

Meta-Sociology, Sociology and Social Pathology

Author Torsten Oettinger (2. Ed. 15-11-2023)

| | |
|---|----------|
| Abstract | 4 |
| Keywords | 4 |
| Definitions and Hypotheses | 4 |
| Notes | 5 |
| Introduction | 6 |
| PART I: META-SOCIOLOGY, SOCIOLOGY AND THE SOCIAL RELEVANT | 7 |
| Introduction and Classification | 7 |
| Classification Stages | 8 |
| DIFFERENTIATIONS (ANALOGY OF LANGUAGE AND THE SOCIAL RELEVANT) | 9 |
| <i>Language and the Social Relevant</i> | 9 |
| First Stage of Differentiation | 10 |
| Second Stage of Differentiation | 12 |
| DIMENSIONS | 13 |
| Explanation and Terms | 13 |
| Classification Overview | 15 |
| <i>The Absolute (A)</i> | 15 |
| The 7 Synonyms of the Absolute (2nd Stage of Differentiation) | 17 |
| Short Systematic Overview | 17 |
| Rank of the Absolute | 17 |
| Spheres of the Absolute | 18 |
| Preview: Spheres of second-rate, strange Absolutes (sA) resp. Pseudoabsolutes. | 18 |
| Representatives, Places of Occurrences | 18 |
| Overview and preview of important terms and abbreviations | 19 |
| <i>The Relative (R)</i> | 20 |
| The Meaning of the Relative | 20 |
| 7 Synonyms of the Relative (2nd stage of differentiation) | 21 |
| Symbols which show the relations between A and R | 22 |
| <i>The Nothingness (0)</i> | 22 |
| PERSONAL AND SOCIAL UNITS / SYSTEMS | 22 |
| <i>Common structures and the embedding of personal and social units</i> | 22 |
| <i>The juxtaposition of the diverse units</i> | 24 |
| <i>About some units</i> | 24 |
| The Human | 24 |
| The Human and the Absolute | 25 |
| <i>Societies and People</i> | 26 |
| Something about the relationships between people | 27 |
| <i>God and the World (For religious people)</i> | 28 |
| WORLDVIEWS AS FOUNDATIONS OF CULTURES (CRITICAL SURVEY) | 29 |
| Introduction | 29 |
| Anthropocentric/ Theocentric Worldviews | 30 |
| <i>Philosophies</i> | 31 |
| Materialism | 31 |
| Criticism of Materialism | 32 |
| Criticism of pure Science | 33 |
| Realism | 35 |
| Functionalism | 35 |
| Academic Language | 36 |
| Idealism | 36 |
| Materialism and Idealism | 37 |
| Humanism | 37 |
| Goethe's Humanism | 37 |
| Immanuel Kant | 38 |
| Present-Day Example | 38 |
| The problem of Humanism | 39 |
| The problem of Christian social teachings | 39 |

| | |
|---|-----------|
| Humanism and Christianity..... | 40 |
| About the Anthropocentric Belief in Progress | 41 |
| Religions and Spiritual Movements | 43 |
| Overview | 43 |
| A Story | 44 |
| About Islam | 44 |
| Personal Opinion | 45 |
| About Buddhism..... | 46 |
| “The journey is the destination” | 47 |
| Harmony and the equilibrium of the soul as a goal..... | 47 |
| Hinduism | 48 |
| Esoterism and Similar Ideologies | 48 |
| About Christianity | 49 |
| “Christian” One-Sidednesses and Misinterpretations | 50 |
| Christian Fundamentalism, Religionism | 52 |
| Criticism of Religion..... | 53 |
| Well-Known Critics of Religion..... | 53 |
| Contemporary..... | 54 |
| Concerning the Criticism of the Christian Religion | 55 |
| PART II: GENERAL SOCIAL PATHOLOGY | 58 |
| COLLECTIVE INVERSIONS: CONFUSIONS OF EXISTENTIAL DIMENSIONS IN SOCIETIES | 58 |
| <i>Definitions and hypotheses</i> | <i>58</i> |
| Causes of Inversions..... | 59 |
| Individual and Collective inversions | 59 |
| Symbolic Images of inversions | 60 |
| How are inversions expressed? (Linguistic Analysis) | 60 |
| Overview of the most important inversions with their reversals | 61 |
| Importance of inversions for the Development of Social Disorders | 61 |
| COLLECTIVE ITS AS RULERS OVER SOCIETIES | 62 |
| Introduction | 62 |
| <i>The It in General.....</i> | <i>62</i> |
| Why Did I Choose the Term It'? | 62 |
| 'It' with similar meaning by other authors | 63 |
| About the structure of the It..... | 64 |
| <i>The Emergence of It with its Parts.....</i> | <i>65</i> |
| Introduction | 65 |
| The Emergence of the Parts of the It | 66 |
| Collective Pseudo-Absolutes | 66 |
| Positive Pseudo-Absolutes..... | 67 |
| Negative Pseudo-Absolutes | 67 |
| + Absolutizing of Relative Negative and – Absolutizing of Relative Positive | 68 |
| +sA and –sA : The Greatest Enemies and Best Friends..... | 68 |
| Absolutistic and Relativistic Pseudo-Absolutes | 68 |
| Collective Nothingness | 69 |
| All-and-Nothing Emergence..... | 70 |
| The three It-parts | 70 |
| The three Sides of any It-part..... | 72 |
| Examples of Different sA with their 3 Sides: | 73 |
| The Valences of the It..... | 75 |
| Overview of all It-Valences | 76 |
| Opposites, Fusions and Negations in Societies | 77 |
| Divisions in societies (S)..... | 77 |
| <i>Which Its Correspond to Which Ideologies?.....</i> | <i>78</i> |
| PART III: SPECIAL SOCIAL PATHOLOGY | 80 |
| <i>Overview: Ideologies and possible results (an attempt)</i> | <i>80</i> |
| <i>Dimensions a1-a7.....</i> | <i>80</i> |
| <i>Main-Differentiations I-IV</i> | <i>81</i> |
| <i>Single-Differentiations 1-23</i> | <i>81</i> |
| <i>Spreading and Compression.....</i> | <i>83</i> |
| Spreading and Compression in More Detail..... | 84 |

| | |
|--|------------|
| Explanations of Table | 86 |
| FAMILY DISORDERS AS MODEL FOR COLLECTIVE AND SOCIAL DISORDERS | 87 |
| 1. <i>Emergence of the Strange, Collective Absolute - the Collusion</i> | 87 |
| Examples for Collusions | 93 |
| What is the Common of these Collusion Systems? | 93 |
| 2. <i>The System is Still Functioning (Clock-Mechanism)</i> | 94 |
| 3. <i>Crisis and End Point</i> | 94 |
| Typical situations | 98 |
| • Expensive balance | 98 |
| • Vicious Cycles or Spirals | 98 |
| • Zero point | 98 |
| • Reversal into the opposite | 99 |
| • Collapse | 99 |
| GENDER DISORDERS AND VARIANTS | 100 |
| Abstract | 100 |
| Basic-terms | 100 |
| Note | 100 |
| <i>Two opposing gender ideologies</i> | 101 |
| <i>General information on opposing ideologies</i> | 102 |
| <i>„Sex-Complexes“</i> | 103 |
| Examples | 103 |
| Hypersexuality / Asexuality and Dyssexuality | 103 |
| ‘Old Ideology’ / ‘New Ideology’ | 104 |
| Masculinism / Feminism | 104 |
| Larger ‘Complexes’ | 104 |
| Ideologies | 105 |
| Digital Culture | 105 |
| Biologism | 105 |
| On dynamics of Complexes | 105 |
| <i>Some hypotheses about gender identity</i> | 106 |
| Regarding causes | 106 |
| One-sided gender ideologies? | 108 |
| Counter-arguments against the assumption of a determined nature of gender (keywords only). | 108 |
| 1. General theories | 108 |
| 2. The effect of external influences | 109 |
| 3. The overestimation of ego-syntony as a criterion | 109 |
| 4. Further points (keywords) | 109 |
| Table: Actual and alienated gender, ego-syntonic or ego-dystonic | 110 |
| Distinction between actual and alienated gender | 110 |
| What argues for a predominantly alienated gender identity? | 111 |
| Counselling and possible psychotherapy | 112 |
| General theoretical preliminary remarks | 112 |
| With regard to gender issues | 112 |
| Psychotherapy of Gender? | 113 |
| Conclusions | 114 |
| Brief sex and gender glossary of terms used here | 115 |
| PART IV: SOLUTIONS (KEYWORDS) | 116 |
| <i>Hypotheses:</i> | 116 |
| THE ABSOLUTE PERSPECTIVE | 116 |
| FIRST-RATE SOLUTIONS | 117 |
| SECOND-RATE SOLUTIONS | 119 |
| Advantages and Disadvantages | 120 |
| MORE ON SOLUTIONS | 120 |
| <i>Comparison with Solutions of Other Authors</i> | 121 |
| WHAT WOULD BE THE BEST FORM OF SOCIETY? | 122 |
| <i>Abbreviations</i> | 123 |
| <i>References</i> | 124 |
| Author Contact: | 129 |

Abstract

- First, I develop a general classification of everything that can be relevant for people and societies. I hypothesize that everything that is personally and socially relevant can best be expressed by language and structured and differentiated in analogy to basic language patterns. Like language, this 'Differentiation' thus includes everything that is personally and socially relevant. (Syntactic classification).
- Second, I postulate three main dimensions of anything personal and socially relevant: absolute, relative, or nothing (as guiding terms). These provide information about the fundamental and existential meaning of everything personal and socially relevant (semantic classification).
- Third, I discuss personally and socially relevant units in their differentiation and dimensions. I assume that all personal and social units are essentially equally differentiated and dimensioned.
- Fourth, I postulate that personal and social dysfunction occurs if basic dimensions are confused (pragmatic classification).¹

This leads to some new aspects of sociology and social pathology.

Keywords

Metasociology, Sociology, Social Pathology, Psychology, Philosophy, Linguistics.

Definitions and Hypotheses²

- Meta-sociology is the theory about everything that is socially relevant.³
- Everything that people talk about with each other is socially relevant.
- Language best expresses what is personally and socially relevant.⁴
- General language structures are very well suited as analogies to differentiate personal and socially relevant matters.
- Groups and societies are determined by their respective absolutes - by what appears or is to them as the unconditioned. The quality of these absolutes, determines the quality of the corresponding society.
- Sociology is theory about societies per se.⁵
- Social pathology is the "study of social problems ...".⁶

¹ Especially by some ideologies.

² Underlying this publication.

³ I denote 'everything that is relevant to society' shorter 'the social Relevant' (sR) to simplify matters. This is not exactly the same like the relevance.

⁴ Language is meant here primarily as everyday language.

⁵ Exact: "Sociology is a social science that focuses on society, human social behavior, patterns of social relationships, social interaction, and aspects of culture associated with everyday life."

<https://en.wikipedia.org/wiki/Sociology>, 2023.

⁶ Dictionary by Merriam-Webster, 2023.

- Ideology I define as a socially absolutized idea or as

"A set of beliefs, convictions or ideas which both binds a particular group of people together and determines the actions they take."⁷

Although I do not consider ideologies to be the only cause of social dysfunction, they are nevertheless the focus of this paper.⁸

Why?

1. Ideologies, unlike other causes of social disorders, already have names that pretty much describe what is meant.
2. If one proceeds from the above definition, all ideologies are always more or less one-sided because they are bound to certain groups.
3. Although ideologies are not the negative per se, they appear with a claim to absoluteness of an absolutized idea that excludes, negates or fights those who think differently. This leads to fundamental social disturbances, which are all the more serious the more aggressive the respective ideology is (fascism and the like). But even such a good ideology as humanism can cause disturbances if it is understood in an absolutized and dogmatized way.⁹

Notes

- Because I believe that the basic classification is the same in all areas that have to do with people, I have often, for the sake of simplicity, referred to everything that has to do with people as "person-relevant" (pr). Thus, I also understand the socially relevant as part of this person-relevant. Therefore, I have also adopted basic hypotheses regarding classification and dynamics of the psychical or personal relevant (pR) from an earlier work for the socially relevant (sR).¹⁰

Similarities of structures and dynamics of persons on the one hand and societies on the other hand were seen similarly by other authors, too, e.g. Daniel Little¹¹ and earlier Emile Durkheim,¹² whereas the latter also emphasized the differences between persons and society.

- The '[Summary table Sociology](#)' offers a very compressed textual and tabular overview.¹³
- I translated or back-translated this publication myself, primarily with the help of DeepL and Google Translate. I hope it is sufficiently understandable.

⁷ According to Oxfordreference.com.

⁸ a) Ideologies and ideology-like attitudes are qualitatively very different. But they are all less good than the positive absolute (+A). (More later).

b) Unlike ideology, the term worldview does not have negative connotations, but is neutral.

c) For further details see the extensive literature on ideology critique, which I cannot go into in this short paper.

⁹ More on this elsewhere → [Critique of Humanism](#).

¹⁰ → <https://new-psychiatry.com/metapsychology-and-psychology/> , 2017.

¹¹ It follows "that the totality of facts about individual psychology fixes in principle the totality of facts about social life." In <https://understandingsociety.blogspot.com/2007/11/are-social-science-facts-reducible-to.html> , 11, 2007.

¹² Emile Durkheim , Sociologie et Philosophie, 1924, resp. Soziologie und Philosophie, Suhrkamp, 2011.

¹³ Although this summary table Sociology was originally created for the classification of the person and psyche, it essentially applies to the classification of society as well. I will come back to the similarities between these different systems elsewhere.

Introduction

Motto: "We should question the mother in her home, the children on the street and the common man at the market, and then watch their mouths to see how they talk ..." ¹⁴ (Martin Luther) - to find out what concerns them.

I think Sociology today is in crisis because it defines itself too one-sidedly as a science. This neglects scientifically elusive topics. This includes not only a number of everyday problems, but in particular the big human issues.

With my concept, I want to open up another perspective on understanding groups and societies - from a purely scientific, to view that is more lifelike. Following Luther's motto, I see language as the most suitable instrument for this. It makes statements about how people experience themselves and the world - with corresponding differentiations and importances.

I look at Sociology from the perspective of a Meta-sociology which

1. Offers - like language - the greatest possible '**differentiations**' and
2. Takes into account their most important '**dimensions**' (rank and meanings).

Based on the meanings of the prefix 'meta' (above, between, behind, beyond), I define Meta-sociology as a level above societies, from which these can be surveyed and reflected. At the same time, Meta-sociology comprises and permeates all subjects which have to do with societies. These include, in addition to the social and cultural sciences, anthropology, psychology, psychiatry, biology, semiotics and linguistics, but also, in some cases superordinate, philosophy and theology.

The consideration of Meta-sociology and its subject-matter, the social Relevant, is very adequate since an isolated analysis a society alone neglects overarching perspectives and important connections. In my opinion, all relevant meta-social, meta-empirical, philosophical and religious phenomena of existential importance should be considered. This is rarely the case in the academic context. One could say that the models of the academic social sciences mostly look at people only from a "horizontal view", which considerably limits possibilities for analysis and solutions. In particular, questions that are most important to people are therefore often inadequately answered.

The first section (general issues of social relevance) is subdivided into a horizontal and vertical structure.

Horizontal arrangement: Differentiation of that which is socially relevant by using analogies of fundamental language structures.

Vertical arrangement: The social Relevant in its dimensions of fundamental meanings.

¹⁴ <https://www.dw.com/de/wenn-es-dem-esel-zu-gut-geht-13-luther-zitate-die-bis-heute-zutreffen/a-38403391>

PART I: META-SOCIOLOGY, SOCIOLOGY and the SOCIAL RELEVANT

Introduction and Classification

First, I discuss meta-sociology, that is, anything relevant to societies.

Almost all things can be socially relevant. It is hard to imagine a topic that is not or could not become socially relevant.

The first thing is to classify everything socially relevant (sR) with its meanings.¹⁵

I divide the social Relevant in general into:

- Differentiations
- Dimensions.

As far as **differentiations** are concerned, I derive from the basic patterns of language both basic patterns of socially relevant forms (meta-level) and basic patterns of societies themselves (object-level). I'm referring here to simple grammars of developed languages. The Differentiations represent the "horizontal classification" of everything that is socially relevant.

I use several differentiation stages and as an example I would like to mention the 1st differentiation stage briefly as an example:

From the main word types: nouns, verbs, adjectives, and syntax, I derive four main personal and social "aspects": forms of being, forms of life, qualities and their connections.

These will be further differentiated in the course of the study.

The **dimensions** represent fundamental meanings of the social Relevant.

I distinguish the following fundamental dimensions:

- the Absolute (A) = absolute dimension
- the Relative (R) = relative dimension
- the Nothing(ness) (O).¹⁶

I use these as keywords for other fundamental meanings. (See later more).

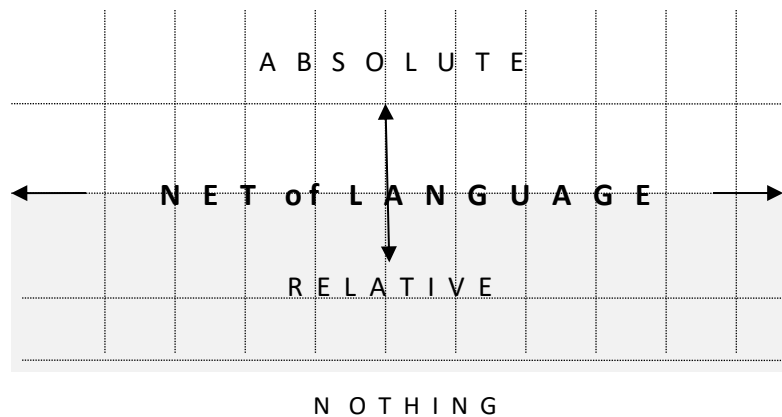
The dimensions represent the 'vertical classification' of the social Relevant.

¹⁵ - but ultimately also the reality and world in which it is embedded.

Sometimes, I use in this work for World, Society, Individual the shortcut WSI.

¹⁶ For the special role of nothing, see later.

Taking differentiation and dimensioning together, the following picture emerges:



The social Relevant is classified by differentiations and dimensions as by a horizontal and a vertical level. In the horizontal division, basic patterns of language differentiate the social Relevant, as if one would lay a net with coordinates horizontally across societies to order them. This division is designated as horizontal since no assertion is to be made here as to a specific object's importance and position. But, it is the vertical division, the 'dimensions', that provides information about this. Thus, this graph shows the classification of the social Relevant through language patterns in specific dimensions.¹⁷

One can also say that what is socially relevant is derived from what can be said about people in their environment and reality and what the meaning of that is.

Classification Stages

I distinguish the following 3 stages in the classification of the social Relevant (dimensions and differentiations).

| DIMENSIONS | DIFFERENTIATIONS |
|---|--|
| 1st stage of dimensions: the Absolute (A), the Relative (R) and the Nothingness (O). | 1st stage of differentiation: 4 main aspects: being, life, qualities, and connections (Abbr. BLQC) |
| 2nd stage of dimensions: 7 synonyms of the Absolute and Relative | 2nd stage of differentiation: 23 single aspects |
| 3rd stage of dimensions: All terms listed in the 'Summary Table', concerning dimensions or corresponding statements. | 3rd stage of differentiation: All terms listed in the ' Summary table Sociology ' concerning differentiations or corresponding statements. |

Note: For the sake of simplicity, I usually only use the 1st dimension stage (AR0) in this script for the dimensions. Concerning the differentiations, I usually use the 1st or 2nd stage. (More on that later.)

¹⁷ The classification used here is similar to the classification in semiotics.

Differentiations (Analogy of Language and the Social Relevant)

"If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success." (Confucius)

Language and the Social Relevant

"A language reflects the soul of a people."
Vanna Vannuccini

The differentiation of the social Relevant here is based on the formation of analogies between patterns of language and patterns of that which is socially relevant.¹⁸

On the importance of language¹⁹

Although one can also draw conclusions about socially relevant things from many sources (such as people's behavior, their past and culture), language seems to be the most suitable for this.

Why?

Isn't language the most important mirror of people and societies?²⁰

Isn't language the most important medium for people to express what concerns them?

Don't we learn most about the world and ourselves as human beings from what we say?

I think, no other instrument gives us as much information about people as language.

Language has not only individual but also general meanings and forms of expression. In the development of language, general language components and rules, has found expression above all that which for millennia has been important for the coexistence of people.

Language also has the advantage that it already has a structure and order with which the content and meaning of human coexistence can be represented. Finally, as a rule, all findings from other sources also require language in order to make their content comprehensible and communicable. Like language, I see societies as highly developed, open, ordered systems that on the one hand have certain properties, but on the other hand are very flexible and always alive.

Thus, language appears to be the best method to capture, describe, order according to its meaning and reflect on everything that is important for people in relation to the world, their

¹⁸ This also applies to individual types of society and other personal systems

¹⁹ Only keywords.

²⁰ One can find this opinion especially in sociolinguistical publications. See e.g., Chaika, Language, the Social Mirror (1982). There Chaika states that language and society are so closely intertwined that it is impossible to understand one without the other (p.1). In a similar direction also thought Whorf and Chomsky. Or: Francisco Moreno-Fernández <https://www.uni-heidelberg.de/en/newsroom/language-as-a-mirror-of-society> or „Sprache als Spiegel der Kulturen“ – <https://medienportal.univie.ac.at/uniview/wissenschaft-gesellschaft/detailansicht/artikel/sprache-als-spiegel-der-kulturen/> .

The special importance of language for thinking and cognition of human beings was already emphasized by Nietzsche, Heidegger and Wittgenstein. Language as an "inescapable condition or matrix of thinking and cognition. Keyword: 'linguistic turn'.

fellow human beings and themselves. Language therefore appears as a first-rate metasociological (but also metapsychological) instrument/ medium to structure social matters and to make statements about their contents.

