testing and the mentalisation of emotions, feelings and affects in paranoid personality disorders**

The essential factor in the reality testing (*i.e. for the verification of the relationship to reality and the reality content of the relationship, action and behaviour patterns in the shaping of the correlation between the environment and organism*) is the interoceptive, exteroceptive and evaluative function of the positive and negative, primary and secondary emotions, feelings and affects. The important factor in mentalisation (*i.e. the ability to stop the direct reactions, maintain the triggered emotions and - with the help of the oscillating ambivalent emotional dynamics - comprehend their importance for the shaping of the subject-object relationships*) as an affect-regulating mechanism for the check of the relationship to reality and the reality content of the current structures of the organism-object relationships and the possible order-order transitions, disorder-order transitions is the oscillating ambivalent dynamics of positive and negative, primary and secondary emotions, feelings and affects.

However, in the paranoid personality type, the emotions, feelings and affects do not have any interoceptive, exteroceptive, evaluative, activating or motivating function, but rather a repressive and defensive function; they serve to protect the purpose against the reactivation of the traumas and the effects associated with the traumas (fears, pain, mental torment and feelings of powerlessness) and offer protection against current traumatising stimuli. Furthermore, the emotions, feelings and affects do not have any oscillating, integrative, and ambivalent dynamics that reinforce the relationship to reality, but instead erratic, defensive, polarising, and ambivalent dynamics which increase the loss of the relationship to reality.

Owing to the absence of any introspective, exteroceptive or evaluative function of the emotions, feelings and affects, and as a result of the absence of any oscillating, ambivalent, and emotional dynamics, the development of the core consciousness (*i.e. the wordless, sentient recognition in the organism-object relationship: "I feel this about that and I feel it is good or bad for me"*) is extremely weakened in the paranoid personality. There is an absence of the positively assessed experiences of the core consciousness which stabilise the core self (*with the characteristic feeling of being the owner and creator of the representations, ideas, feelings, wishes, and actions: "I am the one who sees, hears, feels, wishes, touches, moves, and acts"*); instead, it is the negative experiences that dominate and weaken the core consciousness and core self of the paranoid personality. Accordingly, the important properties of a core self which is conducive to development - *creatorship, self-congruence, self-affectivity and self-continuity* - are only weakly developed or not developed at all, depending on the severity of the traumas and traumatising feelings. As a result, the paranoid personality type - expressed in the terminology of Richter - does not have the fundamental identity to withdraw from the suggestive pull of a paranoid system of feelings, thoughts, values, relationships and behaviours (cf. quote by Richter above p. 304 f).

In the paranoid personality type, the many negative core-self experiences - i.e. dominance of negative core self pulses - prevent the development of positive secondary feelings (feelings of power, self-esteem, social feelings, and feelings of independence) and lead to the dominance of negative secondary feelings (feelings of powerlessness, repelled feelings of inferiority, anti-social feelings, feelings of dependence), which, on the basis of the negative primary feelings, suspend the process of secondary reality testing and mentalisation. The suppressed or split-off unconscious previous experiences, which are cathected with emotions, feelings and affects cannot be included in the reflexion, in the assessment and shaping of the current and future relationship between the environment and organism. As a result, in the paranoid personality type the transfer of the split-off affect patterns of unconscious past experiences to current experiences cannot be decoded or used for the secondary reality testing and mentalisation, for changes in the shaping of the current correlation between the environment and organism, individual and community.

The extended consciousness and autobiographical self, the connection between the past, present and future in the current thinking, feeling and action of the paranoid personality type are severely restricted. His or her inner world is emotionally impoverished; the drive, feeling, thinking, value, relationship, action and behaviour patterns are not cathected with mixed, non-linear emotional evaluations (rather good or bad), but with segregated linear evaluations (conclusively good or bad) and are therefore inflexible and rigid. Owing to the lack of the possibility of distancing him/herself from the immediate reaction with the help of the memory of experiences cathected with mixed emotions, the individual experiences drive-related, emotional, and ethical disturbances.

As a result of the traumatically induced emotional impoverishment and the loss of flexibility (i.e. the circular causal dynamics, the reciprocal influence) of the drive, feeling, thinking, value, relationship, action and behaviour patterns, it is important for the shaping of the relationship with the paranoid personality type to perceive and recognise his/her weakness, i.e. separation anxiety and paranoia, so that he/she can master them projectively, i.e. make the enemy or enemies responsible for the weakness and fear, distrusting, attacking and pursuing them.

In particular, attachment figures and groups, social, cultural and religious institutions that are aligned to the dialectical-critical and/or humanistic development concept ignore the problems of the paranoid personality on a psychotic basis with respect to living, learning and working in relationships, in private and professional groups.

Followers of the dialectical-critical development concept also have a very strong tendency to attribute the intelligent and highly intelligent paranoid personality type on a psychotic basis with the ability to develop in the argumentation with the environment and him/herself, the rational, affective and drive-related ('triebhafter') sides of his/her personality and his/her conscious and unconscious experiences. Accordingly, they also believe that in the process of argumentation, the paranoid personality type on a psychotic basis is able to cope with negative circumstances, handle resistance and put up with frustrations until solutions are found. However, such analyses have the opposite effect; they lead to querulous processes and escalate to aggressive reactions - and in extreme cases to violent actions (cf. Appendix 1 of the article "Individual and Mass, a Multiphase Model" and "The Development of Structure in the Current Mass").

Owing to the ideals and the excessive self-confidence, those with which they stand up for the ideals and which they lay claim to, the representatives of the humanist-liberal concept tend to assume that the paranoid personality type has a "reasonable inner nature", i.e. the ability to integrate positive and negative impulses, as well as the possibility, in the "contact with his/her inner nature" to feel their "biologically created brotherhood", i.e. living in increasing harmony with themselves and others.

The application of the two development concepts is only conducive to development in the case of emotional disorders on a neurotic basis, i.e. in the terminology of Melanie Klein in the "depressive position", including the ability to oscillate from the paranoid-schizoid to the depressive position. In the case of schizoid symptoms on a psychotic basis, i.e. the inability to oscillate from negative to positive feelings and from the paranoid-schizoid to the depressive position, the application of the two development concepts leads to secondary traumatisation, to the activation and reinforcement of the primary traumas and traumatic feelings, even including extreme paranoid outbursts.<sup>58</sup> Furthermore, the vicious circle of "introjection - projection - re-introjection" can develop: "the introjection of a distorted and hostile outer world reinforces the projection of a hostile inner world"<sup>59</sup>, so the paranoia which arises as a result of the introjection leads to the re-introjection of the hostile outer world.

The sustained secondary traumatisation can also lead to the development of a "delusional disorder" or the outbreak of paranoid schizophrenia.<sup>60</sup> In order to avoid such processes through the application of inappropriate

<sup>58</sup> cf. Ernst Kretschmer, *ibid.*, p. 228, 231

<sup>59</sup> Melanie Klein, Notes of some schizoid mechanisms, *ibid.*, p. 102

<sup>60</sup> cf. Martin Bohus, Rolf Dieter Stieglitz, Personality Disorders, in Berger Psychiatric Disorders, *ibid.*, p. 760: "It is however established that - in contrast to the characters described as hyper-aesthetic - individuals with pronounced anaesthetic characteristics, such as those described by Kretschmer, do not display any increased prevalence of schizophrenic disorders." This reference corresponds to the described dynamic complexity of

support concepts, it is necessary to clarify diagnostically whether these are paranoid-schizoid symptoms on a neurotic basis (i.e. on integrative dynamics in the depressive position), or whether the patient is suffering from paranoid symptoms on a psychotic basis (i.e. on defence dynamics in the paranoid-schizoid position).

The question of whether in the specific situation (*from the perspective of detail complexity*) a paranoid personality type is involved can initially be answered with the following “Questions on the dynamic complexity of the paranoid personality type” (cf. p. 298).

A helpful tool for determining and demonstrating, on the one hand, the loss of the integrative dynamics (or the depressive position) is the “Questions on the dynamic complexity of neurotic personality structures” (cf. above p. 183); if the “currently” and “in the past” questions are answered throughout with “hardly ever applies/does not apply”, this allows the hypothetical conclusion that this is a paranoid personality structure or disorder. On the other hand, it is possible to check the loss of the integrative dynamics and the typical defence dynamics, i.e. the defence of the compromise-forming argumentation with oneself and the environment with the following “Questions on the dynamic complexity of psychotic personality structures and disorders” (cf. above p. 281 f); if the “currently” and “in the past” questions are answered throughout with “agree somewhat”, this confirms the hypothesis that a psychotic personality structure and disorder is involved.

In addition to the questions on the dynamic complexity of the neurotic and psychotic personality type, the following procedures can help with the identification of dynamic complexity and/or the defence dynamics of psychotic disorders:

- a) Answering and evaluating all of the groups of questions of the “PEPS projective questionnaire for an assessment of psycho- and sociodynamics, emotional and social intelligence”.
- b) The MMPI-2 (the basic scales, supplementary scales, content scales and content competence scales) and the “Item analyses for MMPI-2”<sup>61</sup>;
- c) The procedure for the “assessment of emotional flexibility”<sup>62</sup> (assessment example of a paranoid personality cf. Table 40) and the “Emotional Grid”<sup>63</sup>.

As basic concepts for the promotion and development of the relationship of the paranoid personality type on a psychotic basis with the environment and him/herself, with attachment figures and groups, the following are suitable owing to their structural orientation: the conservative-structural and the behaviouristic-condition development concept.