Language analogies

Because of these properties mentioned, general, basic language elements prove to be excellent **analogies** for the representation of general personal and social relevant "basic patterns".

Regarding the analogy of language and psyche, Lévi-Strauss and Lacan already had a similar thought when they postulated a 'homology' of language structures and (but only) the unconscious without further differentiating this as I do. ²¹

Just as language differentiates our existence, I differentiate the social relevant and the person itself. I assume that basic characteristics of the language in relation to its structure, dynamics, and quality statements are similarly found in the social Relevant and the person. In analogy to the grammar of language one could speak of a "Grammar of a society or person or reality".

In this work I start from simple grammars of developed languages, which essentially agree in their rules. Here I can only briefly discuss this topic.

First Stage of Differentiation

A basic classification which can be found in almost all developed languages is one which differentiates between nouns, verbs and adjectives, as well as, syntactically, between subjects and predicates.

The table below shows the resulting relevant analogies.

| 1st stage of differentiation | | | |
|------------------------------|------------|-------------------------|--------------------------------|
| Forms of language | | Socially relevant forms | |
| | | 'main aspects' | correspond with |
| word class | nouns | I. forms of being | units |
| | verbs | II. forms of life | dynamics |
| | adjectives | III. qualities | qualities |
| syntax | | IV. connections | connections, subjects/ objects |

²¹ See e.g., <https://en.wikipedia.org/wiki/Structuralism> , 2017.

The social and personal relevant can thus be divided into the following four main components: Being, life, qualities and their connections.

Their interplay takes place on different levels with different dimensions, as I will explain later.

In analogy to language, this differentiation is later extended to 23 aspects.

At the end of all differentiations, one would find what all possible pr words represent in their infinite variety.

Thus far, the following analogies were made in the **first stage** of differentiation:

I. *Nouns* = **b**eing (= forms of being or units)

II. *Verbs* = **l**ife (= dynamics)

III. *Adjectives* = **q**ualities

IV. *Syntax* = subjects, objects and their **c**onnections.

These are what I call the four main aspects of what is socially and personally relevant.

That means: everything, which is socially and personally relevant has an aspect of being, an aspect of life (dynamics), a qualitative aspect and a syntactic aspect.

These in turn are determined by the respective [Absolutes](#). (See later).

I believe they also reflect 4 important themes of humanity:

I. Being or not-being, II. Life or death, III. Good or evil, IV. Subject or object.

Second Stage of Differentiation

If we further differentiate the four main aspects mentioned above, a different number of aspects will accrue, depending on the method employed and the stage of differentiation envisioned. In my experience, further differentiation to the following 23 individual aspects is helpful:

| <i>Forms of language</i> | SINGLE ASPECTS of socially relevant forms | |
|--------------------------|--|--|
| I. NOUNS | Forms of being | Units |
| | | 1 Everything / Something (Nothingness) |
| | | 2 God / World |
| | | 3 People / Things |
| | | 4 I / Other(s) |
| | | 5 Personal Spirit/ Soul, Body |
| Articles | | 6 - / Gender |
| II. VERBS | Forms of life | Dynamics (and Modalities) |
| Modal auxiliary verbs | Modalities | 7 to be |
| | | 8 to want |
| | | 9 to have |
| | | 10 can |
| | | 11 must |
| | | 12 should |
| | | 13 may, be allowed |
| Full verbs | Activities | 14 to create |
| | | 15 to do, to produce |
| | | 16 to perceive |
| | | 17 to reproduce |
| | | 18 to judge |
| | Times | 19 past |
| | | 20 present |
| | | 21 future |
| III. ADJECTIVES | Qualities | Qualities |
| | | 22 right, wrong |
| | | 23 negative, positive |

The single aspects of differentiation are differently dimensioned. In the 1st-5th unit in the above table, the aspects with approximately absolute meaning are named first, whilst aspects with relative meaning are shown behind the slash.

The **3rd stage of differentiation** is presented in the [`Summary table Sociology`](#).²²

The method used here of categorizing the personal and social relevant by determining analogies from language has the advantage that the individual aspects can be extended indefinitely, so that every socially and personally relevant concept, i.e. everything that concerns people, can be integrated into this system.

As said, in this study, I predominately use the 1st and 2nd stages of differentiation.

An objection raised against this kind of differentiation argues that there are languages with basic structures that are entirely different. In fact, even for the most developed languages, there are very different grammatical theories, that differ from the usual simple "school grammar" used here. Doubtlessly, this is a valid objection. However, I believe that, from a certain point, every kind of language and grammar can be used to express what is most important to people. (Otherwise, adequate translation into many different languages could not be possible.) Therefore, the classification used here is merely one of many possibilities to infer that which is socially relevant from general forms of language. I intentionally use simple grammar ("school grammar"), since it best reflects the every-day use of language.

Dimensions

"The word, according to its nature, is the freest among the spiritual creatures but also the most endangered and dangerous. **Therefore, watchmen of the word are necessary.**" (Hrabanus Maurus)²³

Similar Ortega y Gasset: "... **it is by no means indifferent how we formulate things. The law of life perspective is not only subjective but rooted in the nature of things ... itself. ... The mistake is to assume that it is up to our arbitrariness to assign things to their proper rank.**"²⁴

Explanation and Terms

The dimensions here give information about the fundamental meaning of each, which is socially and personally relevant.²⁵

`Fundamental` means that they are primordial meanings, the most basic, very first meanings of being, behind which one cannot go back, which cannot be questioned further, which cannot be proven, but which are at best credible, and which grasp every socially and personally relevant thing in its respective most fundamental meaning.

Similar terms to *`fundamental meanings`* are: *primordial, very first, basic, and existential* -ranks, -significances, -reference, -positions, -standpoints, -perspectives, -importances, -priority, -orders of precedence.

In the following, I will mainly use the term **`fundamental meanings`** as a collective term to identify the

²² Although this summery table is intended for the classification of the psyche, it applies essentially to the social classifications as well. I will come back to the similarities between these different systems elsewhere.

²³ Cit. by H. Cibulka: Tagebücher, Halle (Saale), 1976, p. 137. Emphasis by me.

²⁴ Ortega y Gasset In: „Triumph des Augenblicks Glanz der Dauer“ DVA Stuttgart, 1983 S. 75ff. Tranlated by me.

²⁵ This publication is only about fundamental meanings (and not meanings per se) only because I see in their confusion essential causes for personal and social disorders.

respective dimensions.²⁶

I postulate in the first stage of classification of the dimensions three fundamental dimensions: absolute, relative and nothing.²⁷

That is, everything that is socially and personally relevant has one of these three meanings: Either something has absolute or relative or (almost) no meaning.²⁸

In the broadest sense one could say: Our existence, our world, every social and personal system and every person at all has these three fundamental dimensions.

This classification involves every socially and personally relevant aspect and also says the most important thing about it. In contrast, for example, the categories 'right or wrong', 'pleasant or unpleasant', 'mature or immature', 'logical or illogical' and the like would not capture every socially relevant thing, nor its most important, fundamental meanings. (About [Inversions](#) of these fundamental meanings in relation to social pathology see there.)

So, in noun form, I distinguish in the 1st stage of the dimensions

- the Absolute (A)
- the Relative (*R*)²⁹
- the Nothing (0)³⁰

As said, I use these terms as guiding concepts.

The dimensions represent the 'vertical classification' of that which is socially and personally relevant.³¹ They assign to each personal and social relevant the respective fundamental meaning: absolute or relative or without meaning.

The Absolute has the greatest and most decisive importance.

The Absolute and the Relative have thoroughly different characteristics and effects. This fact is important if considering the theory of the genesis of social and personal disorders.

The Absolute (and the Nothingness) have a primarily "spiritual nature", whereas the Relative is more material.

Absolute or relative adjectives prove helpful in representing the nature of the respective dimensions. They provide information on whether forms of being and forms of life, qualities and their relations have absolute, relative or no significance. **In this study, the relative dimension is marked by gradable**

²⁶ More in [fundamental](#).

²⁷ In language, too, similar differences in meaning are made with absolute words and absolute statements on the one hand and relative words and relative statements.

²⁸ a) The Absolute is the most important, most decisive, and first-ranking. b) Which fundamental meaning a single socially and personally relevant thing has, is ultimately a matter of faith. As a rule, however, there is agreement on many points. For example: money, status, externals, etc. have no absolute significance.

²⁹ Abbreviation: Relatives = *R*. I deliberately set the *R* in italics in order to distinguish this symbol from the abbreviation which denotes the Relevant (*R*).

³⁰ As said, the nothing plays a special role, which I will come back to. It only exists as a pseudo-nothing (not²), because there is no 'real nothing' (nothing¹). (In my opinion, this would be a consequence of $\neg A$).

³¹ 'Vertical' means: from the highest and most fundamental point of view. (→ [The absolut Perspective](#))

adjectives, whilst absolute adjectives denote the absolute dimension.³²

Classification Overview

Overall, I classify the dimensions according to the following categories:

- their 'spheres' (absolute, relative, null = 1st classification stage;
or to the corresponding 7 synonyms = 2nd classification stage)
- their 'rank' (first-rate, second-rate)
- their 'orientation' (pro/+, contra/–, nothing)
- their place of occurrence (e.g., dimensions of the world, the social and personal systems etc.)

In this way, each social and personal phenomenon can be classified according to the following categories: absolute, relative or nothing (0); first-rate or second-rate; pro/+, contra/– or null, and by its place. (Later more)

The Absolute (A)

‘The ground of things is the unconditioned, the Absolute.’
(Freely adapted from Novalis)³³

What concerns us absolutely? What is the original reason, the original cause of everything? What determines us the most? What is of the greatest importance for us and absolutely necessary? Hunger and love? (F. Schiller). The drives and the unconscious? (S. Freud). The "chow"? (B. Brecht).³⁴ Religion? (P. Tillich). Pleasure or reality? Ideologies? Genes? The laws of nature? The views differ. I call it here the Absolute (A).

I believe: **The Absolute is the determining spirit of everything personal and social relevant.** The Absolute is the decisive instance according to which everything in its sphere of influence is ultimately directed. It is primal reason of everything that concerns man. Since it is the foundation of our life, it is always with us. Our life rests upon it. We stand or fall with our Absolutes. We live or die through them. But, the Absolute is (like the nothing) neither provable nor comparable, in the best case credible, but nevertheless of existential importance.

Of course, what is most important to people, the Absolute, is very diverse. I believe that every person has their own Absolutes. Subjectively and individually, we have thousands of Absolutes: Gods that we love with all our heart, or devils and enemies that we fear and hate. Some people think safety is paramount, whilst others believe that health is the greatest good. A third group might say that the meaning of life is realized to be good people, whilst yet others are convinced that progress is of the highest significance. Others consider certain individuals to be the most important etc. In this way, every one of us has its own outlook on life and a frame of reference, in the center of which there is an Absolute.

These individual absolutes in turn can form personal and social collective absolutes as

³² An absolute adjective is an adjective with a meaning that is generally not capable of being intensified or compared. The gradable adjective means we can have different levels of that quality.

³³ Novalis: "We seek the unconditioned everywhere and find only things." (NS II: 412, Nr. 1).

³⁴ B. Brecht in 'Dreigroschenoper: "Chow comes first; morality second."

centers of corresponding groups and systems that either agree or contradict or neutralize each other.

In the social field, in particular **ideologies** are such collective Absolutes.

(See [Summary table Sociology](#) column E).

Mostly, an individual's parents and the social environment have a great influence on the development of this 'framework'. Some of these are known by a certain name, as is the case regarding religions and ideologies but others are not. I have experienced that even individuals who are members of a particular church have a variety of private beliefs which often strongly contrasts with their relevant confession. Therefore, a person's formal affiliation with a church may not say much. Besides their religion, some may also believe in money, power, progress, a political party, their father, mother, wife, or simply themselves - and are there any of us who do not?³⁵

However, the Absolute may also be negative. It may seem most essential to a person not to be immoral, unfaithful, dependent, or not to become like another person. This negative goal then needs to be avoided at all costs. It is considered to be the worst possible outcome, an unacceptable condition, the unforgivable, mortal sin, or the like.

Further hypotheses:

- In my view, all social and personal systems, all worldviews, whether official or private, conscious or unconscious, have most different Absolutes.
- Furthermore, the simple conclusion follows that these Absolutes determine also to which extent an individual or a personal or social group is able to understand and cope the world. Therefore, these respective Absolutes are also crucial for the genesis and coping of personal and social disorders.³⁶
- In principle, the Absolute is a metaphysical or spiritual category, which means that we can only describe it in words or portray it by using analogies or metaphors, etc. In this sense, it is unspeakable, elusive. It is a priori, a basic assumption. The Absolute is only defined by itself. It is self-explanatory.³⁷
- Different rules and characteristics apply to the sphere of the Absolute than to the sphere of the Relative.
- An investigation of the causes of social and personal disorders is ultimately (!) a search for the absolute.
- Likewise, the most important existential answers and solutions also lie in the realm of the absolute. (More on this later).

³⁵ F. Nietzsche: „*There are more idols than realities in the world ...*“ (Twilight of the Idols).

³⁶ For example, it is a crucial difference whether I believe that morality is for man or man is for morality. Or whether progress or science or any other Relative is for man or vice versa.

³⁷ Thus, it appears reasonable that God should say of himself “I am who I am”.

I distinguish:

- **actual Absolutes (A)** ³⁸
- **strange, Pseudo-Absolutes (sA)**.³⁹

All types can have positive or negative (or ambivalent) connotations.

That's why I further distinguish

- actual, positive/ or negative Absolutes (+A/ -A)
- strange, positive or negative (or ambivalent) Pseudo-Absolutes (+sA, -sA or \pm sA).⁴⁰

The 7 Synonyms of the Absolute (2nd Stage of Differentiation)

The character of the Absolute (A) becomes more apparent if looking at the origin of the word: It originates from the Latin word "absolutus" and denotes a matter or subject which is detached and independent.

In this study, I use the following 7 synonyms:

1. **absolute**
2. self
3. actual
4. whole, complete
5. unconditional
6. primary, first-rate
7. Independent

The term 'absolute' is the keyword.

Short Systematic Overview

Rank of the Absolute

After the rank I distinguish actual first- and strange second-rate Absolutes.⁴¹

- To the first-rate Absolutes (A) ⁴²
 - the first-rate positive Absolute ([+A](#))
 - the first-rate negative Absolute ([-A](#))

³⁸ I know that many people do not believe that there is such a thing as a positive absolute (God?). I think that is unwise, because the positive Absolute, as I understand it, is the only thing that is not other-determining to us and does not demand anything.

³⁹ The terms 'actual', 'real' and 'first-rate' as well as the terms 'strange' and 'second-rate' are used synonymously here.

⁴⁰ These play an important role in the development of personal and social disorders - more on this later.

⁴¹ Hint: first-rate and actual, and second-rate and strange are synonyms! I use these different names depending on the topic.

⁴² It is, of course, a matter of faith whether there is such a thing as actual absolutes or not. I personally believe that there are these actual absolutes, other people do not believe that. No one can prove it. But I think those who believe in it have chosen the better and easier part.

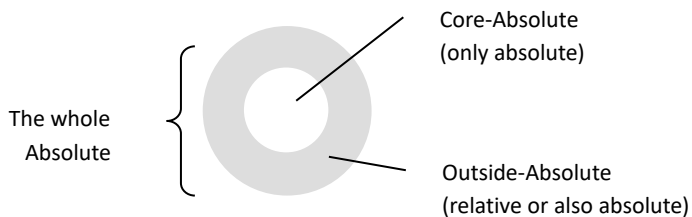
- The personal "attitude toward the Absolute", which I will discuss later.⁴³
- To the second-rate, strange Absolutes ([sA](#)) = the Pseudoabsolutes
 - positive/pro and negative/contra-sA (+sA and –sA)
 - strange nothingness (s0 or only [0](#)).⁴⁴

As said, they play an essential part in the emergence of mental and social disorders and will be discussed in greater detail in the later chapters.

Spheres of the Absolute

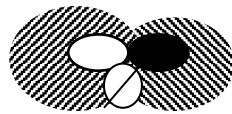
The first-rate actual Absolute (A¹) has the following parts:

A-center = the core-Absolute is only and exclusively-absolute.
 A-external = the external Absolute is relative and also-absolute.



In the first-rate reality, the Relative is co-absolutized by the Absolute, so that this Relative is here 'also-absolute'.

Preview: Spheres of second-rate, strange Absolutes (sA) resp. Pseudoabsolutes.



The core and relative spheres of the sA are divided and distorted.

More details can be found → [sA](#).

Representatives, Places of Occurrences

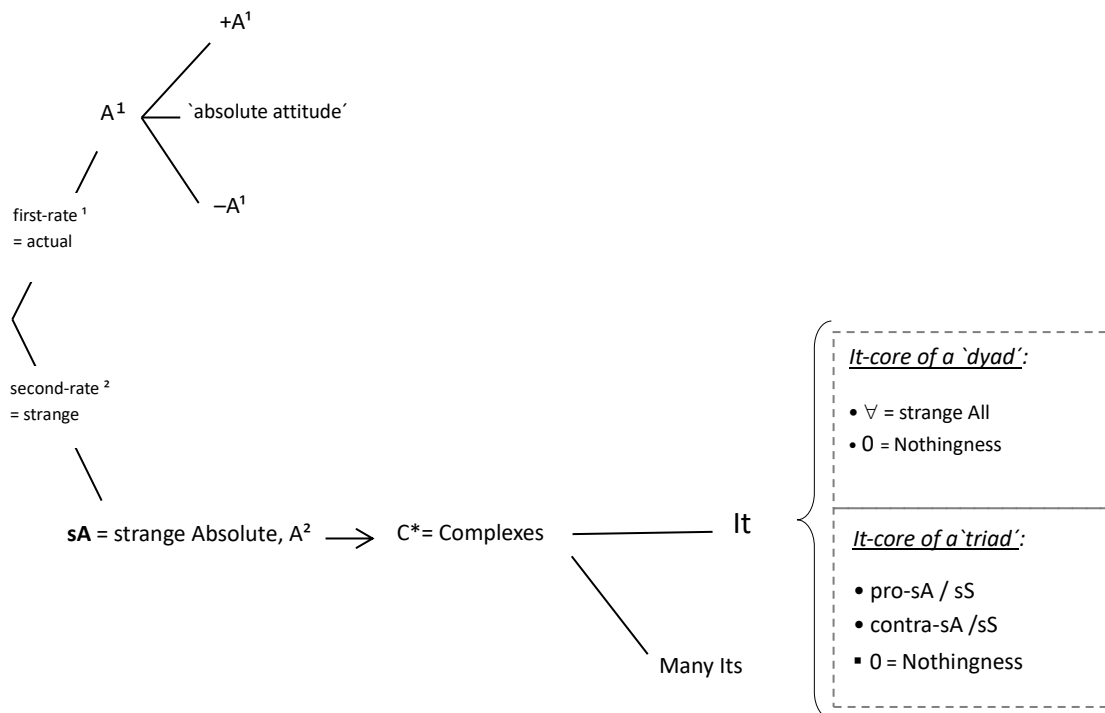
- Representatives of the 3 actual Absolutes
 - Representatives of +A¹:
 God¹ / love as the +A¹; Personal: the + 'Absolute attitude' toward the Absolute'.
 - Representatives of –A¹: 'the absolute evil' and its choice.
- Representatives of strange Pseudoabsolutes ([sA](#))
 - +sA: general or individual +sA parts e.g.
 - ideal of itself = 'Ideal-I' or 'Self-Ideal',
 - ideal of others (e.g. ideal of other people, of the world as idol, ideologies, etc.)
 - sA: general or individual –sA-parts with absolutely negative connotations (e.g. taboos etc.)

⁴³ For the sake of simplicity, I often identify the first-rate A instead of A¹ only with A. For further details see [Absolute attitude](#).

⁴⁴ I use the terms 'positive' and 'pro' as well as the terms 'negative' and 'contra' synonymously.

0 = negated or repressed first-rate matters.

Overview and preview of important terms and abbreviations



A = the Absolute

sA = strange Absolute (Pseudoabsolute)⁴⁵

∇ = strange All

0 = Nothingness

It = Complex of strange All and 0 ('dyad') or of pro and contra and 0 part ('triad') in the core.

C = general abbreviation for complexes that dominate social, personal and other areas of reality.⁴⁶

The terms will be explained in detail in the section [Metapsychiatry](#).

⁴⁵ Pro-sA and +sA on the one hand and contra-sA and -sA on the other hand will be viewed as equal throughout this book.

⁴⁶ The complexes range from the simplest complexes, the sA, sS, ∇ and 0, up to the Its, which consist of them and further to complexes, which consist of two or more Its, or as 'hypercomplexes' of very many Its. (See also the section [From Complex to Symptom](#) in the part 'Metapsychiatry'.)

The Relative (R)

The Meaning of the Relative ⁴⁷

The Relative is subordinate to the Absolute. It has a relative meaning in relation to it. Other than the Absolute, which only has one meaning and is first-rate, the Relative has a great variety of meanings. Relative can, strictly speaking, only be described in comparative terms. It can be compared to the interpretations of dreams or of symptoms, which are also not limited to one single specific meaning. So basically, you cannot think of the Relative as an independent. When we use the term “the Relative”, we should actually say “the Relative of the Absolute”. (Or something Relative of a Relative of an Absolute). Therefore, the Relative is not as independent as the term might have you expect. The word relative mainly describes a relation. The Relative cannot exist without the Absolute, in a similar way as there is no part without the whole or it is said, it would have a relatively independent existence.