The dialectical-critical-integrated development concept is not suitable because it uses the compromise-forming argumentation with pleasant and unpleasant emotions, feelings and affects (including those which are very strong) to shape the relationship between the environment and organism, individual and community and therefore reinforces the defence dynamics and loss of the relationship to reality of the paranoid personality.

The humanistic-liberal development concept is not suitable because, on the one hand, it stabilises the exaggerated self-esteem of the paranoid personality on a psychotic basis owing to the very positive image of humanity, and, on the other hand, secures the scope for manipulation and the transfer of the paranoid structures to others as a result of the principle of self-realisation and self-determination. Furthermore, through the principle of self-realisation, the necessary control of harmful influences for the aversion of damage may be prevented, while support for the ideas of grandeur may cause therapeutic measures to be rejected.<sup>64</sup>

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schizoid disorders: from the “traumatisation to the splitting-off to the anaesthesia to the re-traumatisation to the hyperaesthesia to the projective outbreak to re-introjection to the schizotypal disorder to schizophrenia”. - (Tr.: Be/Ho)

<sup>61</sup> Alois Heinemann, Item Analyses for MMP-2 – Medium for assessing emotional dynamics, the dynamic complexity of personality structures, disorders and psychiatric disorders, 3<sup>rd</sup> revised version, VPPA Willich 2012

<sup>62</sup> Alois Heinemann, VEPS-EQ-SQ, Method for assessing psycho- and sociodynamics, emotional and social intelligence, subtest: Assessment of emotional flexibility, 4<sup>th</sup> edition, VPPA Willich 2010

<sup>63</sup> Alois Heinemann “Emotional Grid - Method for assessing emotional differentiation for analysing relationship and transference dynamics, revised and expanded version of the VABÜ from 1998, VPPA Willich 2012

<sup>64</sup> “Since individuals with paranoid personality traits or personality disorders are specifically characterised by the fact that they see the causes of their difficulties in the social environment, they seldom undergo psychotherapeutic or psychiatric treatment. It can therefore be assumed that the data available on the prevalence (i.e. incidence among the population, A. H.) of this disorder is not representative.” Cf. Mathias Bohus, Rolf-Dieter Stieglitz et al. *ibid.*, p. 773

## Questions for the assessment of the dynamic complexity of the paranoid personality type:

agree somewhat = 1

agree somewhat in part = 2

hardly ever applies/does not apply = 3

1. Does he/she not display any compassionate sympathy?	1 2 3
2. Does he/she stress that he/she is not guided by feelings when making his/her decisions?	1 2 3
3. Is it impossible to influence his/her preconceptions?	1 2 3
4. Does he/she have the feeling that others are deceiving him/her?	1 2 3
5. Is he/she convinced that he/she is an important personality?	1 2 3
6. Does he/she doubt the loyalty of others?	1 2 3
7. Does he/she only accept his/her own ideas?	1 2 3
8. Is he/she easily offended and ready to attack quickly?	1 2 3
9. Does he/she have a hostile attitude towards a particular person or group?	1 2 3
10. Does he/she attempt to set others against his/her enemy?	1 2 3
11. Does he/she fight at any cost for his/her rights?	1 2 3
12. Is he/she - or has he/she been - involved in any legal disputes?	1 2 3
13. Does he/she feel as if he/she is being attacked and pursued by a specific person or group?	1 2 3
14. Does he/she consider the cause of his/her own problems to lie only with others?	1 2 3
15. Does he/she provoke the people he/she is talking to in order to confirm his/her hostile preconceptions?	1 2 3
16. Is he/she convinced that he/she is better and more than other people?	1 2 3
17. Does he/she feel attracted to people and groups who claim to be elitist?	1 2 3
18. Is he/she always on his/her guard?	1 2 3
19. Does he/she reject certain individuals from the outset?	1 2 3
20. Does he/she hold on to his/her image of the enemy even if the supposed opponent approaches him/her?	1 2 3
21. Does he/she have the feeling of being something special?	1 2 3
22. Is he/she convinced that he/she does everything right?	1 2 3
23. Does he/she tend to insist on his/her views even if this involves disputes?	1 2 3
24. Does he/she insist on his/her ideas until the others withdraw and remain silent?	1 2 3
25. Does he/she suspect individuals who are well disposed towards him/her of going behind his/her back?	1 2 3
26. Does he/she expect that even friends will attack him/her in difficult situations?	1 2 3
27. Does he/she have the feeling that others have plotted against him/her?	1 2 3
28. Does he/she exercise unconditional control over close attachment figures him/herself?	1 2 3
29. Is he/she afraid that personal information will be used against him/her?	1 2 3
30. Does he/she reject psychotherapeutic help?	1 2 3

## Author



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