The Relative can be proved, the Absolute can only be believed.⁴⁸ Relative is best defined and ordered from the Absolute.⁴⁹

The first-rate relative sphere forms a continuum with its components but our language divides this continuum into separate entities.

Contrary to the Absolute, the Relatives can only be in a relative opposition. I.e., two Relatives can only be set in relative opposition to each other. Therefore, there is no dualism or absolute opposition of body and soul, health and illness, subject and object and so on in the first-rate reality. Absolute opposite and separation only exist between +A and -A. (More on this later).

The Relatives as strange Absolutes (sA), i.e. if Relatives per se are taken absolutely, have special meaning. Then they are not only ambiguous but often appear to be contradicting and paradoxical. In this case the original unity of the Absolute and the Relative (i.e. also of society) is lost and it comes to absolutely felt opposites and "divisions". (→ [Divisions](#)).

The qualities of Relatives are not absolutely distinct, which means, for example, that something that usually has a negative meaning, can appear positive (and vice versa) - i.e. everything Relative has one relative positive (+) and one relative negative (–) side, or several of these sides. There is no Relative that is solely positive or negative. Then it would not be relative but absolute. The sayings: “Everything (Relative) has two sides” and “Everything has its advantages and disadvantages” are well-known. This fact is also important when it comes to social disorders, which are also Relatives. Concepts like spirit, meaning, truth, fairness, dignity, freedom and love point to the actual Absolute. Terms such matter, body, thing, object, the worldly or functions are rather representatives of the Relative.

⁴⁷ Unless otherwise stated, this is about the first-rate Relative.

⁴⁸ One might formulate more precisely: the Relative is ultimately only relatively good to prove, whereas the Absolute is more credible than a Relative one.

⁴⁹ → [absolute Perspektive](#)

7 Synonyms of the Relative (2nd stage of differentiation)

Just as I named 7 synonyms of the Absolute in the 2nd stage of differentiation, I also name 7 synonyms of the **first-rate Relative**. The Relative (compared to the Absolute) is:

1. **relative**, relational
2. different
3. possible
4. partial
5. conditional
6. secondary
7. dependent⁵⁰

The term 'relative' is the keyword.

Preview: For comparison, the most important characteristics of **second-rate Relatives** (R^2). (See also in the '[Summary table Sociology](#)' columns I and L lines 1-7. The character of the sA ibid. Column K lines 1-7).

I mostly use the left, first mentioned forms here for the second-rate Relatives.

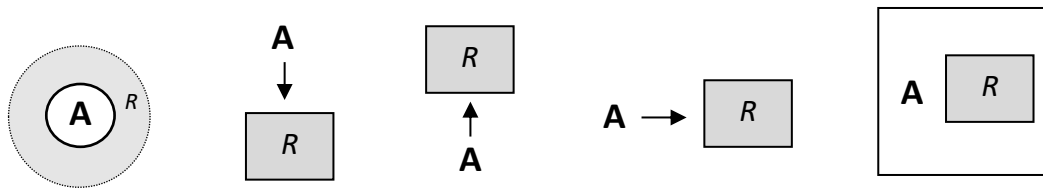
1. inadequate/ hyperabsolutized/ unrelated
2. strange/ hyperidentical/ without identity
3. unreal/ hyperreal/ essenceless
4. split/ one-sided/ detached
5. accidental / determined/ undetermined
6. second-rate/ extreme/ unconnected
7. too heteronomous/ pseudoautonomous/ detached.

Assignment of certain absolute and relative aspects

| Absolute | Relative |
|----------------------|-------------|
| absolute | relative |
| self | different |
| actual | possible |
| whole | partial |
| unconditional | conditional |
| first-rate (primary) | secondary |
| independent | dependent |

⁵⁰ As said, relative properties should always be presented in the comparative form, however, for the sake of simplicity, I will portray them in their base form in this study. More on later.

Symbols which show the relations between A and R



These symbolic pictures show the priority of **A** compared to **R** (from left to right):
The Absolute is the center/ the superordinate/ the basis/ the primary/ and the comprehensive.
According to it, the Relative is the peripheral/ the subordinate/ the superstructure/ the secondary and the limited. Nothingness is outside of AR.

The Nothingness (0)

I believe that the actual nothingness is a result of the actual negative Absolute.
The strange nothingness may be seen as a result of a strange Pseudo-Absolute (sA) and as a category of second-rate realities. E.g. something became worthless, meaningless, nothing, null, void, negated, etc. (See also [`Genesis of the Nothingness`](#)).

Personal and Social Units / Systems

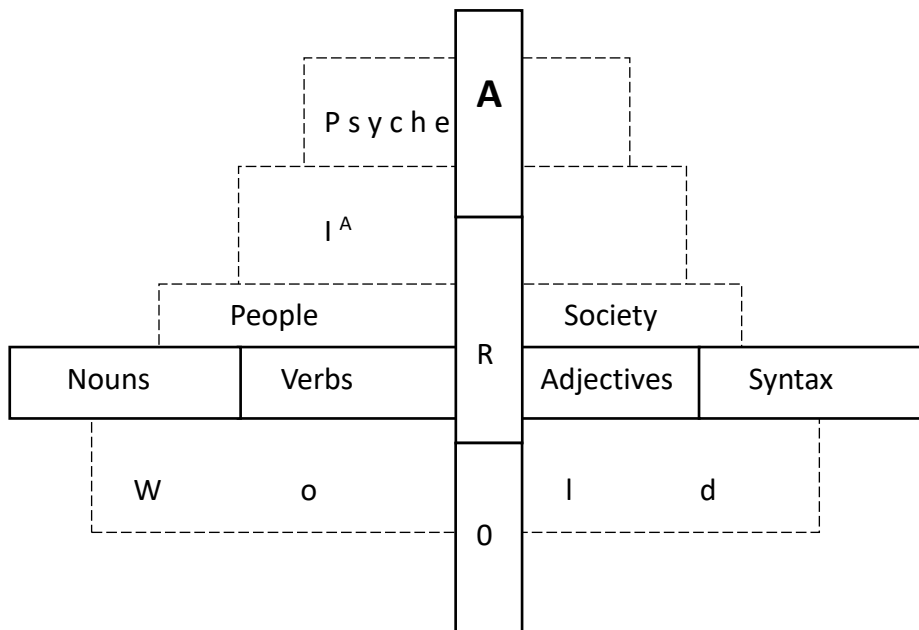
Common structures and the embedding of personal and social units

The linguistic analogies show that aspects of person systems (societies, persons, individuals = WSI) can be represented by what nouns, verbs and adjectives represent; while contexts are represented by syntax (subjects and predicates).

All personal and social entities have the mentioned 4 'main differentiations':
a being aspect (nominal representation), a dynamic aspect (verbal representation), a qualitative aspect (adjectival representation) and a syntactic aspect.

Furthermore, these Units have absolute, relative or 0 dimensions.

As mentioned, the absolute dimension is determining for the unit. The respective Absolute can be a real or a Pseudo-Absolute. If a unit has relative importance, it can only be determined relatively exactly by a higher Relative - but such a relative hierarchy is ultimately determined by something Absolute.



The graphic shows:

- 1. That the different pr systems/units have similar fundamental structures.

They consist of noun-representatives, verb-representatives, adjective-representatives and their connections (syntax) in form of subject- and predicate- or object-representatives (horizontal level).

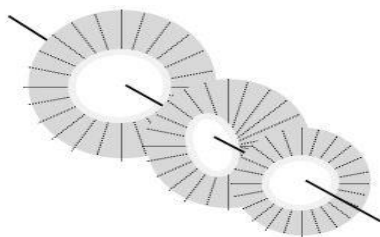
All these aspect may have an absolute or relative or no meaning (vertical level).

The respective Absolute determines the respective system/unit.

- 2. Further the graphic shows how smaller systems are embedded in bigger ones.⁵¹

The illustration of the connection of the different units/systems is important to understand, how certain changes, especially pathogenic influences, can be transferred from one system to another one.⁵² Example: M. Siirala, who sees direct relations between the schizophrenia of the individual and the "schizophrenia" of society.⁵³

My classification, which is the same for all pr units, is intended to facilitate the understanding of these relationships.



This illustration shows how different systems can be interconnected by equal absolute spheres.

⁵¹ I^A indicates that the individual has its own 'Choice of absolute' - contrary to non-personal spheres - and thus cannot be determined automatically from other units.

⁵² See e.g. → [Sozial psychiatrie](#).

⁵³ Siirala M.: Die Schizophrenie des Einzelnen und der Allgemeinheit. Vandenhoeck u. Ruprecht, Göttingen, 1961/1999.

The juxtaposition of the diverse units

As described in the section [Spheres of the Absolute](#), the units differ according to whether they are determined by real Absolutes or Pseudo-Absolutes.

Second-rate entities determined by pseudo-absolutes (e.g. ideologies) differ greatly in quality. The more they resemble a positive Absolute ([+A](#)) the more positive are their effects, while second-rate units determined by Pseudo-Absolutes with extremely negative connotations like ([-A](#)), are particularly aggressive and harmful. I have written more about this elsewhere in relation to the origin of mental illness. (→ [Metapsychiatry](#))

In our reality there will always be a juxtaposition or blending of more or less first- or second-rate units. (More about this in [The Juxtaposition of Different Realities](#)).

About some units

I shall now very briefly discuss some units that play a role sociologically, either because they are parts of groups or societies or are otherwise related to them. They are all connected with each other and have similar structures in their basic features.

Shortcut: system, unit ⁵⁴ = Σ

The Human

Only an extremely brief statement.

The individual human is the smallest but most important part of a social unit.

One can differentiate human existence as follows:

I distinguish between first-rate human existence, and second-rate forms of human existence.

- There is one first-rate form of human existence with many first-rate relative forms.
- In contrast, there are many strange, second-rate forms of human existence with opposing parts and divisions.

Regarding the question of the unity of body, soul and spirit, this implies, that if those have a first-rate, actual character, they are a diverse entity. But in second-rate forms of human existence, man is more or less unreal, strange and divided. The split is not only between body, soul and spirit, but can also be found within the body, soul or spirit itself. The same is true for the second-rate forms of society, for which divisions between people are typical.

Briefly to the following questions:

Does the human person have free will? ⁵⁵

Can the human person be the creator of something absolutely new?

I believe so. Otherwise, every new creation, every kind of creativity, every invention would be a combination of old components only. Anything really and completely new would not exist. Wouldn't innovation and progress be only a better, new use of something old in that

⁵⁴ The terms unit and system are used synonymously here for the sake of simplicity.

⁵⁵ I am convinced of this, later more.

case? Do artists just combine familiar things only in a new way? Are there no real inventions? These issues are related to the uniqueness of each person. Otherwise, every person, every new creation would be just a new composition of old components. Then the person would be just a product. There would not be anything that is completely one's own.

[More in → [`Psychology`](#)]

The Human and the Absolute

“That I recognize what the world holds together in the innermost.” Goethe, Faust.

Hypotheses: The human is designed towards an Absolute. People definitely need an Absolute. And: people want to be absolute themselves, too. Every person has one or many Absolutes that can be actual or strange. Humans often try to find their Absolute in the Relative. With that, not actual but Pseudo-absolutes are created which can exaggerate, humiliate or also cause the person to break down.

The human is also `AR-dimensioned` i.e. with absolute and relative parts. However, other than the rest of the world, every human has its special and specific Absolute, here stated as = [`absolute Attitude`](#).

The absolute sphere of a human person has two parts:

- 1st The mentioned absolute individual choice/ attitude of the Absolute,
- 2nd Also qualities that the human being has, such as first-rate freedom, personal integrity, right to self-determination, identity and dignity.

The human person is only completely absolute in his choice/ attitude of the actual Absolute. (Similar Kierkegaard). That is, man as a whole is never completely absolute, never completely identical with himself, never completely actual and true, never completely consistent, never absolutely free, independent, and so on. Instead, man is always something paradoxical or senseless, more or less alien, split, chaotic, rigid, crazy, extreme, insecure, unfree, dependent, and so on.

The person differs from the impersonal world as follows:

- The person has access to the sphere of the Absolute. Therefore, the person has an absolutely free choice - the impersonal world does not. The person has the potential of self-determination and free choice absolutely only in relation to the Absolute and relatively towards the Relative. Thus each person has his own individual Absolute and is at this point individual (indivisible and unique).
- The human person has the potential to create something which is not derivable.

These possibilities are disputed by some scientists. Some neuroscientists are trying to persuade us to believe that the 'I' is only a product of neuronal processes and the human has no free will of its own. (So also some theologians like already Augustinus and Luther).

- The human person has the ability of self-reflection and has self-awareness.
- The world (W) and person (P) interrelate with each other. P is embedded in the world, is a part of the world and is influenced or even determined by it - on the other hand, P also changes and determines the world.

What does the Human Need?

It seems that the human person needs a large number, especially love and food. But what is more important? I believe that love is more important for a person than food. People have a great longing for love. E.g. in the form of the search for a partner; for religious people in the form of the search for God. The experiment of Friedrich II of Staufen is well-known. To find the primeval language of the human person is, he commanded women to take care of orphaned children without talking to them. The children received anything but no love. They died sadly. And there are still a large number of people nowadays that are experiencing the same dilemma. They have everything that they need in their lives, yet they kill themselves. That's why I believe that man needs love. I believe that our souls carry the pain of the loss of paradise throughout the entire life and they are longing for paradise to be back. F. Nietzsche: "... all joy wants eternity".⁵⁶ Modern psychology however, views the human primarily only as immanent. Thus, according to Rudolf, "the goal of the activity of the ego is to assert one's own interests while at the same time securing the necessary social relations." (p. 67)⁵⁷

Societies and People

A few thoughts

These units are of great importance when it comes to the possible causes of personal and social disorders. The dynamics in societies and states are quite similar to the psychodynamics of humans. Such as all personal systems, they represent as a mixture of one first-rate and many second-rate realities. Every society, state, community or any kind of group has positive or negative influences on the individual person. The determining factor for a society is which spirit /"Zeitgeist" (=Absolutes) determines it. The second-rate units/systems that are dominated by different ideologies have a predominantly negative influence. (Later more). The goodness of a society is recognized above all by how well it is able to integrate weak, sick and dissenting members.

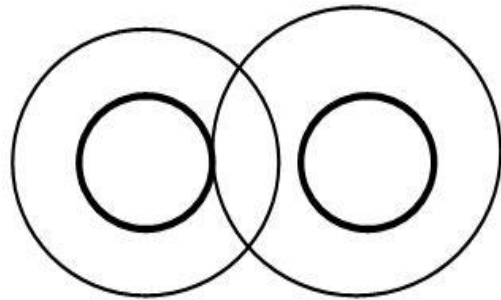
⁵⁶ Thus Spoke Zarathustra: Part IV: Chapters 10–20 (p. 3)

⁵⁷ Rudolf, Gerd, Peter Henningsen, Hrsg.: Psychotherapeutische Medizin und Psychosomatik. 6. Aufl. Thieme-V., Stuttgart, 2007, p 67.

Something about the relationships between people

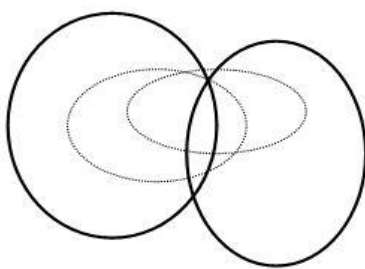
With regard to the dynamics of people and groups, two types can be distinguished in principle: First-rate and second-rate relationships. The kind of relationships depends on the Absolutes in their centers that governs them.

- First-rate relationships can be symbolized as follows: The members have a strong, free, absolute core. They are not necessarily dependent on others either. Ultimately (!), others only play relative roles, even though they can occupy a large space in life. This means that no member or other person or thing is in the absolute core/or the self-area of other people. If the other person only has relative importance, the prospect of happiness and security seems smaller. On the other hand, however, the advantages are much greater and more realistic: No one has to become a savior or a good luck charm for the others at any price and take on all their responsibilities. You are relatively responsible! Only this attitude prevents people from burning out unnecessarily on the one hand or treating each other irresponsibly on the other.



- About second-rate relationships.

I think the number one cause of second rate relationships is ideologies that dominate people. Why? Ideologies, as well as similar attitudes of individuals or families, appear with a claim to absoluteness that absolutizes something relative and at the same time negates and excludes other people and divides societies. (More about these → [Inversions](#))



These second-rate relationships are unfavorable because people have no or only a weak and strange core which is occupied by any people, or otherwise. (See figure).

This creates dependencies, but also mutual unconscious manipulations and blackmailing. Everyone is at the same time the other's master and slave. The relationship is either too symbiotic or falls apart quickly. Typical are

love-hate relationships. This is the same as dividing people only into either good or evil – similar the friend-enemy thinking; Or: "Who is not for me is against me".

I have described interrelations and dynamics in second-rate systems in more detail elsewhere, there in particular in relation to the emergence of mental disorders. However, these remarks also apply in principle to groups and societies.

(→ [Interactions in W²](#) and [Complex Personal Dynamics and Relationship Disorders](#)).

Normal is a juxtaposition of first- and second-rate relationships!

God and the World (For religious people)

Whether our world is „the best of all possible worlds“, as Leibniz said, or whether one is, as Schopenhauer (and Buddha) said, stricken by “the sorrow of life“, or the person is considered good or bad - philosophers have very different opinions about that. I think everything from the negative Absolute ([-A](#)) to the positive Absolute ([+A](#)) is represented, although most of them are probably somewhere in between. I.e., people live in a world between heaven and hell - sometimes belonging more to one side than the other. This is a world that will always be in need of redemption, just as we are.

Religious people define God as the unconditional, positive personal Absolute - provided a definition is even possible. From the first rank perspective, it can be said that there is only one God¹, and with him, an immeasurable diversity of life and being, for God¹ embraces all that is not –A without having to be completely identical with it. With other words, God¹ permeates the world with his Spirit but he is not identical with it.⁵⁸

There is a large number of things which are taken to be God or stand for God. They can resemble God in parts or be quite dissimilar to God. Unlike the –A, however, they do not stand in absolute opposition to him. (That is why I name them ‘Pseudo-Absolutes’).

Unlike other gods, he lets us decide freely whether we want to be for or against good in principle. Therefore, the world is also ruled by other spiritual powers and not solely by God. That is why God is only partial (albeit always) effective, although he is omnipotent.

(More in → [Theodicy](#))

⁵⁸ Sometimes I write God¹ instead of God if I believe my view of him is different than that of academic theology.

Worldviews as Foundations of Cultures (Critical Survey)

Introduction

Definition: "The word worldview means the entirety of all views of an individual or a group of individuals concerning the world; the latter's inherent condition and qualities, its origin, its destination, meaning, value, etc. and the position of humanity within it. Different to insights, worldviews do not contain reasonable elements such as interpretations, ideals and categorical beliefs about a way of life; perhaps even metaphysical and religious views."⁵⁹

"The worldview position which is held by the majority, or at least the most dominant people, in the society, will have the most pronounced effect on how the society functions. This is what determines the way moral issues are addressed in the culture at large. Policy decisions in the political realm, the subject matter taught in the classroom, the headlines in the news media and the content allowed in our entertainment industry are all decided by the people who control those arenas. And it is all based on the worldview beliefs of the people who are allowed to control those levers."⁶⁰

Why, therefore, should we not examine the effects of a wide variety of worldviews on societies?

In the following I discuss here only keyword-like the known, quasi official world views.

These remarks are without claim to completeness and represent my personal opinion.

The most important criterion for this examination is for me how far they correspond to the positive Absolute mentioned above, in other words, how much love they convey.

The world views are in competition with each other, whereby above all each of the world religions claims for itself to give the correct answers to the existential questions of humans. Of course, one can say: Everyone should be happy according to his own wishes, and why should I question someone else's faith? Certainly it would be wrong to question the freedom of faith. On the other hand, one could ask the counter question: Why should I not struggle with my fellow human beings to find credible answers to the question of what is best for us as human beings?

As sources for the subsequent statements, I predominately refer to the following literature (unless otherwise stated): Brockhaus Enzyklopädie; Schischkoff: Philosophisches Wörterbuch; Lexikon der Evangelischen Zentralstelle für Weltanschauungsfragen;⁶¹ Evangelischer Erwachsenen Katechismus; E. Kellerhals: Der Islam; K. Jaspers: Die großen Philosophen; Wikipedia; Koran; Bible.⁶²

⁵⁹ Quoting Peter Möller in: <http://www.philolex.de/weltansc.htm> 3/2014.

The term worldview is generally used neutrally the term ideology rather negatively.

⁶⁰ Freddy Davis <http://www.marketfaith.org/how-worldview-affects-our-society/>, 2011.

⁶¹ http://ezw-berlin.de/html/3_166 2/2016.

⁶² 1. Precise bibliographical references: see the bibliography.

2. Literal quotations are denoted by quotation marks and the source is cited separately.

Anthropocentric/ Theocentric Worldviews

In this respect, I distinguish between anthropocentric, theocentric and christocentric worldviews.

| Anthropocentric | | Theocentric | |
|--|--|--|---|
| Materialism, Idealism, Esoterism and most of the other Ideologies; In part Buddhism | | Islam in part Judaism | |
| Advantages | Disadvantages/Risks | Advantages | Disadvantages/Risks |
| The person is at the center. | Lack of spirituality abs. love/ God is missing. The conception of the world is too narrow. | God is in the center. | Man becomes too unimportant. Too little right of self-determination |
| The person is free and mature. | A person is considered to be either too big ("superman") or too small. | The individual feels safe. | Man becomes too dependent, too small. |
| The person has ultimate responsibility. The person strives, struggles and performs. Belief in progress. | Excessive demands! A person has to perform well / redeem himself. Their deeds decide on their fate. → Pressure to progress, to be successful. | God has ultimate responsibility. God does what is most important. | God is too arbitrary, a man at his mercy. The man leaves God the existential but he has to believe in God. |
| | A person is not loved for their own sake. | | Only in one's own religion would there be salvation and other views would be excluded (<i>exclusivism</i>). |
| Disadvantages both: Man has to fulfill conditions. | | | |

Anthropocentric: "In connection with religion, anthropocentrism can be defined as the standpoint that it is neither God, nor gods, who are the spiritual center of the world (as in theocentrism) but the human person."⁶³

Main criticisms

"Man is the measure of all things." (Protagoras) - and with this yardstick, man exalts and kills himself or others. (Freely adapted from F. Perls).

A person needs to meet certain requirements.

A person carries sole responsibility and is, as such, overwhelmed.

One finds an overemphasis on the adult Ego or certain human capacities and a necessary belief in human progress (progressivism).

⁶³ <https://de.wikipedia.org/wiki/Anthropozentrismus>. 3/2014.

Theocentric: “The term theocentrism ... denotes a worldview that is marked by religion; which regards God, or one or several gods, to be the center of our existence in the world ... a person's way of living and thinking is guided by religion. The opposite of theocentrism is anthropocentrism ... “. ⁶⁴

Criticism: see table above and the section entitled 'religions'.

“**Christianity** is christocentric and thereby theocentric *and* anthropocentric, since Jesus Christ, who is simultaneously divine and human, is at its center. Thus, anthropocentrism and theocentrism are not opposites within Christianity; rather, they are inextricably linked with one another.” ⁶⁵ |

Philosophies

Philosophies have the same problem as religions: They deal with that which cannot be proven.

Similar to religions, they also look at the big picture. “While scientific insights focus on the relevant subject matters for investigation ... philosophy addresses the whole of our being concerning the human person as a human person; it addresses the truth, which, wherever it shines forth, touches us more deeply than any scientific insight ... It is not this or that causal relationship which is investigated but rather, it is the meaning which is attributed to the entirety of the matter.” In contrast to theology, the “wisdom of God”, one could consider philosophy as being the “wisdom of the world”. ⁶⁶

[For an outline of ideologies in the history of thought, and relationships between philosophy, religion and the sciences, see the unabridged German version.]

Materialism

Materialism is “a philosophic system which - in contrast to idealism - assumes matter to be the ultimate reality, determining all other phenomena.” ⁶⁷ Generally speaking, materialism is atheistic. Naturalism, empiricism and positivism are closely related to materialism. ⁶⁸ These are the philosophical foundations for many societies of today.

⁶⁴ <https://de.wikipedia.org/wiki/Theozentrismus>. 3/2014.

⁶⁵ <https://de.wikipedia.org/wiki/Anthropozentrismus>. 3/2014.

⁶⁶ Schischkoff, keyword: Philosophie.

⁶⁷ <http://www.geist-oder-materie.de/Philosophie/philosophie.html>, 2014.

I shall only comment on some of the main aspects of philosophical materialism.

⁶⁸ Following Schischkoff KW ‘Materialismus’.

Criticism of Materialism

What you can't feel lies miles abroad,
What you can't grasp, you think, is done with too.
What you don't count on can't be true,
What you can't weigh won't weigh, of old,
What you don't coin: that can't be gold.
Mephisto in Goethes Faust⁶⁹

It seems the basic assumptions of today's Western states are still the same atheistic-materialistic ones as in the times of Marx and Lenin.

Quotation of Lenin: "Marxist-Leninist philosophy rejects apriorism and proves that the whole content and all forms of knowledge are of empirical origin ... and reflect the objective properties and relations of material things."⁷⁰

Whether or not Lenin, Marx or their successors admit it, they themselves only assume basic assumptions that can only be believed. Even though they absolutize these theses, they rarely allow their own a-priori to be criticized.

Regarding this point, H. Hempelmann writes: "The position of naturalist reductionism is itself metaphysical, thus self-contradictory, thus self-annulling."⁷¹ To that Peter Möller:

"The primacy of the spirit convinces me more than the primacy of matter. Creative intelligence, creativity and imagination cannot be explained with the primacy of matter and consciousness as a mere mirror image".^{72 73}

Materialists leave the people in this world completely alone. A loving, overriding force, like God, is missing. The sky is empty or a mirror in which man only sees himself. But what happens if we do not know how to proceed? Then the man is left to himself and overtaxed after a certain point. Life as a materialist or atheist seems to me too exhausting,⁷⁴ with too little credibility, neither sufficiently meaningful nor satisfying. It seems to be too one-sided, short-sighted, hyperrealistic/ unrealistic, sterile and soul-less.⁷⁵ For a materialist, dreams, love, hope, solace, grace, salvation, spirituality, eternity, paradise, soul, God, etc., are of little importance, since they cannot be proven.⁷⁶

⁶⁹ Johann Wolfgang von Goethe: Faust II, Verse 4917 ff in <https://www.poetryintranslation.com/PITBR/German/FaustIIActIScenesItoVII.php> 2023.

⁷⁰ <https://www.marxists.org/archive/lenin/works/1894/friends/01.htm>, 2019.

⁷¹ <http://heinzpeter-hempelmann.de/hph/wp-content/uploads/2013/01/%C3%A4pfel.pdf>. 2013.

⁷² Peter Möller in: <http://www.philolex.de/lenin.htm> 2/2015.

I think, God¹ is not in opposition to matter but to its primacy. Even Jesus used saliva and sand (thus matter) to heal a blind person.

⁷³ See also the problem of the 'Qualia' - the subjective content of the experience of a mental state.

⁷⁴ This statement expresses what happens in general; in individual cases, there are those who make their life all too easy for themselves, at the expense of others.

⁷⁵ Matthias Krieg: "The materialist is short-sighted by nature." (Verbal message).

⁷⁶ Predominately, materialism - overall - has the characteristics of a second-rate reality with its advantages and disadvantages. (See also the '[Summary table Sociology](#)').

The materialist resembles F. Nietzsche's 'last man' mentioned above. Even if materialists do not intend it, their attitude of mind, like that of all ideologues, is susceptible to totalitarian views and systems. They themselves may then become more or less totalitarian and exclusionary. The material endowment of a person, their functionality, their usefulness and their efficiency quickly become the main criteria for their evaluation. This is a phenomenon that affects society as a whole. Performance is to be ever more enhanced, the economy is to grow ever further. Growth for the sake of growth is, however, "the ideology of a cancer cell" (Edward Abbey). Is this not similar to the attitude of 'knowledge at any cost'?

Criticism of pure Science

"Behold! I show you the last man. What is love? What is creation? What is longing?
...thus asks the last man ... The earth has become small, and on it hops the last man,
who makes everything small." F. Nietzsche ('Thus spoke Zarathustra').

A generally accepted definition says "Sociology is a science concerned with the empirical and theoretical study of social behavior, i.e., the conditions, processes, and consequences of people living together (and occupies) a middle position between the natural sciences and the humanities." ⁷⁷

From the beginnings of sociology, this middle position between the natural sciences and the humanities has triggered controversy as to whether sociology should be pursued as a natural science or as a human science, i.e., whether sociologically relevant things should be explained or understood. As in sociology, psychology also faces the question of whether to define itself more as a nature or more as a humanities discipline. However, due to the successes in the neurosciences, the tendencies in psychology are clearly moving in the direction of the primacy of natural science methods, albeit with the danger of interpreting people too one-sided. This danger does not seem to exist in the field of sociology. However, at least in Germany, it seems to be getting more bogged down in a dispute over methods and thus perhaps losing its overview. ⁷⁸

If I comment on this as a "sociological outsider," it may seem presumptuous. But perhaps it is also an advantage to see these controversies from a different perspective and try to clarify them. I see sociology as part of an anthropology and therefore essential similarities regarding the structures, dynamics, and characteristics of individuals on the one hand and groups and societies on the other. I have therefore transferred classifications and important contents of my work on the personal and psychically relevant (→ [Metapsychology](#)) to the socially relevant. This concerns above all the decisive role of the respective Absolutes both in the person and in groups and societies. In relation to the latter, this means: **a society is determined by its respective Absolutes**. In other words, the mainstream of a society reflects what is most important to the "masses".

As in 'metapsychology', in this meta-sociology I try to judge and classify natural scientific and

⁷⁷ <https://de.wikipedia.org/wiki/Soziologie#>

⁷⁸ [https://de.wikipedia.org/wiki/Methodenstreit_\(Sozialwissenschaften\)](https://de.wikipedia.org/wiki/Methodenstreit_(Sozialwissenschaften))

spiritual scientific positions from an absolute perspective.⁷⁹ This could mean, for example, that sociological questions of a material nature should be explained primarily in terms of the natural sciences and questions of a more mental or psychological nature should be explained in terms of the humanities, but that metaphysical and spiritual questions, which are after all important for billions of people, should not be excluded either.

A '*pure sociological science*' will not be able to cross the border that separates the provable, calculable and logically explainable from the unprovable, incalculable and illogical, but also thereby unique. But this is the most original, most personal of man, that which ultimately distinguishes him from the machines and things. It then tends to think dualistically and is thus also poorly able to find solutions for polarizations and divisions in societies, as they are currently increasing, or it even promotes them.

It is also questionable to want to do science in a value-neutral and presuppositionless way. This has already become visible with the construction of the atomic bomb. What is the use of all knowledge, every growth, the best invention, the greatest progress, if they are not embedded in a +meta-level - because, seen isolated, they can all be misused.

Further critical voices and thoughts on this topic:

"Science [...], originally once opposed to ecclesiastical dogmatism, has long since degenerated into a new belief system itself, preached by new scribes and prayed after by large parts of the public." (Bernd Senf).⁸⁰

"Almost all the great classical philosophers-certainly Plato, Aristotle, Descartes, Leibniz, Spinoza, Kant, Hegel, Locke, and Berkeley-seen the origin of the universe as grounded in a transcendent reality." (Arthur Eddington).⁸¹

"It is quite possible ... that we shall all learn more about human life and human personality from novels than from scientific psychology." (Noam Chomsky).⁸²

The insights of 'intuitionistic logic' (K. Gödel) and fuzzy logic probably also belong in this context.⁸³

L. A. Zadeh: "As the complexity of a system increases, our ability to make precise and significant statements about its behavior diminishes [...]. The closer one looks at a real-world problem, the fuzzier [~ more ambiguous] its solution becomes." And "I had expected the social sciences - economics, psychology, philosophy, linguistics, politics, sociology, religion,

⁷⁹ → [absolute perspective](#).

⁸⁰ https://de.wikiquote.org/wiki/Bernd_Senf

⁸¹ By Arthur Eddington, from John Lennox: Hat die Wissenschaft Gott begraben? R. Brockhaus Verlag; 2. Aufl. Wuppertal 2002, p. 44.

⁸² Chomsky, Noam: Language and Problems of Knowledge: The Managua Lectures, Lecture 5, 1988, p. 159.

⁸³ https://en.wikipedia.org/wiki/Intuitionistic_logic

and numerous other fields - to pick up on this. It is a mystery to me why so few social scientists to date have discovered how useful it could be. ⁸⁴

Question: What could be more complex than our psychological and social life?

In this context, I would like to briefly discuss realism and functionalism, since they play an important role in materialist philosophy and the corresponding sociologies and psychotherapies.

Realism

Common definition: "The mental action or process of acquiring knowledge or understanding through thought, experience and the senses, of a reality which exists independent of consciousness." ⁸⁵

As explained in detail in the section '[Metapsychiatry](#)', I believe that our world supports itself as first and second-rate realities; as do we as people. Only a first-rate reality can be unambiguous; the second-rate, however, can only exist as relatively unambiguous realities or even ambiguous realities. The term 'realism' however, cannot distinguish between these two spheres of reality; and misunderstandings ensue if this is attempted.

So what does the phrase: "I am a realist" mean? Most likely, it means that "For me, the reality is the defining authority." The reality, however, is not unambiguous. Similarly questionable is the statement: "I am realistic." Would it have been realistic to greet with 'Heil Hitler' in the 3rd Reich?

A "realist" will tend to portray reality either hyper-realistically by ignoring its fuzziness and contradictions, or by presenting it all too vaguely. Materialist sociologists (and psychotherapists), however, usually consider a 'reality adjustment' useful.

Functionalism

Definitions: "Function - Variable factor which is dependent upon another for its value." ⁸⁶

Functionalism considers, in particular, the conscious mind to be a function of the sense organs. ⁸⁷

'Functionalism states that mental states are functional states'. ⁸⁸ Materialists are usually also functionalists. Therefore, some sociologists of this provenance tend to judge societies according to their functionality. However, a person is not primarily a functionary. According to Schischkoff, a functionary is a person "whose occupation consists of performing functions, i.e. of 'functioning'." "As a personality type, a functionary is considered to be excessively

⁸⁴ Zit. of Gerhard Gamm: Unbestimmtheitssignaturen der Technik'.

⁸⁵ Taken from www.duden.de

⁸⁶ Großes Fremdwörterbuch Keyword Funktion.

⁸⁷ According to: Schischkoff, Keyword Funktion.

⁸⁸ https://de.wikipedia.org/wiki/Funktionalismus_%28Philosophie%29 12/ 2013.

compliant and risk-averse with a propensity for routine."⁸⁹

Schischkoff quotes Alfred Weber, who refers to the functionary as the "fourth man"; a specialist, whose ambition drives him to "identify with his functions, even if he has been forced upon by foreign will. As a consequence, the personality is split into a functionary's character and a ... residual person, with the functionary's character being capable of performing extremely inhumane actions. Thus, Weber explains the potential for totalitarian governance."⁹⁰

I believe that if we do not consider life, with its dysfunctionalities, to be more important than functionality, we will not only hinder our lives but functionality itself, since the functionalist will react in either hyper-functional or, more frequently, non-functional and dysfunctional ways. Entire societies may perish as a result of the prioritization of functionality and efficiency. In the same way, we will harm our patients in the long term if we believe that it is necessary to urge them towards embracing functionality as a priority. It is with dread that I think of the possibility of a future in which we merely function but no longer live our lives; merely adapting to reality rather than shaping it.

Academic Language

In theology as well as in psychology, psychiatry and some sociology, the "normal citizen" no longer understands anything after a certain point. Imagine visiting a relevant college and you don't understand anything anymore and think: "Yet they talk about us as human beings and you don't understand them." These are not specific questions, as in astrophysics, but questions that concern us all. This means that discussions often take place in camera. Certainly, certain technical terms are necessary, but many are avoidable, and the connection to the grassroots, to the people, would not be lost if one "looked the people in the mouth" more often, as Luther did, or followed Einstein's advice: "Wise is he who says hard things simply." Doesn't what Manfred Bleuler aptly said about this to students also apply to sociology if one replaces the term 'psychiatry' with 'sociology': "Psychiatry [sociology] is of its essence simple and human. With a sound mind some experience of life and with a warm heart its fundamentals are easy to grasp. Everything that seems complicated to you in psychiatry [sociology] is not so important, and often it is merely over-complicatedly expressed."⁹¹

Idealism

There is not one philosophy of idealism but many diverse trends that have this in common: the "perspective that considers objective reality as being determined by idea, spirit and reason, and also regards matter as a manifestation of spirit." At present, idealistic basic

⁸⁹ Meyers Großes Taschenlexikon.

⁹⁰ Schischkoff, KW: Funktionär (Functionary); s. Bibliography.

⁹¹ Eugen Bleuler: Lehrbuch der Psychiatrie 15. Auflage, von Manfred Bleuler Springer, 1983, p VIII.

positions hardly play a role in the sciences in general and in sociology in particular, as far as I can judge, and proliferate all the more "outside" in the form of questionable to fanatical ideologies and are therefore often even more problematic or dangerous than materialistic positions.

Materialism and Idealism

- Juxtaposition in key words

Materialism versus idealism

positive: more concrete, 'real', provable and demonstrable, clearer, more down to earth

negative: too nearsighted, flat, sterile, too-heavy resp. lack of advantages of idealism.

Idealism versus materialism

positive: more far-sighted, more imaginative, more soulful, more intuitive

negative: more abstract, world-fugitive, aloof resp. lack of advantages of materialism.

While the human being in the "flatland of materialism" (Franz Werfel) has no height, the idealist tends to lose his grip on the ground.

- Materialism ↔ Idealism

They are in opposition. But they are only opponents at first glance, they are also conditional on each other. In the history of ideas one often finds how both worldviews alternate.

(See also → [The Opposites and their Dynamics](#)).

[Question: isn't every materialist ultimately an idealist, because he believes/has the idea that matter has primacy].

Humanism

I will examine two overlapping definitions as a basis for this section: ⁹² |

- Humanism "points to ... an ideal image of a person who can freely develop their personality based on an all-rounded theoretical and moral education."⁹³

- "Humanism ... is a well-reflected anthropocentrism, which starts from our human consciousness and focuses on the appreciation of the human person ..."⁹⁴

"Anthropocentrism can be considered to be a connecting element of old and new approaches [of humanism] ..."⁹⁵

Goethe's Humanism

⁹² This section discusses the so-called idealist humanism. About 'materialist humanism', the points made in the section on 'Materialism' are also valid here.

⁹³ <https://www.uni-due.de/einladung/Vorlesungen/epik/humanismus.htm> , 2013. (The 2016 edition is no longer available)

⁹⁴ According to Schischkoff, KW Idealismus (Idealism).

⁹⁵ Wikipedia KW Humanismus, 1/2016. See also http://ezw-berlin.de/html/3_166.php 'Humanismus' (Humanism).

A. Keyserling characterizes Goethe's humanism as follows: "It is not the work nor the fruit but rather, the process of bringing fruit that is how the entelechy develops ... The development of the personality through objectification and shaping of the original disposition was Goethe's way of life ...". Goethe's 'Faust' ends with the sentence 'Whoever strives with all his might, that man we can redeem'."⁹⁶

Goethe had, according to W. Leppmann, the "educational ideal of an autonomous person who completes himself or herself."⁹⁷ Similar C. G. Jung regarding 'Individuation'⁹⁸ and J.P. Sartre: "Man is nothing other than what he makes of himself."⁹⁹

Immanuel Kant

Immanuel Kant explains the categorical imperative as an ethical behavior that one must "act only in accordance with that maxim through which you can at the same time will that it become a universal law."¹⁰⁰

Is Kant's categorical imperative a misguided absolutization of duty and reason? Indeed, I think so. Here are several typical quotes. Kant: "Duty! Thou sublime and great name which ... demands submission ...".¹⁰¹

Kant calls for "a religion of reason, the principles of which are based purely upon reason. ... For Kant, God himself is a necessary 'postulate' of practical reason, however, this statement does not involve belief in the 'objective reality' of the same ... 'The true, sole religion contains nothing but laws ... on whose unconditional necessity we can become conscious and which we therefore recognize as revealed through pure reason (not empirically).'"¹⁰²

Present-Day Example

Rudolf Kuhr: "Humanism ... is a means and an end in itself, and urges a person to work upon themselves like no other orientation. Therefore, since this is arduous, most people, thus far, have chosen a religion that promises them salvation through an external agent, as does Christianity ... (It) misleads a person to deal with their inner conflicts outside of their own person. Thus, they ask God for help (God is with us!), rather than solving their own conflicts with the aid of psychology ... The human person is the problem of other human persons and the world - and also the solution."¹⁰³

⁹⁶ Taken from: Arnold Keyserling, In: <http://schuledesrades.org/palme/books/denkstil/?Q=1/1/3/109> 3/2016.

⁹⁷ Wolfgang Leppmann: Goethe und die Deutschen - Vom Nachruhm eines Dichters. W. Kohlhammer Verlag, 1962, p.193.

⁹⁸ See also my critique of the absolutization of 'individuation' and maturation, loc. cit.

⁹⁹ J.P. Sartre in «L'être et le néant», 1943.

¹⁰⁰ https://en.wikipedia.org/wiki/Categorical_imperative

¹⁰¹ Friedrich Kirchner in: <http://www.textlog.de/1926.html> 3/2016.

¹⁰² Wikipedia <https://de.wikipedia.org/wiki/Religionskritik> 2/2014.

¹⁰³ Rudolf Kuhr: Warum ich kein Christ bin; In: <http://www.humanistische-aktion.de/christ.htm> 2/2014.

The problem of Humanism

What is meant is the critique of anthropocentric, secular humanism, which as such is an important foundation of humanistic sociologies.

Such humanists have substituted God with a super-ego (+sA "Humanum"), which is less loving than the +A (God¹); indeed, one which will even, on certain occasions, deal mercilessly with people. If human reason is the last instance, what about the unreason that is also immanent in man? Can it be integrated or must it be repressed, split off or even fought against. Secular humanism overtaxes man, because it must sublimate, taboo, split off or even fight the inhumane, evil. But because the inhuman, evil is also immanent to us humans and can be "defeated" only partially, but not in principle, an unsolvable conflict arises in us, if we take humanism quite seriously.

The philosopher John Gray criticizes this form of humanism, believing the fundamental conviction of humanists, the history of humankind as a history of progress, to be a superstitious belief. "Humanists say: Whilst the goal might be presently unattainable, we can nevertheless head towards it. These are siren songs ... Every perceived progress is ambivalent. One can accumulate knowledge but not ethical improvements ... The increase in knowledge increases a person's power, for better or for worse ... Self-determined life is a modern fetish. Whoever means to change the world through will-power, comes dangerously close to terrorism in the name of reason or of the common good, as shown by the Jacobites during the French Revolution or the Bolsheviks under Lenin, Trotsky and Stalin ..." ¹⁰⁴

In my opinion, it is not about saying goodbye to humanism itself, as John Gray's book title of the same name suggests, but rather about saying goodbye to its absolutization. But this is only possible if the inhumane, the aggressive, the evil, the selfish and everything else negative in people, which we all carry within us, does not become a mortal sin, is not unforgivable and therefore does not become a significant cause of disturbances in the human being people and society. It is only possible if one embeds the humanist ideology in a larger whole that can integrate and compensate for these negative human characteristics without endorsing them. This more comprehensive structure could most readily be called love. Then, however, one now encounters the problem that human love will be absolutized and overextends the human being and may then harm people. If we had previously postulated the necessity to be humane and progressive, we are now condemned to be full of love and forgiveness. In my opinion, without an authority which transcends the human person, thus without a transcendent, loving authority, which I have also termed A, every other mindset becomes an absolutized ideology and therefore, at best, suboptimal.

The problem of Christian social teachings

In my opinion, Cathoöoc social teaching also ultimately have the same problem as humanism. Its essential principles of personhood, solidarity and common good are

¹⁰⁴ The magazine "Der Spiegel" in conversation with John Gray: DER SPIEGEL, taken from <http://www.spiegel.de/spiegel/print/d-69277681.html> 9/2010

essentially also the principles of humanism and correspond to the imperative of self-love and love of neighbor. But at this point, Catholic social teaching, like humanism, is ultimately concerned only with ethical precepts ¹⁰⁵and not with the unconditional existence of man beyond all ethics and morality. I.e., in Christian terms, these social teachings are not about an ethics that is subordinated to the unconditional promise of God's love for every human being. But if this is missing, the Christian social teachings as well as an absolutized humanism will be in danger to tip over into the negative or even into "bestiality" in certain situations. ¹⁰⁶ Why? Just as pure humanism is not capable of integrating the inhumane, a merely ethically oriented Christian social teaching is not capable of integrating the unsocial. This means that certain negative parts immanent to man and society must then be negated, repressed, sublimated or fought against. However, the energy expenditure necessary for this will weaken the system and the aspired ideals of humanity and sociality will be achieved all the less if people and societies have the freedom to subordinate these ideals to themselves or to a +A respectively. I.e. only *such a relativized* ethics will make it most possible to fulfill them. (See also next section).

Humanism and Christianity

Relevant for both are the following values: Human dignity and the fundamental rights of all humans; equality before the law, protection from despotism, freedom of religion and conscience - these are values that are anchored in the Declaration of Human Rights by the United Nations.

However: "For many centuries, the Christian churches were guided less by the belief in human dignity but more by sin ... Only the baptized, dogmatically orthodox Christian was deemed to be worthy to be granted dignity. But heresy, unbelief or heathenism was deemed to invite any kind of persecution, torture and inhumane treatment. It was only the Renaissance, humanism and the Reformation which brought human dignity back to the fore ... This fostered the modern idea of human rights: Every person is worth more than their achievements. Whilst he may himself violate his dignity, no state or church power may deny him of this. It must always be understood that there is a difference between a person and their actions."¹⁰⁷

So what is the difference between humanism and Christianity? Humanism is anthropocentric. The Christian message is, at the same time, anthropocentric and theocentric. Whilst love and humanism are very important amongst us humans, they are yet imperfect and require the love of God in our midst. According to humanism as an ideology,

¹⁰⁵ In Catholic social teaching, "Social contexts are empirically examined and theologically and ethically reflected upon." https://de.wikipedia.org/wiki/Katholische_Soziallehre , 2023.

¹⁰⁶ See the quote about the "bestiality" that might then arise in the next section. Seen from this perspective, in my opinion there is also a connection between absolutized and overwhelming humanity and fascism and similar currents in the present (e.g. "Trumpism").

¹⁰⁷ Evangelischer ErwachsenenKatechismus s. Bibliography p. 368/ 371.

the divine humanism is irrelevant. Humanism must make do with the human humanism, for which the humane becomes the last authority, although it is problematic in itself.

"The Christian message not only contains the divine challenge to love our neighbor [...] but, above all, the assurance of unconditional divine love and forgiveness [...]. The Christian faith relativizes moral conduct. This means that God, the gospel, is stronger than the law; grace is stronger than our sin; and we are liberated from the compulsion to be good. And yet, though the radical commandment of love will still ensure that one can never be satisfied with one's achievements, it does not signify that the value of a person is dependent upon that which they have accomplished for society [dependent upon a person's humane attitude]."¹⁰⁸

"Karl Barth said that, first and foremost, one would have to speak of God's humanism: of God's love for people [...]. Secular humanisms are, effectively, dispensable. They are merely 'abstract programs' in the face of the assurance that all human beings are children of God, as it is proclaimed in the Gospels."¹⁰⁹

However, I do not consider secular humanisms to be superfluous. But also not as dangerous as the well-known quote "Humanity without divinity ends in bestiality".¹¹⁰ This probably means that an absolutized humanity, which in the long term suppresses everything animal and evil in humans, can turn into 'bestiality' because such humanity subjugates us and makes us aggressive.¹¹¹ Expressed more precisely: This absolutization of humanism leads to "hyper-humanism" (pro-position), anti-humanism (contra-position) or indifference (0-position). In each of these cases, a person is living against their human nature, since the latter is neither purely humane nor exclusively evil. (More → [About Christianity](#))

About the Anthropocentric Belief in Progress

Here, I will present just a few hypotheses:

- Belief in progress in the sense of progressivism can be found in materialism as well as in idealism.
- Humankind is not in a position to implement such an (absolutized) belief in progress. Such ideologies of progress give rise, first of all, to utopian dreams, and then, they generate suffering.
- I believe that we, as people, can only achieve relative progress. Put more precisely: Progress is a positive Relative and bears the characteristics of the same: it is neither absolute nor negligible but diverse, incomplete, conditional, secondary and dependent (Asp. a1-a7). This also means that all these relative advances also have disadvantages. Therefore, an important question is whether the advantages or disadvantages outweigh.

¹⁰⁸ Evangelischer Erwachsenen Katechismus, Gütersloh, 6th edition. 2000. p.381. [Addition by the author].

¹⁰⁹ Wikipedia: <https://de.wikipedia.org/wiki/Humanismus> 2/ 2014.

¹¹⁰ Quotation by F. Schleiermacher or Grillparzer. (This means that being human without dependence upon God, will lead to the human person becoming an animal). The French Revolution may serve as an example of this.

¹¹¹ As one knows, that too much of a good thing can turn into bad.

- With every progress, there is the potential for its misuse - all the more so if the progress is considered to be absolute (dynamics of the pro- and anti-positions). Examples: today, one kills “better” and faster; the digital world has great advantages but also disadvantages. Medication in general, and psychotropic drugs in particular can alleviate much suffering; however, they are also greatly abused, etc.
- Therefore, belief in progress in an appropriate form would neither be progressivism nor not any faith in progress but it would depend upon the type of progress made and the sacrifices made for the sake of progress, etc.
- Medical progress, the objective of which is merely the prolongation of life or recovery at any price, would be as questionable as analog technical progress at any cost.
- Anthropocentric attitudes feature a form of belief in progress which necessitates the possession of a humane and sensible mind. However, we are not always humane and sensible, as mentioned before (nor do we always wish to be so). They appeal one-sidedly to the Ego strength of a person but we are often weak and, at times, powerless. We should emancipate ourselves, individuate, and finally grow up and take on responsibility. However, we are and often remain dependent, immature and afraid of certain responsibilities and commitments; and, at times, this may well be the most appropriate option.

Religions and Spiritual Movements

Religions are strongest spiritual powers since they focus on that which is unconditional, absolute. This is why they can have exceedingly positive but else, in the case of their abuse in particular, extremely negative effects. All world religions have a basic tendency to favor that which is humane.¹¹² I have compiled the points which seem to be important to me, concerning the three world religions, in the table:¹¹³

Overview

| | Islam | Buddhism | Christianity |
|------------------------------|--|---|--|
| Revelation / Holy Scriptures | Quran is to be taken literally since it came directly from Allah. | The speeches of Buddha | New Testament, which is not in itself holy but depicts God/ Jesus as holy. |
| Declared by | Muhammad | Buddha | Jesus |
| Salvation by: | Allah / one's own actions | One's own actions, self-salvation | Jesus and one's own desire |
| Unconditionalities | "Five pillars": declaration of faith (5x /day) prayer, alms-giving, Hajj. | Every action generates karma, bad karma needs to be worked off. | Free will |
| Accession through: | 1x saying the declaration of faith | Arguably free | Voluntary, unconditional. Officially: Through baptism. 114 |
| Quit by: | Barely possible, at times threats of death penalty. | Arguably free | Free |
| Life after death | Very worldly ideas, not very attractive for women. | Reincarnations (for me, too stressful) Finally Nirvana (for me, too deindividualizing) | Eternal and good. |
| Advantages | In principle, humanistic and caring. | In principle, humanistic and caring. | Jesus as the one who redeems and provides orientation. There is no coercion and the guidance is good. All people have the same and greatest value; God loves all people. Free "attitude toward Absolute". Whatever is regretted can be forgiven. |
| Disadvantages | Allah is too far away, too arbitrary. A person's right actions are too important, this is too demanding. There are some aggressive statements in the Quran. Not enough equality. | There is no God, little support, a person's right actions are too important; this is too stressful. | Seemingly, a disadvantage: one's own good works have only relative significance. |

¹¹² KW "world ethos", H. Küng.

¹¹³ The descriptions and assessments of the most important religions capture only what seems to me personally and **subjectively** most important for our topic. Moreover, there are diverse directions in all religions, which for reasons of space I will disregard at this point. More and more objective (?) e.g. in https://en.wikipedia.org/wiki/Sociology_of_religion , https://en.wikipedia.org/wiki/Philosophy_of_religion .

¹¹⁴ I myself do not consider this to be compulsory. See e.g. Jesus' assurance given to the criminal, who was crucified with him and who was probably not baptized, that he would "be with me in paradise today".

A Story

Three brothers [representing the three monotheistic religions] set forth to seek their fortune. After a few years, they meet up again.

The first one reports: "I am the king of a kingdom full of order, with 700 rules and God is with me." The second one says: "I am the king of a kingdom with a world-spanning idea of social justice and the sovereignty of God on this earth." The third brother says: "I live in the kingdom of love."¹¹⁵

It is good that the choice is free. None of the three can prove that life is best in his land.

I would personally move to the land of the third brother.

Suggestion: Read the Old Testament, the Quran and the biography of Muhammad, and the New Testament and the biography of Jesus - and then assess.

About Islam

Islam means submission to the will of God. At the center of the process of salvation is the **Quran**.

The Quran is regarded as the literal revelation of Allah to Muhammad mediated by the Archangel Gabriel ("Dictation Understanding" of the Koran). In addition to the Koran, the **Sunnah** (see below) plays an important role.¹¹⁶ Islam specifies five fundamental duties that all Muslims have to adhere to and which constitute the 'pillars' of their faith = the "**Five Pillars**" of Islam:¹¹⁷

1. Belief in Allah and Muhammad as His Messenger.
2. The five daily prayers.¹¹⁸
3. Charitable giving to one's fellows.
4. Fasting during Ramadan.
5. The pilgrimage to Mecca.

Polygamy is permitted. **Muhammad** had nine wives. He consummated his marriage with his third and favorite wife, Aisha, when he was himself over 50 years old, and she was 9 years old.¹¹⁹ In his lifetime, he has executed many of his opponents. "Family law (marriage, divorce, custodianship) is strictly regulated in favor of the man."¹²⁰ "On **Judgement Day**, he (Allah) will judge people: Unbelievers will face hellfire and believers will be promised the umbrageous paradise with its virgins (Huris) ... The Quran attempts to cover all spheres of life by way of legal regulations."¹²¹

¹¹⁵ One could also apply this story to behavioral therapy, psychoanalysis or metatpsychotherapy.

¹¹⁶ According to <https://de.wikipedia.org/wiki/Islam> and <https://de.wikipedia.org/wiki/Koran>, 2017.

¹¹⁷ © 2004 Islamisches Zentrum München.

¹¹⁸ The 1st and 2nd are to be spoken in Arabic.

¹¹⁹ Taken from: http://de.wikipedia.org/wiki/Aischa_bint_Abi_Bakr, 2014.

¹²⁰ Großer Brockhaus, KW Islam.

¹²¹ Meyers Großes Taschenlexikon, KW Islam.

“The **jihad** constitutes an important Islamic principle of faith, as it is one of the fundamental commandments of the Islamic faith and a duty imposed upon all Muslims. Some Sunnite scholars add the jihad to the five pillars of Islam as a sixth.”¹²² In different, relevant writings, “jihad” has different meanings: armed struggle (primarily against ‘unbelievers’ and apostates) or merely peaceful effort. Those termed “unbelieving” are all those who do not believe in Allah and Muhammad.

Personal Opinion

- That which I perceive to be positive in Islam is as follows:

The strong social aspect; in particular, caring for the poor and weak.

The depiction of a God who is, overall, benevolent towards people.

The fact that Allah is often portrayed as the “merciful”.

There is an idea of a good life after death (though admittedly, it does not quite correspond with mine).

- The following points are somewhat more elusive or even negative, from my perspective:

It’s difficult for me to imagine that I can regard myself as a likeness of Allah, or that Allah descends from heaven and serves me or that Allah on the cross dies for me.

In Islam, those who profess another faith, as well as those who live with no faith or according to an alternative lifestyle, such as atheists and homosexuals, are excluded. I cannot imagine that I would be loved by Allah if I believed in other gods, or that he would forgive me if I converted from Islam to Christianity. Neither can I imagine that Allah would wish that I shall love my enemies.

In my view, the role of women in Islam seems to be overly negative.

Often, believers are called to join the “jihad” (which might mean holy war after all?).

For me, Allah is a God who is too remote and arbitrary.

In Islam, people die for Allah; in Christianity, it is the opposite - Jesus dies for people.

I feel that there are too many demands, too little freedom and too little right to self-determination in this religion.

Leaving the religion carries, at times, the threat of death.

Whenever I read the Quran, I find comforting verses - as I do when reading the Old Testament - but I also find a great deal that frightens me, since, from the viewpoint of the Quran, I would have to be regarded as an “infidel”. (See e.g. Sure 2:24, 89, 190-193; Sure 8:12, 55; Sure 47:4, 10 and other verses targeting “infidels”).¹²³ Jesus, however, does not frighten me, nor does he frighten people of other faiths and no faith.¹²⁴

¹²² Wikipedia: <https://de.wikipedia.org/wiki/Dschihad> , 1/ 2016.

¹²³ See Abdel-Samad, Hamed: Der Koran - Botschaft der Liebe, Botschaft des Hasses. Droemer, München, 2016.

¹²⁴ This is true, excluding some sayings that I believe were not originally uttered by Jesus, owing to the fact that several decades have passed between Jesus' utterances and their recording in writing. Those who spread his message were, I believe, ordinary people who, at times, also misunderstand what was being said. (More on this later).

Muslims cannot have certainty of faith because of the teaching of the Quran, as opposed to Christians.

I also see Jesus as a role model example, whereas I can barely identify with Muhammad's lifestyle, which is as “**Sunna**”, the second foundation of Islam, alongside the Quran.

Ch. Schirrmacher's opinion is expressed in the following statement: “As long as Muhammad and the caliphs' exhortation to do battle is not declared to be invalid for all times, Islam will not be able to slough off its problems with violence.” [RP.online 9/1/2015]. I would like to add the following: “As long as Christian theology does not nullify appeals to fight as they are in part attributed to the Old Testament’s God and (rarely) the New Testament (Lk 19:27), Christianity will face similar reproaches.”

About Buddhism

There is no God in Buddhism. By anthropocentric means, Buddhism attempts to overcome anthropocentrism.

“Buddhism teaches: Life is an endless chain of rebirths, in which good and bad deeds are worked through. The main commandments of Buddhism are: do not kill, do not steal, do not lie, and do not commit adultery.”¹²⁵

“From a Buddhist perspective, the self is not a constant entity but rather a process which is marked by a continuous becoming, changing and passing away [...]. Mindfulness (also consciousness, realization) is the practice of remaining entirely in the here and now, and to perceive all that is present, both clearly and consciously but non-judgmentally.”¹²⁶

Karma means action, work or deed; it also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect). Good intent and good deeds contribute to good karma and future happiness, whereas bad intent and bad deeds contribute to bad karma and future suffering. The philosophy of karma is closely associated with the idea of rebirth [...] karma in the present affects one's future in the current life, as well as the nature and quality of future lives - one's saṃsāra.”¹²⁷ “Buddhism's highest aim is to escape from this cycle, by not producing karma - so that our actions no longer leave a trace in the world. In Buddhism, this is termed as the entry to Nirvana.”¹²⁸

In recent decades, Buddhist beliefs and techniques have gained greater significance in some schools of thought.

¹²⁵ Michael Hamerla: <http://www.rp-online.de/panorama/deutschland/die-erloesungswege-des-buddhismus-aid-1.2637929> 12/2011.

¹²⁶ Wikipedia: <https://de.wikipedia.org/wiki/Buddhismus> 10/2013.

¹²⁷ <https://en.wikipedia.org/wiki/Karma> 2019.

¹²⁸ Wikipedia: <https://de.wikipedia.org/wiki/Buddhismus> 10/2013.

“The journey is the destination”

The motto: 'The journey is the destination', which plays a special role in Buddhism, could be a motto for many worldviews and societies, where personal fulfillment, [Individuation](#) (C. G. Jung) where progress, growth, etc. become the prevailing maxims. In my view, these are programs of self-redemption which will not grant peace of mind to an individual.

Do not most worldviews come down to a compulsion to reach a certain goal?

What happens if the person cannot progress further, or even retreats when he is pushed back, whilst the maxim that he must proceed along a certain path remains in his heart? Does he not fall into despair? Now, one could say that even if he retreats, he will remain on the path. Whilst this is true, he must, at the very least, attempt to proceed. At times, however, this is not possible, since there are occasions when one is utterly powerless and cannot see the way forward.¹²⁹ Perhaps, this problem becomes particularly prominent at an advanced age, when one finds, as I am now discovering, that one has not grown any wiser, even though one may have developed intelligence and gained experience.

[PS. Here too, whenever the path has been followed to its conclusion, we encounter the problem of the so-called 'pilgrims' death'.]

Harmony and the equilibrium of the soul as a goal

In Buddhism, and also in Chinese philosophy, these goals play an important role. Of greatest importance here, is the equilibrium and harmony between two forces which are juxtaposed as polar opposites and yet dependent upon one another in the commonly used symbol:

Yin-Yang ☯. ¹³⁰

Discussion

- The positive aspects of Buddhism, in my opinion, are as follows:

It appears to be undogmatic and peaceable.

It advocates the overcoming of greed, hatred and delusion (three “mind poisons”).

It highly rates the inner life of a person (the practice of meditation).

It does not shy away from calling people's suffering by name.

It speaks of a perspective beyond death; earthly life is not all that there is.¹³¹

I see a parallel between the character of that which is second-rate (WSI²), as described above, and the Buddhist teaching regarding the Ego-illusion and the illusion of reality.

- The following points, in my opinion, are elusive, or even negative:

There is no loving God (anthropocentrism).

As a philosophy, which is what Buddhism really is, it is too pessimistic.

¹²⁹ "He who does not know the destination cannot have the way" (Chr. Morgenstern).

¹³⁰ For details, see M. Lurker, Wörterbuch der Symbolik.

¹³¹ The Christian standpoint not to attribute absolute significance to earthly things seems to be quite similar to the main objective in Buddhism to reach Nirvana. In contrast, in the Christian religion, however, it is about giving the earthly only a relative meaning and thus not dependent on it.

Ultimately, a person must redeem themselves. Their way of life determines their karma in the next life, which, depending upon the respective school of thought, might occur - as in the case of bad karma - by way of rebirth as an animal, demon or another being.

The number of reincarnations and the permanent requirement to exert great effort would overexert me entirely.

The prospect that the essence of a person is dissolved in the Nirvana is negative, in my opinion.¹³²

The continuous striving for equilibrium would, for me, be tantamount to walking the tightrope; in terms of dealing with my aggression, the permanent pursuit of harmony would suppress my aggressions too much.¹³³

Hinduism

In its nature, Hinduism is polytheistic and knows many gods ... In the 'one Godhead in three forms' (Trimurti), the three main gods are united: Brahma represents the creative principle within the universe, Vishnu the maintaining and preserving, and Shiva the destructive principle. Alongside the main gods, there are innumerable other gods associated with Hinduism, of which many are only venerated locally ... The belief in reincarnation is common to the Indian religions of Hinduism, Buddhism and Jainism. The type of reincarnation depends upon the nature of the karma, i.e. the moral qualities of the actions undertaken in the past. It was from this belief in reincarnation that the Indian idea of an individual's salvation from the cycle of existence arose (*samsâra*), whereby one achieves salvation from the endless return of death and rebirth.¹³⁴

In my opinion, this religion, like other religions discussed above, also contains too many preconditions for my essential selfhood. The caste system in India, which has not yet been overcome, was promoted by Hinduism.

Esoterism and Similar Ideologies

Here, esoterism represents various spiritual, non-Christian movements. M. Poehlmann formulates the reasons for their increase: "Numerous ideological movements are making an effort to restore the unity of worldview and religion, of reason and faith, which had been lost in the context of cultural secularisation. In their aspiration to provide a relevant interpretation of the meaning and universal validity, they resemble the religions." He further regarding esoterism: "The person is perceived to be a potentially spiritual being, whose inner

¹³² This is contrary to the Christian faith, which promises liberation and confirmation of one's individuality.

¹³³ See also 'Differenzlosigkeit - Soziologische Forschungsnotizen zur Praxis des Zen-Buddhismus' <https://link.springer.com/book/9783658314187>, 2023.

¹³⁴ Largely taken from: <http://www.rp-online.de/panorama/deutschland/die-vielen-gesichter-des-hinduismus-aid-1.2636663> Serie - Weltreligionen (2): Die vielen Gesichter des Hinduismus; and Michael Hicke: http://www.klassenarbeiten.de/referate/religion/hinduismus/hinduismus_55.htm (no date provided).

core is divine, which is the motor and impulse for the spiritual evolution. Esoterism searches for methods and practices which enable higher knowledge, expansion of consciousness and spiritual growth.”¹³⁵

Esoteric ideas and practices are very important, first and foremost, to spiritual healers but also to some psychotherapists. For me, as mentioned above, they constitute an antithesis to the scientific orientation of official psychotherapy and sociology and make up for its deficiencies, albeit with many superstitious concepts. One could view them as fulfilling a similar function to the retreat into imaginary worlds of fantasy and media.

About Christianity

I repeat here statements and hypotheses that I have made elsewhere in relation to the psychotherapy of individuals, but which I believe apply analogously to communities or societies.

In this religion, *as I understand it (!)*, I feel most comfortable. If we imagine people who - ideally - trust that they are deeply protected, that they are unconditionally lovable and everlasting and that everything Relative has only a relative meaning - what can destroy these people? How much easier they will overcome their emotional crises! How many expensive defense and fulfillment mechanisms will become superfluous? If we believe we are redeemed, we are beloved for our own sake; if we trust that we have permission to be who we are, we would no longer need +sA and not be afraid of -sA.¹³⁶

Dieter Claessens and Erik Erikson, amongst others, have described the importance of a ‘basic trust’.¹³⁷

Basic trust develops through love (in religious terms: God). Almost all famous psychotherapists, including S. Freud, Eugen and Manfred Bleuler, G. Benedetti, A. Gruen, as well as others, consider love (towards the human beings), or the person's unprejudiced acceptance by others, to be the essential therapeutic attitude; resp. the lack of such love in childhood to be the determining pathogenic deficit of the patient and every good psychotherapist and sociologist accepts the dignity and freedom of their patient without reservation - that is, in spite of every failure and flaw of the affected.

It is all the more surprising that, in all the literature of which I am aware, there is neither a discussion about diverse psychotherapeutic schools of thought, nor an investigation concerning the ideologies or religions behind such ideas, to see whether or not they postulate a number of preconditions, which if fulfilled, enable access to such unconditional love, such implicit self-being, and which if not fulfilled, might evoke a similar pathogenic

¹³⁵ M. Pöhlmann in: Evangelische Zentralstelle für Weltanschauungsfragen (EZW) <http://ezw-berlin.de/html/4154.php>; 2011.

¹³⁶ There is a danger however, that those affected might believe that one's health only depends on one's strength of belief and, vice versa, that one's illness is indicative of one's lack of faith.

¹³⁷ Dieter Claessens: Familie und Wertsystem, [1962], 4th edition, Duncker & Humblot, Berlin 1979. Erik H. Erikson, Der vollständige Lebenszyklus, Frankfurt am Main, 1992.

deficit as that which is induced in childhood. As long as pure science alone is practiced, and only that which can be evidenced is valid, such a discussion cannot take place since such basic premises as love, basic trust and God cannot be proven. They are then deemed to be irrelevant, even if they are obviously not so in practice.

But it is also important to question critically what one calls 'Christian'.

“Christian” One-Sidednesses and Misinterpretations

Perhaps the greatest danger to Christianity is a false church.

In note form, I will present my opinions about some of these points: ¹³⁸

- Like all people, Christians sometimes also prefer to dismiss bitter truths or to absolutize or distort a particular issue. The underlying motives may range from fear to arrogance and are very human. The Church itself has always had a tendency to absolutize overadaptation, morality and even itself. Protestants overemphasize achievements, Free Church members overemphasize a literal understanding of the Bible and conversion and, in general, Christians tend to devote themselves entirely to the service of others and disregard self-love. Self-denial is preached instead of self-love. After decades in the Church, I have only heard one sermon about the meaning of self-love but several hundred others that we should do more for our fellow human beings.

The ideal Christian - so the message seems to go - must be pious, diligent, altruistic, moral, virtuous and somewhat asexual; and he must not, no matter what the issue, be aggressive or angry. Fortunately, the list of requirements, as far as I can ascertain, has been reduced; possibly because people were leaving the Church, sensing that the proclaimed message was burdensome and no longer liberating.

- Often, this erroneous attitude exists amongst Christians: Many sins can be forgiven except those which have been deliberately committed. In other words, evil actions which were committed unwittingly can be forgiven but not that which was committed in full consciousness.
- Some believe that every evil person will go to hell since the Church has taught this doctrine at times. Jesus however, died for sinners and the first person to whom he promised entry into heaven was not a good person but a criminal - the very one who was hanging on the cross next to Jesus. (A similar message can be found in the parable of the prodigal son.)
- The Church is either equated with God or else, confused with religion.
- Christianity is equated with humanism and pacifism. Whilst Christianity is humanistic and peaceable, it does not absolutize these values. This is why even the “evil” and aggressive parts of humankind can be incorporated into a person.
- Misunderstandings occur when terms are mentioned such as: ‘humility’, ‘selflessness’, ‘giving up the self’. (See also the section concerning the [Self](#)).
- Discipleship is regarded as being imperative.

¹³⁸ In so doing, I will abstain from voicing some surely much-needed criticisms of churches and their practices, for reasons of space. Nevertheless, I believe that churches are currently playing a relatively positive role.

- Faith in God becomes absolutized. (Even by Luther?) Or else, belief in God becomes a performance. I believe that the basic will to do good, already constitutes that which is absolute from humankind's perspective.

(See also: [The absolute attitude of the I](#) and [Absolute and relative will](#))

- The attempt to prove God, since his credibility, by itself, does not seem sufficient.
- The belief that if we were to only believe and pray enough, all hopes for good would be fulfilled (health, peace instead of war, etc.), purporting that: “A person who is ill has not enough faith.”
- The opinion: “God has died for us” or “God has sacrificed his son for us so that we might live.” These are concepts that are prone to be misunderstood since God has neither committed suicide nor killed Jesus. I believe that both are still alive.
- The belief that God regulates everything.
- The belief that Jesus can only be understood under certain conditions, for instance, when one has the right kind of faith, or when one knows the Old Testament, etc.
- Overuse of the term ‘holy’: Many Christians call things to be holy such as: the Holy Land, a holy people, holy men and women, holy father (the Pope), holy Scriptures, etc. - but they have been only *sanctified of God*, they are not holy in themselves. I believe, only God is holy.
- The opinion that the Bible is (as is the Quran) to be taken literally (biblicism). In connection with this is the following point:
 - All Bible verses are considered to be of the same importance: The Old and New Testament, the gospels and the epistles, etc. I have little doubt that Paul would “rend his garments” if one places equal value on his statements, as on those made by Jesus. The sequence of credibility is for me the following: the Holy Spirit or Love > the New Testament (statements made about, and by, Jesus in the gospels) > experience > reason > Paul and other epistles > the Old Testament.¹³⁹ The Church does not dare to correct some questionable Bible verses attributed to Jesus, despite the fact that they clearly contradict his messages found in other verses, and that they have always been a bone of contention. In particular, there are four passages in Matthew's gospel (Mt 8:12; 18:8ff; 22:13; 25:41) and in Luke's gospel 19:27, which appear to be threats rather than statements that are in accordance with love.¹⁴⁰

¹³⁹ When prioritizing criteria of importance, the reasons why I placed Jesus' utterances, as they have been handed down, beneath the criterion of Holy spirit or love, are the following:

By no means were Jesus' disciples always guided by the Holy Spirit, but rather, they did things which blatantly contravened the directions given in other verses (e.g. Peter dealt with Ananias and his wife Sapphira in such a hard-hearted way that both died, simply because they had kept a little of the money which they were to give to the fellowship, Acts 5:1–11). It is instances such as these which give us an insight as to why the disciples and their successors have handed down some of the teachings of Jesus in another spirit. Therefore, one should be somewhat skeptical towards the Bible verses which do not seem to correspond to this spirit of love. However the “spirit of love” is, in no way, always a comfortable one!

¹⁴⁰ Scholars have been hesitant to remove or mark as questionable some derogatory remarks made by Paul about women, such as “women should remain silent in the churches”, or verses discussing the “works of the flesh”, of which we are told that those who practice such things will not enter the kingdom of heaven (Gal 5:19ff; Rom 1:28ff; Tit 1:10ff). These statements are not in keeping with the spirit of Jesus and have caused a lot of damage. (KW: verbal inspiration, the inerrancy of the Bible).

Similarly, there is no clear distancing from other, similarly-toned, and much more frequently occurring passages in the Old Testament.

- Some people consider themselves to be Christians and misuse the name of Christ. In the name of God, wars are fought, people are oppressed, etc. (Keyword `Christianism'). Sadly, it is not often taken into consideration that the wolf in sheep's clothing is a wolf and not a sheep and that not everyone who calls himself Christian is actually a Christian. How often do we hear the argument that it was the "Christians" who were responsible for the crusades, the inquisition, etc. However, such "Christians" cannot claim that they were acting on the authority of Jesus, who even challenged his listeners to love their enemies; whilst in some religions, using force against one's enemies and against `infidels' is not at all excluded.
- Some claims sole representation, in the sense that experiencing God and finding the truth can be found only in Christianity; or else that salvation comes solely through faith in Jesus Christ. By way of contrast, others believe that all religions have the same value (theological pluralism).

I have personally found the greatest amount of love within Christianity (this corresponds, roughly, to the attitude of `inclusivist theology').

Christian Fundamentalism, Religionism

Christian fundamentalists demand Christians have to be Bible-believing and practicing, have to be born-again and converted.¹⁴¹ They think that one has to pray in a particular way, with a particular frequency; one has to take the Bible literally and to adhere to other imperatives - which ultimately amount to self-redemption. "It is only we who are chosen and redeemed - the others are not so!", is their belief. Here, Christian fundamentalism approximates other fundamentalisms. |

¹⁴¹ According to a cartoon found at the Convention of the Evangelical Church: Kirchentag München.

Criticism of Religion

In the following, the main focus will be a criticism of the Christian religion (for the main sources, please see footnote).¹⁴²

Brief remarks made by myself are denoted by the use of a cursive font and placed in square brackets: [].

Well-Known Critics of Religion

Ludwig Feuerbach (1804 - 1872)

- God is a **projection** of the human mind. Feuerbach calls for us to remove the projection and to re-appropriate the energy which has thereby become available for the humanization of humanity.

[In so much as one is unable to prove that love is not a projection, neither can one prove that the contrary is true.]

- Religion is **consolation in the beyond**, (escapism). *[Comments, see below.]*

Development of the projection of God according to Feuerbach: the suffering of the individual → the wishes of the individual (happiness, fulfillment) as well as the instinct of self-preservation and imagination → Projection: God.

Karl Marx (1818 - 1883)

- Refers to Feuerbach's theories, religion is a creation by people, religion is simultaneously an expression of the hardship of people and a protest against this hardship.
- Religion causes people to be passive and therefore to suffer misery = "**opium** for people"
- This passivity serves to **benefit those who possess**, as well as the powerful.

[However, Jesus stirred people up and found harsh words to use against those who have and the powerful.]

- Marx calls for a better distribution of possession within society (communism), which would obviate the need for religion and it would automatically disappear.

[This ideology has already failed.]

Friedrich Nietzsche (1844 - 1900)

- The natural and historical sciences have rendered religion implausible.
- Christianity calls for a "**slave morality**".

[Human being, however, was made in the image of God and Jesus condemned the absolutization of morals, the "law".]

- The will of humankind should replace God. *[See the section concerning '[Absolute attitude](#) '.]*
- The "death of God" - is a lengthy process, in which God dies out in the conscious mind of

¹⁴² <http://www.geschichtsforum.de/f78/die-bekanntesten-religionskritiker-und-ihre-ans-tze-33596/>; https://en.wikipedia.org/wiki/Sociology_of_religion and Weinrich, Michael: Religion und Religionskritik; Göttingen, 2nd ed. 2012.

humankind.

[I do not believe that this will happen.]

- Nietzsche believes that by **overcoming religion** man has the chance to become a "**Beyond-Man**" ("Übermensch"), with new creative abilities.

[In my opinion, this is a utopian [Belief in progress](#); it is also prone to misunderstanding and open to abuse → NS-ideology. In part, this criticism of Nietzsche is valid: Where are the redeemed Christians?]

Sigmund Freud (1856 - 1939)¹⁴³:

- Religion is similar to a **childhood neurosis**: the relationship between the child and its parents is like the relationship between the individual and God.

[I think the comparison is correct but not in a pathological sense because even as an adult I am sometimes like a child and I am glad to hope that God will comfort me like a mother.]

- Man suffers from blows of fate over which he has no control. He personifies these as "God." → Emotional Relief. *[To me, this appears to be reasonable.]*
- Religion **hinders an individual's development into an adult** since he or she can always blame the supernatural for everything that happens to him or her.

[In my opinion, this only applies to misunderstood religiosity. Christian religion accepts childlike aspects of us. We would be overstrained if we always had to act as adults.]

- He calls for the **growing maturation of personality** of the individuals so that they can take responsibility for their own lives.

[See also my criticism concerning '[Individuation](#)'.]

- **Education to reality** is necessary, to assessing the reality of the external world and acting upon it accordingly. *[See sections concerning '[Realism](#)' and '[functionalism](#)'.]*

Contemporary

Dawkins et al.

- In his book "The God Delusion", R. Dawkins suggests that many ills in the world are caused by religion. "Imagine ... a world with no religion. Imagine no suicide bombers, no 9/11, no 7/7, no Crusades, no witch-hunts, no Gunpowder Plot, no Indian partition, no Israeli/Palestinian wars, no Serb/Croat/Muslim massacres, no persecution of Jews as 'Christ-killers', no Northern Ireland 'troubles' ...".¹⁴⁴

[1. There are, no doubt, religions that promote aggression and refuse to renounce violence. Dawkins would need to differentiate more clearly. 2. Not everyone who calls himself a Christian is a Christian. 3. Even a peace-loving religion can be misused.]

- Even some of the statements contained in a new textbook about psychotherapy and psychosomatic medicine, published in 2008, are entirely undifferentiated and theologically

¹⁴³ As found in the original: S. Freud: Gesammelte Werke, Vol. 7, p. 129-139; Vol. 14, p. 323380; Vol. 15, p. 170-197.

¹⁴⁴ See bibliographical references (p23).

insupportable, from which the following extract is taken: “In the tradition of the Christian and ... Jewish religion, ever since their expulsion from paradise, humankind has been bent on doing evil since his youth. Following the pattern of original sin, he does evil, even though he knows to do well, as Paul indicates, and must expect God's punishment in return. He or she can only confess that they are sinners, attempt to do well and hope that God will redeem them. Topics such as sin, the expectation of punishment, the fear of punishment, the hope of forgiveness and salvation are implanted within occidental people groups and play a particularly decisive role in the case of mental disorders. Also, Christianity demands that we deny ourselves the satisfaction of our drives, and, in particular, to endure the actions of others as followers of Jesus, instead of being aggressive; Christianity demands not to take revenge upon attackers but rather, to love our enemies. Human virtues such as poverty, humility and chastity comprehensively describe the renunciation of instincts.”¹⁴⁵

• H. Schnädelbach even speaks of the “curse of Christianity” and laments a devaluation of this life, a devaluation of the physical and its consequences including repressive sexual morals, celibacy and self-harm.¹⁴⁶

Concerning the Criticism of the Christian Religion

1. Surely, the critics are right when they point out “Christian” or ecclesial imbalances and misinterpretations including those mentioned above, as well as others.

(→ [“Christian” one-sidednesses ...](#))

2. However, many critics mean a particular ecclesial doctrine and practice, or passages of the Old Testament, yet rarely discuss the person of Jesus himself. I suspect that most critics have not read the New Testament.¹⁴⁷

3. A large number of people resent God or refuse to believe in him because he allows so much suffering in the world (→ [Theodicy](#)). However:

a. As parents, we allow our children to cause suffering to themselves, and this only goes to show the level of suffering that is caused by humankind himself.

b. With regard to the remaining types of suffering (environmental disasters etc.), I believe that we are all meant by ‘Adam’ and ‘Eve’, and that we too once decided to leave God's paradise in order to do our own thing, which means that we now have to live in a world which is less than perfect (the so-called expulsion from paradise and its consequences).¹⁴⁸

¹⁴⁵ G. Rudolf and P. Henningsen, taken from *Psychotherapeutische Medizin und Psychosomatik*. Ed. by Gerd Rudolf and Peter Henningsen 6th edition. Thieme Verlag 2008, p.76.

What a misinterpretation! When God¹ says we should not “sin”, it is not a threat but orientation. He also loves us when we are angry, aggressive, etc. Paul says, “You are called to be free!”. (Gal 5:13)

¹⁴⁶ Herbert Schnädelbach In: »Die Zeit«, No. 20, 11.5. 2000.

¹⁴⁷ Friedrich Nietzsche was probably an exception, who presented a rather contradictory and at times very positive image.

¹⁴⁸ If one followed this interpretation, the term ‘expulsion’ would not be accurate. Rather, one would have to speak of leaving paradise. See also Plato's idea that we must have been at home in a higher world before. (Quoted after Nietzsche and criticized by him).

c. God is almighty but not everywhere active. For the reasons mentioned above, he also allows other powers to be at work. For similar reasons, not all of our prayers are fulfilled.

4. Some accuse Christianity of being opposed to pleasures of the body and senses (or such interpretations as are often presented by the Church).

Whilst such utterances are frequently attributed to Jesus, I cannot find them recorded in the Bible. On the contrary, the first miracle of Jesus consisted of the transformation of water into wine.

5. Some accuse Christianity of neglecting earthly things, and instead, of consoling people with thoughts concerning the afterlife. Jesus however, was very much concerned with the improvement of our earthly lives, and, above and beyond this, opened up valuable new perspectives.

6. Since the Church (and also Paul) often fought against reason, some believe that Jesus did the same. However, it was only the idolization of the reason that he opposed.

7. I assume that God can neither be proved nor disproved but find that this open question is not let open by most critics; rather, their own opinion is expressed in a fundamentalist fashion, similar to religious fundamentalist opinions. What is lacking is the attitude that says: "This is my belief or my experience but I could be wrong." Rather, the beliefs of dissenting voices are discredited as "neurotic" (Freud), "delusional" (Dawkins) or "illusionary" etc. A discussion is not sought out, and the same can be said of fundamentalist religious circles.

8. Misidentification: The ideas which people hold about God do not concur with the person of Jesus. As with everything else, the name of God can be misused for the most varied reasons.

However, in such discussions, it is rarely said that "this or that crime was committed *abusively* in the name of God." As said, one should not name the wolf in sheep's clothing as a wolf, even if he represents himself as a sheep.

9. Often, critics do not differentiate between the statements found in the Old and New Testament. For Christians however, it is the statements made in the New Testament that are decisive.¹⁴⁹

10. Often, critics do not differentiate between the recorded utterances made by Jesus and those which are attributed to Paul. Paul, however, is merely an interpreter and not Jesus himself. His assertions, therefore, are subordinate to those made by Jesus.

11. That the individual is described one-sidedly as a sinner, is often criticized, and, on the side of the Church, there are times that this does occur. However, the saying, "we all make mistakes," is a platitude. Nevertheless, I greatly appreciate it when someone tells me that all my mistakes will be forgiven and that they, in no way, affect my value. I, likewise, tell my children the same.

12. It is often criticized that Christians believed in original sin (similar to the karma law). From

¹⁴⁹ Thus, when compared with other religions, the most important scripture of Christianity is identified as being the "Bible"; not the "New Testament".

Jesus, such statements are not known.¹⁵⁰

13. Some criticize Christianity for making people underage and passive.

But others give the opposite criticism: that a person is completely overwhelmed by the demands of Jesus (the Sermon on the Mount, love of the enemy, etc.).

14. Some criticize the belief - and in my opinion rightly so - that the New Testament or even the Bible as a whole is the (direct) Word of God. Muslims also believe that this is true for the Koran, but not the Christians of the Bible. I believe that the Bible bears witness to God, but also contains statements of a very human spirit.

15. Some criticize - and in my opinion rightly so - the false interpretation that the death of Jesus was a necessary sacrifice to reconcile God to humankind - as if God had to be placated through the death of a person. I believe that Jesus voluntarily sacrificed his earthly life but not his heavenly life, just as I would, hopefully, sacrifice something, that I value, for people whom I love, without giving myself up entirely.

16. Many confuse the Christian message with the Church. The Church has made many mistakes and is not identical to the Christian message. There was nothing that Jesus criticized harsher than the established Church of the time - and perhaps also the Church of today? With justification, one may pose the same question as R. Reich: Whether Christianity survived "not only because of but despite the Church"?¹⁵¹

17. Many believe that a Christian has to be extremely spiritual and go to church every Sunday. However, the freedom to be oneself, whoever one is - which, to me, also includes attitudes and actions that run contrary to the commandments - is over the commandments.

18. Many believe that as a Christian one has to love one's neighbor and sacrifices himself. But it says, "Love the neighbor *as yourself*."

19. One question for the critics: If you were God yourself, what would you do differently? Here is a general answer: I would not tolerate suffering (which would mean maintaining paradisaical conditions at all costs). But what if we did not want to live in the paradise that you, the hypothetical god, has created - even if it would be the best of all possible worlds? In such a case, would it not be good to grant us the freedom of choice, even if hardship and suffering were linked to this choice?

¹⁵⁰ Amongst Paul's writings, in particular, it is Rom 5:12 that is prone to misunderstanding.

¹⁵¹ Reich, Ruedi. In: Zur Ökumene verpflichtet'. Ed. by Eva-Maria Faber, Schriftenreihe der Theologischen Hochschule Chur, Vol. 3, Academic Press Fribourg, p.41, 2003.

PART II: GENERAL SOCIAL PATHOLOGY

Hypothesis: **Persons and societies are determined by their Absolutes. False Absolutes often cause personal and social disturbances.**¹⁵²

Related questions: What are the rules for persons, for societies? What worldview? Which mainstream? Which ideology? Or which role models who represent these views?

Collective Inversions: Confusions of Existential Dimensions in Societies

"There are things of the first order and things of the lowest order. ... By exceeding the permissible space, things feel abused ... the things of the first order that have been pushed into the last place are dying of exhaustion. Conversely, however ... it happens that things that have been pushed into the first place do not thrive but dry up and shatter."

José Ortega y Gasset.¹⁵³

Definitions and hypotheses

By "inversions" I mean confusions of existential, fundamental dimensions and meanings.¹⁵⁴
These lead to formations of strange Absolutes and entities and disorders of persons and societies.

Similar definition:- Collective reversals, confusions of basic, existential social dimensions, meanings, orders, hierarchies (mainly caused by ideologies).

If we look more closely at the process from causation to the occurrence of a personal or social disorder, it proceeds in the following steps, some of which I will return to later:

1. 'Inversion': Confusion of existential, fundamental dimensions e.g. relative is absolutized (e.g. an idea) or something absolute is negated.
2. The absolutized Relative becomes a false Pseudoabsolute (e.g. ideology) and the negated Absolute becomes a false Nothing.
3. Pseudoabsolutes and nothingness form a complex unity consisting of two or three parts ('Dyad' or 'Triad') here called 'It'.
3. This 'It' changes more or less all aspects in its domain, depending on the nature of the 'It'.
4. Personal or social disturbances arise.

¹⁵² Absolute is what the unconditioned is or appears to be.

¹⁵³ 1. José Ortega y Gasset in "Triumph des Augenblicks - Glanz der Dauer", DVA Stuttgart, 1983.
Ortega's 'first order things' corresponding to my absolute dimension and his 'lower order things' corresponding to my relative dimension.

2. Similar H.R. Niebuhr (<https://thinkingreed.wordpress.com/2012/01/27/h-r-niebuhrs-principles/>),
P. Tillich and W. Daim.

¹⁵⁴ This publication is only about fundamental meanings (and not meanings per se) only because I see in their confusion essential causes for personal and social disorders.

"Fundamental, existential" dimensions and meanings mean that we are dealing with primordial meanings, with fundamental, very first, most important meanings that cannot be questioned further but are at most credible and that capture everything personal and socially relevant in its most fundamental meaning. See also → [fundamental](#) and [Dimensions](#). To designate the dimensions, I use the guiding terms "absolute," "relative," and "nothing."

This process runs mainly unconsciously and like a chain reaction - unless it was interrupted at some point.

Causes of Inversions

Prototypes: Adam and Eve

The story of creation in the Bible is a typical example of inversion and the emergence of the aforementioned strange realities, the 'world'. The snake claims: "You will be like God."¹⁵⁵

This idea tempts us to doubt God. It twists / inverts his message.

To me, this is the basic structure of all inversions.

This basic pattern can generally be found in the most diverse ideologies, specifically in temptations by populist leaders, drug use, prostitution, and, quite unremarkable, in many everyday situations.¹⁵⁶

The seducers ingratiate themselves, lift us up, give us some bait for free, and we then enthrone something (or ourselves) that appears to us to be the Absolute, but which sooner or later dominates and disturbs us. And we listen to the seducers, for we have a deep longing for something absolute: for absolute love, eternity, eternal happiness, eternal life, etc. - but God seems distant and elusive.

Thus, in the very beginning, before the inversion occurs, there is almost always a seductive idea of a strange positive Absolute - or a threat through a strange negative Absolute, too.¹⁵⁷

Can we not all of us relate to this story? Is not every one of us similar to Adam and Eve?¹⁵⁸ Do we not all eat the fruit of the tree of knowledge of good and evil, of right and wrong every day, constructing ideologies which, for a short while, seem reasonable or beneficial to us but will, in the long term, prove harmful?¹⁵⁹

But: Inversions are not evil, but often have the function of [Emergency and symptomatic solutions](#)!

Individual and Collective inversions

Individual and collective inversions are closely related and condition each other.

a) Individual inversions: Ideologizations and inversions arise at the very beginning in the absolutely spiritual sphere of a person but their effects can be found everywhere: in the spiritual and psychical sphere, in material and somatic spheres but also in societies.

These effects can be secondary causes for further changes. However, the primacy of spiritual

¹⁵⁵ According to M. Lurker, the snake symbolizes an ambivalent principle in numerous myths and traditions.

¹⁵⁶ In this publication, the term 'ideology' is a keyword for all inverting attitudes.

¹⁵⁷ Initially, these are almost always fascinations of some positive* because the seductive has + connotations. See in contrast [fascinations of the negative and evil](#). Psychoanalysis also sees situations of temptation and failure as very important.

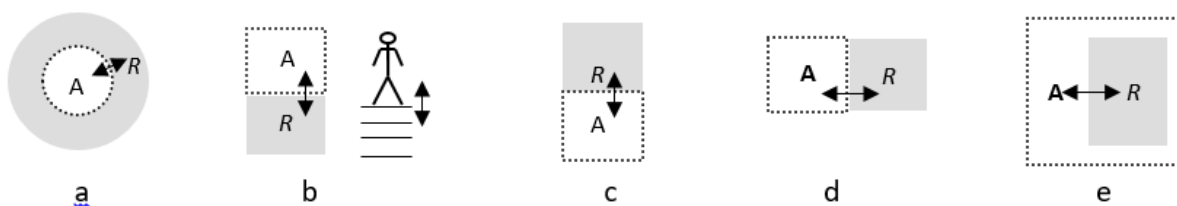
¹⁵⁸ More in → [Theodicy](#).

¹⁵⁹ Even after psychoanalysis, situations of temptation and failure are very important.

causation cannot better be proved than the primacy of material or other causations.

b) Collective inversions: The collective inversions affect not only individuals but also groups or whole societies. Here, they can be found, above all, as different ideologies, 'isms' and mainstreams, as well as in countless attitudes and convictions which exist in small groups such as families, in societies, in different generations, in the mainstream as much as in some worldviews.¹⁶⁰ They not only have negative effects, but in the long run they are more or less oppressive, always demand sacrifices, exclude those who think differently, and are potentially pathogenic for the individual and society. They are ultimately due to individual primary inversions.

Symbolic Images of inversions



The graphics illustrate inversions concerning different aspects of the dimensions involved. In essence, it is the same process that is portrayed in diverse ways and applies to both individuals and societies.¹⁶¹ From left to right:

- To the left, we can see how A loses its position in the center, while the Relative takes this place in the center.
- A Relative becomes dominant over the Absolute. In the sphere of a person: R becomes superior to P.
- The Absolute is no longer regarded to be fundamental, while the Relative is regarded to be fundamental.
- The Absolute is no longer thought to be first-rate but second-rate, while the Relative becomes first-rate.
- The Absolute is no longer believed to be comprehensive, while the Relative is deemed to be comprehensive. Everywhere there are "displacements" of the center and "breakages" between the first-rate starting point and the new situation.

How are inversions expressed? (Linguistic Analysis)

Inversions emerge from certain attitudes and are expressed in very diverse ways: in specific patterns of behavior, ways of thinking and speaking, etc. Most clearly, inversions express themselves in everyday language. Since inversions invariably affect the absolute sphere, they can be revealed in the inadequate use of following absolute words or absolute statements,¹⁶² like

- Absolute nouns: God, devil, idol, saints and the sacred, or nominalized absolute adjectives.
- Absolute verbs of action like: to swear, adore, idolize, hate, curse, dogmatize, ideologize, etc.
- Absolute auxiliary verbs e.g. ,have to', must, want to do, must not.¹⁶³

¹⁶⁰ See also 'The Revolt of the Masses' by José Ortega y Gasset. The Phenomenon of the crowd was also previously treated by Gustave Le Bon and Sigmund Freud in 'Massenpsychologie und Ich-Analyse'.

¹⁶¹ 'A' and 'R' stand as guiding terms for corresponding dimensions.

¹⁶² Typical features of the language of authoritarian rulers.

¹⁶³ Just notice how often some people use the word 'have to' without being in a predicament.

- Absolute Adjectives: e.g., absolute and its synonyms, by oneself, actual, categorical, definite, primary, independent, total, surreal, irrelevant.
- Superlatives.
- Absolute adverbs (= circumstances) e.g., always, forever, never, impossible, unbelievable, definitely not, in no way, obvious, entirely clear, first-rank, certainly, etc.
- Absolute prefixes and suffixes e.g., un-, -less, etc.
- Universal-statements = sentences that include absolute words, proverbs or universal statements.

The term 'strange'

As a characteristic guiding word/ password for the most frequent preform of disturbances, I have chosen the word 'strange' (s). Similarly, one could also say: faulty, wrong, hostile (standing for 'f'). However, they sound too negative or moralistic.

Synonymous to strange I use: secondary, inauthentic, inverse.

'Strange' is accompanied by its opposites 'hyperidentical' and 'identity-less'.

One would always have to think about these in themselves.

Overview of the most important inversions with their reversals

| Inversions of the Dimensions | | | | | Results |
|---|---|--|---|---|--|
| 0 | ↔ | absolute self actual whole unconditional primary independent | ↔ | relative different possible partial conditional secondary dependent | <i>Dominance of the Relative /0 over the Absolute</i> <i>Dominance of the Different /0 over the Self</i> <i>Dominance of the Possible /0 over the Actual</i> <i>Dominance of the Partial /0 over the Whole</i> <i>Dominance of the Conditional /0 over the Unconditional</i> <i>Dominance of the Secondary /0 over the Primary</i> <i>Dominance of the Dependent /0 over the Independent</i> |
| Inversions of the Main-Differentiations | | | | | |
| 0 | ↔ | Spirit Life abs. Qualities Subject | ↔ | Matter Function rel. Qual. Object | <i>Dominance of Matter /0 over the Spirit</i> <i>Dominance of Function /0 over the Life</i> <i>Dominance of the Imperfect /0 over the Perfect</i> <i>Dominance of the Object /0 over the Subject</i> |
| Inversions of Units | | | | | |
| 0 | ↔ | Everything Transcendence People I / Others | ↔ | Something Immanence Things Others / I | <i>Dominance of Something /0 over Everything</i> <i>Dominance of Immanence /0 over Transcendence</i> <i>Dominance of Things /0 over People</i> <i>Dominance of Others /0 over the I (and vice versa)</i> |

More details will be discussed in the following links e.g. subject-object-reversal, person-thing-reversal, Person-It-Reversal etc. See all reversals in [Summary table Sociology](#) column U.

Importance of inversions for the Development of Social Disorders

I am convinced that inversions, besides the -A, are the most common and primary (!) cause for personal and social disorders.

On the other hand, the connection between inversions and social disorders is never definite, because:

- Every inversion also has positive effects! Therefore, inversion is definitely not *the* bad or evil but more like an emergency solution.
- Also, the +A can have negative results/ consequences, comparable to the pain we have to bear at the dentist.
- The decisive factor in the emergence of social disorders is not some mistake or some confusion, but that these confusions are about absolutes. Confusions in themselves are ubiquitous. Everything "earthly", i.e. our everyday life, our communication, our thinking and perception is more or less inverted, alienated, contradictory, nonsensical, etc. without automatically causing personal or social disorders. Only when something has gained absolute importance and dominates people and is not compensated by something, actual disturbances can arise.

Collective Its as Rulers over Societies

Introduction

In this chapter, I will discuss in more detail the effects of collective inversions.¹⁶⁴

Hypothesis:

If existential, fundamental dimensions and meanings are confused ('inverted'), then something emerges that dominates and changes persons or societies. In what follows, I will call this 'something' "It." Something has emerged which has detached itself from its originators and is no longer their object, but a new, independent subject which unfolds effects out of itself. In this subject role it dominates us humans who now become objects. I see ideologies as the most important representatives for collective Its.

(For more on this, see below).

The It in General

Why Did I Choose the Term It'?

The term 'it' denotes an unspecified cause of an occurrence.¹⁶⁵ And W. Jung: "The pronoun (it) is only a formal, empty subject [Wahrig: 'seeming subject'] associated with ... impersonal verbs ... but also with verbs of physical or psychical sensations, verbs of lack or necessity ...".

¹⁶⁶

The term It is therefore very well suited to designate the most general denominator of as yet undetermined causes of any personal and socially relevant events.

I distinguish between a 'little and a big It'. The 'little it' is subjugated to people - but the 'big It' that is at issue here dominates people. Therefore the term 'collective It' is used here to

¹⁶⁴ Note: Readers who want read the specific chapter resp. person see ['The personal It and the strange Self'](#).

¹⁶⁵ Duden 1973, KZ 1148.

¹⁶⁶ W. Jung, p. 337.

describe an 'It' with absolute importance in a society. (e.g. ideologies)

A collective It is created by inversion, which causes a 'little it' (something) to be absolutized and to become a 'big It' that dominates a society. Then people do no longer determine an It but an It determines people. Therefore, this collective It is the cause for an event within a society that the society cannot directly control or influence.

Also in everyday language, we often use the term It to describe that something (usually something unknown) is governing us: "It's making sick!", "It's killing!", "It's paralyzing!", "It's confusing!" and so on.

'It' with similar meaning by other authors

- The It described by S. Freud applies to one of the three instances besides I and super-ego.¹⁶⁷
- G. Groddeck describes the It in a similar way. As far as I know, he mentioned the important role of the It within our life in "Book of the It", even before Freud did.¹⁶⁸
- Paul Auster: "What that 'it' referred to Quinn has never known. A generalized condition of things as they were, perhaps; the state of 'it-ness' that was the ground on which the happenings of the world took place."¹⁶⁹
- Georg Büchner in 'Danton's Death': "What is it in us that lies, steals and murders? We are puppets and unknown powers pull the strings; ... we are not ourselves!" (Act 2, Scene 5).
- Thomas Wolfe wrote about "... that something that lived and wove in the dark, while the people slept, which happened secretly, rejoicing and victorious all over the country ...".¹⁷⁰
- In the book LTI, Victor Klemperer describes the language of the Third Reich. I think language and spirit of the Third Reich are also the language and spirit of a special It (or –A). His description of a Nazi-march in LTI is an example of two typical characteristics of the It: "The people threw their legs so that the tips of their boots seemed to swing beyond the tips of their noses, and it was like a single swing, like a single leg, there was in the posture of all these bodies, nay: of this one body, such a convulsive tension that the movement seemed to freeze, just as the faces were already frozen, that the whole troupe gave as much the impression of lifelessness as of extreme animation." (p. 26/27).
- "The feasibility of the 'It' is the basic lie of the modern world of life and work. A collective self-deception..." Juli Zeh.¹⁷¹
- The features that Stefan Zweig gives the 'daemon' in his book 'The Struggle with the Daemon' essentially correspond to an 'It'.
- It is typical, that also a horror film (by Stephen King) is called 'It'.

¹⁶⁷ Freud called the German 'Es' in Latin 'Id'.

The term 'It' used by me includes the Freudian Id, but it is however much broader.

¹⁶⁸ Georg Groddeck, The Book of the It, Vision Press (1979 Ed).

¹⁶⁹ New-York Trilogy, p 135.

¹⁷⁰ In: 'Death, the Proud Brother'.

¹⁷¹ In: „Über Menschen“, 2021.

About the structure of the It

An It consists of three opposite parts: a pro-sA, a contra-sA, and c0-part¹⁷² ("triad"), although it may also appear as a one-part or two-part ("monad" or "dyad").¹⁷³

Each of these parts of the It, in turn, has three sides - a main and two backsides.

(More about this in this place → [The Emergence of the Three Sides of any collective It-part](#)).

In this section, for the sake of simplicity, I will initially only describe the It with its 3 main parts.

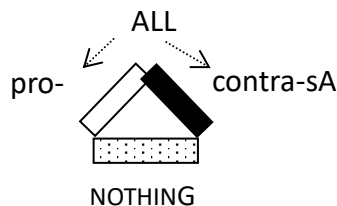
Why exactly does an id consist of three parts?

In other words, why does a collective inversion create three opposites?

Example: People idealize a thing. However, every thing is not only positive as a relative, but also has negative and neutral parts, which are also absolutized.¹⁷⁴

It is true that at the beginning of the idealization the It often appears in one part (like a "monad"), later it often appears in two parts (like a "dyad") or in three parts, when the disadvantages of the idealization, which were suppressed at the beginning, become clearer.

In this way, the collective It has many opposites and different effects, depending on which part dominates. (I will explain these processes in more detail later.)



The figure shows the different It-parts (dyadic e.g. as all/nothing; triadic as pro/contra/0) and how they relate to each other. The parts of the collective It, on the one hand, opposing each other but are interdependent on the other. In this way, the collective It (as well as the dominated society) has many contradictions, depending on which parts dominate.

The terms "dyad" and "triad" seem to describe well what is meant. One could interpret the increasing digitalization as a binary collective It ("dyad"), as an attempt to divide world and people into as binary shares (1/0) as possible, which threatens to dominate us and even tries to digitalize psyche and mind. There is also a parallel to the "triad" in data processing in the form of the "trinary" encryption, which allows the states 0, 1 and -1.

I repeat:

In the absolute sphere prevail other laws and characteristics as in the relative sphere.

If something Relative has penetrated into the absolute sphere and is taken absolutely, although it is not a real Absolute, then a very peculiar structure arises, Pseudo-absolute, a hermaphrodite, which is not identical with

¹⁷² 1. Synonym used: pro = +, contra = -.

2. cA = collective Absolute

¹⁷³ sA = strange Absolute.

¹⁷⁴ More about this in [`The Emergence of the Parts of the It`](#).

the actual original relative being, that has its own characteristics and dynamics, which partly agree with those of the actual being but partly oppose them. The larger the difference between sA and A, the smaller the smaller the accordance.

The collective It has neither the characteristics of a real A nor of a real R, but something of both. As such, it is also no longer primarily spiritual and alive, but increasingly material or thing-like and functional. This materialization also means that it is no longer directly available and changeable, but can only be changed in the long term through new attitudes.

Detailed representation of the character of the collective It see in [Summary table Sociology](#), column H.

This also means that the more the collective It is withdrawn from the influence of +A, the less a living spirit dominates, but a kind of mechanized laws (dogmas, like bureaucracy etc.¹⁷⁵), which dominate the society. Parallel to this chaos develops.

These Its are like parasites that have become part of a society. Both the parasites and the societies have fallen into a dependency in which both have advantages and disadvantages. However, the situation is more advantageous for the parasites in the long run and poses dangers for the societies, e.g. to divide, to perish, and much more.

The collective It creates and binds own followers and forms independent, closed units with them. It tries to expand and also to dominate other groups or societies. Larger complexes then form, which, if they remain uncorrected, become more and more expensive for society and therefore increasingly lead to counter-reactions, so that finally the system tips over either into the opposite or into chaos. ¹⁷⁶

The Emergence of It with its Parts

Introduction

I repeat: The inversion of fundamental existential dimensions and meanings in societies like the absolutization of a Relative or the negation of an actual Absolute can be the beginning of the emergence of a collective It. It doesn't matter whether the inversion began with an incursion of the relative into the absolute sphere, which caused a loss of A, or whether it began with a negation of an actual A, which allowed R to incursion into this "void" of the absolute sphere. The absolutized R becomes a strange collective Pseudoabsolute and the negated A becomes a strange collective Nothing. Both form together a new, social instance: the collective It. As said, the It differentiates and dimensionates itself by the all-or-nothing principle or as triade (pro/contra/0).

These It-complexes become centers of new, social, personal or non-personal realities/worlds that dominate them. The inversions are like acts of creation that establish a multitude of new realities, so also societies. These second-rate realities have their own characteristics and rules that we want to get to know better in the following paragraphs. They live or die depending on their centers - the Its. Although these processes are very complex and run side-by-side in many spheres, I have to divide them into separate steps for the sake of comprehension before I present an overall view.

In the following section, the emergence of all possible It-parts and their sides will be presented.

¹⁷⁵ Here one can mention many ideologies as an example.

¹⁷⁶ See [`Reversal into the opposite`](#).

At first, I will discuss the emergence of a two-part collective It (dyad) to then discuss the emergence of a three-part collective It (triad) and finally their different sides.

The Emergence of the Parts of the It

Depending on the kind of inversion, the collective It can appear as a dyad composed of two parts or of three parts (pro/ contra/ 0).

First I describe the formation of a collective It as a dyad consisting of strange Pseudo-absolute (or all) and nothing. Symbol: ☯ Yin-Yang.

Collective Pseudo-Absolutes

"The Egyptians created Gods out of the things they were scared of,
and out of the things they wished for." Egyptian tour guide.

Synonyms: collective **strange Absolute (sA)**, second-rate collective Selves, collective dogmas.

Notice

The emergence of a collective Pseudo-absolute is always accompanied by the emergence of a collective nothingness as part of the whole complex. (→ [Nothingness](#))

Sergi Avaliani comes to a very similar conclusion as I do concerning the Pseudo-Absolute from a philosophical point of view:

*"Since human knowledge is relative, human beings consciously (or often unconsciously) dismiss the relative by creating the Absolute. The Absolute thus created is the Pseudo-Absolute which, by virtue of its human origins, is relative. ... The Pseudo-Absolute is a dialectical unity of the Absolute and Relative and, as a 'third reality', plays a great role in the spiritual life of humankind."*¹⁷⁷

Pseudo-absolutes arise when a relative is taken absolute.

Everything that is relative can be absolutized.

This can happen "positively" by enticements and idealizations, negatively by taboos, traumatizations or by negation of people or human rights. At a certain point, it no longer matters whether something is positively or negatively absolutized. They are two sides of the same coin, as opposite as they seem. A French proverb says something similar "Les extrêmes se touchent". ("The opposites touch each other.")

In the common western society as an achievement-orientated society, deeds and successes (asp. 15) are probably absolutized the most.¹⁷⁸ Also, sexuality (asp. 6), ownership (asp. 9), other people as role models (asp. 3) and some other aspects are playing a big role in our society. The church is probably most endangered to absolutize morality or itself as an institution (asp. 12 and 3). The rationalism absolutizes mind (asp. 16) and the romantic

¹⁷⁷ Sergi Avaliani, Abstract of 'The Philosophy of Pseudoabsolute' (World Philosophy) Nova Science Publishers Inc, 2018.

¹⁷⁸ The aspects mentioned (asp.) refer to the classification of the "[Summary table Sociology](#)".

absolutizes emotions (asp. 7) etc. It is also about nameless dogmatic attitudes in families and societies. Internalized I call them collective selves. Many absolutizations or “craziness” in society or families are viewed as the right conducts of life and are therefore being encouraged. They are an important cause of personal and social disorders.

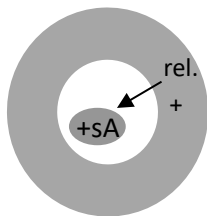
Positive Pseudo-Absolutes

Too much of a good thing becomes a bad thing (Saying)

Synonyms: **+sA**, False Gods, ideals, love-objects, 'drugs', glorified objects, wrong +centering, etc. As collective Absolutes they represent above all: social substitute sense, social substitute identity, -truth, -reality, -unity, -safety, -reason, -autonomy and -freedom.

Emergence: Something Relative is viewed as absolutely positive/right, without being it.

Typical examples for +sA are money, power, health, youth, sex, achievement, performance, the relative good and right, morality, fidelity, knowledge, wisdom, control, the man himself, especially idealized people, the own person, “saints” or other earthly matters.¹⁷⁹



The graphic illustrates, how a part of the absolute-area is being conquered by a relative positive. Therefore that absolutized area adapts to the characteristics of the strange positive Absolute.

The person/society defines itself over the absolutized ideal (I-/society-ideal) and gives up its own primary definition with it! Because the established ideals and their increased requirements cannot be fulfilled in the long run, therefore, they start to promote their opposites. (→ [Reversal into the opposite](#))

The +sA becomes the most important in two different ways: it becomes the best (subjective) and the most expensive (objective). The +sA does not only imitate the +A but exceeds it in its positive effects. Compared to the +A, the +sA impresses more fascinating, better, more direct, more tangible, more provable, etc. in the short term. This makes it particularly seductive. However, this hyper-positive effect is connected with greater disadvantages occurring above all later. Thus morality becomes moralism, search for truth leads to bossiness, autonomy to self-importance, humanism becomes one-sided altruism or hard-heartedness, reconciliation and peace must then be achieved at any price - even at the price of self-sacrifice.

Negative Pseudo-Absolutes

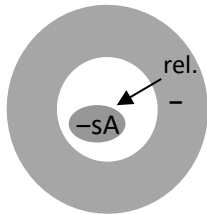
Synonyms: **-sA**, false friends, false objects of hate, false deadly sins, false demonization.

Emergence: Relatives, that are taken absolutely negative as absolutely bad/evil.

¹⁷⁹ The positive misabsolutization is always also a partial denial of the actual reality because its negative parts are omitted!

Typical examples are immorality, fault, illness, weakness, inferiority, impotence, failure, sorrow, death, conflicts, problems, aggression, the evil,¹⁸⁰ loneliness, traumas, prohibitions, certain people (mothers-in-law), current climate crisis etc.

–sA are also often recognizable when using “I/we must not...”, “I/we am/are not allowed...”. For example: „I/we must not be angry!”, “I/we must not become like certain people!”.



The graphic illustrates how a relative negative breaks into the absolute-area (or how a lack in the absolute-area is being replaced by the relative negative). With that absolutization, it gains the characteristics of a strange negative Absolute².

+ Absolutizing of Relative Negative and – Absolutizing of Relative Positive

Whenever a positive Relative is absolutized positively, the impacts will be much lower, than if a positive Relative is absolutized negatively or a negative Relative is absolutized positively.

(Also see: [Ambivalent, paradoxical reactions](#), [Inverted, paradoxical world](#).)

+sA and –sA : The Greatest Enemies and Best Friends

+sA and –sA depend on each other and exclude each other at the same time. They fight each other or promote each other. ("Evil never thrives better than when an ideal precedes it." Karl Kraus). They are opposites and nevertheless the same. Like a reflection in a mirror, where the opposites are however the same.

The devil is then only a co-player of the false God in the same game.

Or the gods have two faces:

*The gods give everything, the infinite ones,
To their beloved, in entirety
All joys, the infinite ones,
All pain, the infinite ones, in entirety. (J. W. von Goethe)*

The phrases “Les extrêmes se touchent” (The opposites are touching”) or: “The extremes are equal”, “Extremes are often together” and so on, express the same statement.

Every individual or society then potentially carries its own enemy within itself (for example, a dictator needs an enemy image to justify his dictatorship), but also its nothingness and is thus doomed to failure in the long run.

Absolutistic and Relativistic Pseudo-Absolutes

- The absolutistic sA is an absolute which is without or completely separated from any relative, e.g. ideas of God or idols which have no relation to reality.
- Relativistic sA = the totalized relative. This refers to the viewpoint of relativism that

¹⁸⁰ I.e. every evil except the –A.

everything is only relative and there is no absolute truth. This means that we are not dealing with an absolute (as in pro and contra sA), but with a multitude of relatives that determine people.

Examples:

- Everyday life (or whatever is relevant in this situation) dominates P.
- The media world with its excessive distractions.
- The digital age when it creates a digital world without a superior Absolute.

Collective Nothingness

Synonyms: Zero, nothing, vacuum, emptiness, deficiency.

Abbreviations: s0, 0² or mostly 0.

I have already mentioned, that parallel to the absolutization of a Relative, there will be a negation of actual A. As result, a defect in the Absolute -sphere, an empty space, a nothingness emerges in people or societies. That nothingness itself is not actual but a second-rate (²), a pseudo-nothingness but something that will be experienced as total nothingness.¹⁸¹ A collective It has three sides: a positive, a negative, and an own, empty side that will be discussed below. With the choice of an 'All' people or societies also choose the opposite alien Nothing with and with the choice of a 'Nothing'¹⁸² people or societies also choose the opposite strange All with.¹⁸³ Both totalization (resp. absolutization) and negation thus also generate corresponding contradictory opposites.

What are the Absolutes that are negated?

+A, -A and everyone's '[Absolute attitude](#)', the general human rights

(the uniqueness of the person, the integrity of the person, the unconditional right of the person to exist, the unconditional dignity of the person, the right of the person to self-determination).

One can also say: Inversion also takes place where the human being does not believe that he is unique and one-of-a-kind, absolutely lovable, equal, born free etc. Nevertheless, the actual +Absolute remains, even if it is superimposed so much.

Negation of -A

Attention to the negation of the -A¹ is also important because by its negation another negative, which in itself is only relative, takes its place and gains absolute significance for us.

That means, that something that only worries us in a relative way and only appears to be a relative problem, becomes now unbearable and seems to be insoluble. Now, the person is scared of something, that is only relative fearsome at all.

Negation of the '[Absolute attitude](#)'

¹⁸¹ Mephisto to Faust: Nothing you will see in eternally empty distance, not hear the step you are doing, find nothing solid where you rest. (Goethes Faust Part 2, Act 1)

¹⁸² = Negation. It means: A is negated, ignored, superfluous, deselected, not considered, repressed, excluded etc.

¹⁸³ Faust: In your Nothingness, I hope, the All I will recover. (Goethes Faust Part 2, Act 1)

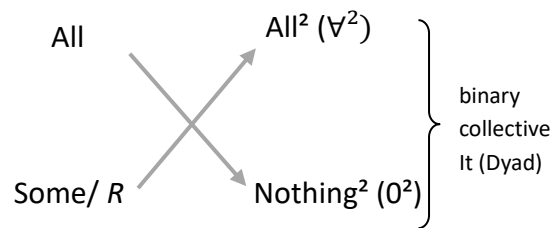
As said: In itself, the 'Absolute attitude' ¹⁸⁴ is absolutely free in the choice of + A or -A. However, many ideologies either negate this choice ("man has no free will") or exaggerate it ("man is completely free").

All-and-Nothing Emergence

In the following paragraph, I will describe how inversions originate a dyad ('dyadic/ binary collective It') in the form of 'All and Nothing'. These two parts of the collective It are created by the basic mechanism of an inversion: By totalization and by negation = all-or-nothing mechanism.

The following illustration will make it easier to understand that process.

The graphic shows the emergence of new dimensions of an It, by the all-or-nothing mechanism: From an absolutized Relative emerges second-rate All² and the negated All becomes Nothing² (0²).



This all-or-nothing is a main characteristic of any second-rate society dominated by an It. Both parts of the It-dyad are connected with each other closely. They are basically two sides of the same thing, of the It. Although they are as if they were welded together, they are also separated from each other and are opposites. They are friends and enemies at the same time. They depend on each other and destroy each other. However, they coincide in their shared opposition against the first-rate AR¹ resp. reality¹.

There are no nuances between all-or-nothing.

Because the All² (∀²) is either positive or a negative (resp. pro/cons) , I deal with the emergence of these two sides of the All² (+sA and -sA) there in the next section.

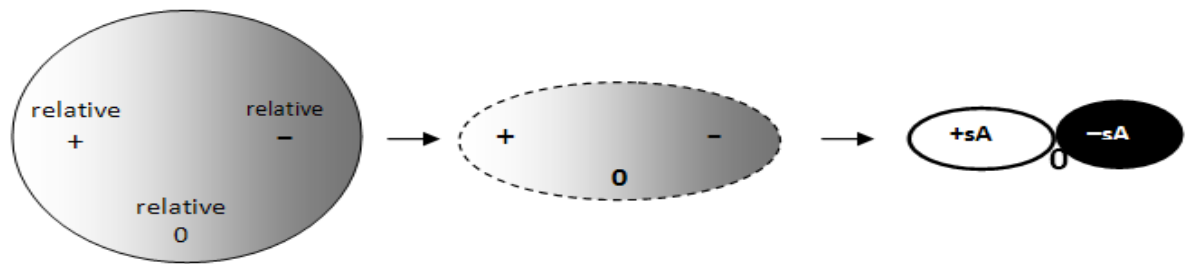
The three It-parts

- Example: + / -/ 0

Concerning the quality, every Relative is only more or less positive, negative or neutral. In the case of an absolutization that changes: the fluent transitions of more or less positive and negative (good and bad) become polarized and totally disconnected. Now, certain things or people are categorized as 'absolutely good', 'absolutely evil', 'black or white' or similar, although they are not. Then people experience specific relative things in an absolutely good or bad (...) way. Because of that, people now only see the world/ the things that (extreme) way. Like looking at it with a magnifying glass, everything seems to be bigger/ more extreme than it actually is. There is nothing (0) between these opposites. It is important to say that because of this view, people often have certain advantages first and then mainly

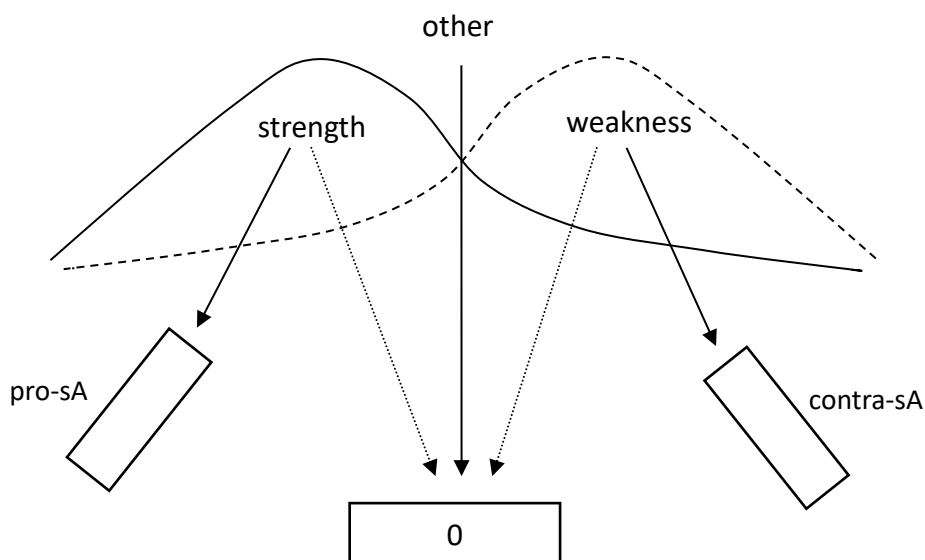
¹⁸⁴ → ['Absolute attitude'](#).

disadvantages later on.



The graphic shows how something Relative changes after an inversion. The It is polarized, compressed and finally divided into +sA, -sA and 0. The original unit is basically torn into the different, opposite parts. On the other hand, those parts are connected with each other very closely. (Symbol on the right. Similar is Yin-Yang-symbol ☯).

- Example: strength/ weakness



This illustration shows how an inversion creates by absolutizing of Relatives certain It-parts: a pro-sA out of strength, a contra-sA out of weakness and a nothingness (0) out of others (and out of through the absolutization negated Relatives itself). The following differentiation can be made then: A first part, that I will call pro-sA, here strength*, a contrary opposite part, which is the contra-sA, here weakness* and a contradictory opposite part, the zero-part (s0), the nothingness*.¹⁸⁵

Instead of strength and weakness in the example mentioned, you can also use all other polar differences, such as the opposite of man and woman, which represents a relative characteristic, but through absolutizing the masculine becomes masculinism and the feminine becomes feminism.

I want to explain the origin of the three It-parts by means of this example: (partly repetition).

¹⁸⁵ The * should make the absolutization clear again.

Two Relatives, here 'strength' and 'weakness' are relative opposites, per se. We can see, that both opposites are not separated sharply of each other but into each other go over.¹⁸⁶

The curve of the 'strength' reaches in the area of the 'weakness' and vice versa. That means both terms are not representing anything absolute. Neither the strength is absolute, otherwise, it would be almighty, nor the weakness is absolute, otherwise, it would be impotent. Instead, strength contains some of the weakness and weakness contains some of the strength. Strength and weakness, therefore, create a polar couple. They are different but not mutually exclusive. They are part of something bigger, something whole (+A). Besides them, there is something other with that they are also connected. It is not called strength nor weakness but they are also a part of it, without losing its own identity. Strength and weakness have a relative relation to this other, just like they have a relative relation with themselves. How is that situation changed due to an inversion?

Now, strength is not understood as relative but as absolute, as almighty. Weakness is seen as powerlessness that has to be avoided (-sA contrary to +sA). That also means that this absolutized strength (strength*) excludes weakness or anything similar - such as other absolutized parts exclude their opposites. With that, the opponents are not only relative but absolute opposites now. There is now a contrary and a contradictory opposite for every part. However, they also depend on each other and are strongly connected to each other.

The three Sides of any It-part

So far, we established how inversion can create three parts ('triad').

The further hypothesis is now that each of these three parts has in turn three sides and thus represent a 'nine-sided triad'.

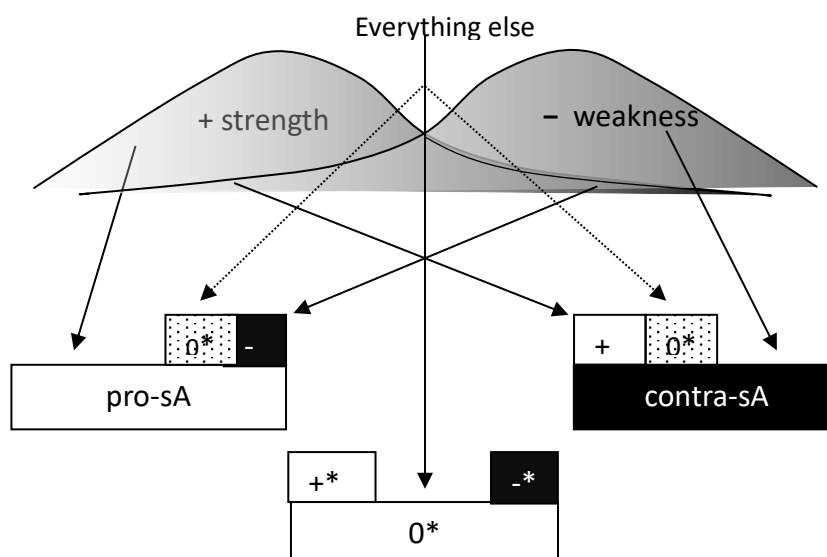
How can this be explained?

In explaining the origin of the three parts of the It, we assumed that each Relative normally has two counterparts, which are also absolutized and in the case of absolutization thus form a triad.

Now I additionally assume that each of the three parts of the triad in turn has three sides. Put in other words: On the one hand, one can recognize a side on each part (quasi the main side) which gives the side its name but besides that there are also two sides: one that represents its counter-side and another that represents others. In the case of absolutization, not only the main side but also the opposite sides are also absolutized. As a result, each part of the It, the pro-sA, the contra-sA and the 0 part has threet siedes: the main side and two opposite sides (which are mostly suppressed).

Example: strength/weakness

¹⁸⁶ For example, a man has female hormones and a woman has male hormones etc.



Using the example of the absolutization of strength and weakness, this illustration shows how the three sides of each It-part are formed. Since strength usually also 'contains' some weakness, the inversion causes that side to be absolutized as well and represents a negative side of the pro-sA 'strength'. Finally, strength does contain not only some weakness but also something else (others), which becomes 0-side of the pro-sA. The same applies to the two other parts, contra-sA and 0. Related to the example of the absolutized masculine, feminine and neutral, this means that each part carries its two opposites latent and suppressed within itself. In certain circumstances the parts can change into another opposite. (→ [Reversal into the opposite](#))¹⁸⁷

Examples of Different sA with their 3 Sides:

- The 3 sides of the + *

 1. The main side of the + *: e.g., correct decisions / successes / strength ... are great.
 2. The negative side of the + * or from the bad of the good '(P. Watzlawick), e.g., the agony of choice, compulsion to succeed, ↑ effort for + *.
Too much of a good thing becomes bad. The more + *, the greater the height of fall.
Goethe: "Nothing is more difficult to bear than a series of good days."
 3. The 0-side of the + *: e.g., the + I do not care, resignation, etc.

- The 3 sides of the – *

 1. The main side of the – *: e.g., poverty, war, murder, immorality, illness ... are bad.
 2. The positive side of the – *: e.g., morbid gain, ↓ "fall height", emergency lie, tyrant murder, sweet sin, sweet revenge. (→ [Fascination of the negative and the evil](#))
 3. The 0-side of the – *: e.g., the – * do not care, repression.

- The 3 sides of the Nothing²

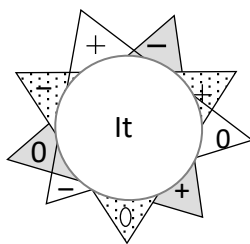
¹⁸⁷ The * in the graphic should emphasize that these are absolutizations.

1. The main side of nothingness: e.g., social emptiness, nothing.
2. The positive side of nothingness: e.g., Nirvana, belle indifference, the advantage of repression. If I have nothing, I cannot lose anything.¹⁸⁸
It is easier to dispense completely with everything than half.
3. The negative side of nothingness: e.g., horror vacui, one is burned out, desolate, abandoned, lost, left alone, godforsaken.
The nothing stares at a desolate one from empty eyes (caves).
Death, hell - the great nothingness? J.P. Sartre: "Behind closed doors").

The contradictory main and reverse sides correspond to paradoxes. (→ [Emergence of paradoxes](#)).

Each It (collective²) can have 9 Different Connotations

As +/-0 from +*; as -/+0 from -*; as 0/-/+ from 0*.



The graphic shows how each It can appear differently, depending on which of the 9 sides dominates.

The pro sA part of the It is drawn without a pattern, the contra part gray and the zero part dotted.

The individual sides of the parts are marked with +, - and 0.¹⁸⁹

Hints:

- Every It, even an opposite one, can generate all of these 9 basic patterns (although different in structure and content depending on the It). (See also [`Spreading and Compression`](#)).
- The change from one part or side to another occurs abruptly and not fluidly (similar to the quantum leap of an electron).
- If one is looking for Interpretations for a personal or social phenomenon, then this triad model is well suited.

Example: If I feel good, then this well-being can come from a pro, contra or 0 part. E.g. I feel good because I was moral (+ from the pro part) or because the immorality was seductive (+ from the contra part) or I experience it as liberating to place myself beyond morality or immorality (+ from the 0 part). This also means that every event can come from every It, but also from + or -A (which I will come back to) - but with a diverse probability.¹⁹⁰

The sides with the same connotations form groups/ pacts even if they come from different parts or Its, but because of their backsides they are enemies. So superficial love² can quickly

¹⁸⁸ R. M. Rilke: "And we, animals of the soul, confused by everything in us, not yet ready for nothing; we grazing souls: do we not implore the Allotter by night to grant us the not-face which belongs with our darkness?"
Das Karussell, Reclam, p24. Translated in: <http://hilobrow.com/2011/11/23/early-60s-horror-4/>

¹⁸⁹ → [Possibilities of Interactions](#) and [The Opposites and their Dynamics](#) and their main links.

¹⁹⁰ However, the quality of the same connotations is also different and alienated, only in the first-rank systems is it real and adequate.

turn into hate or vice versa.¹⁹¹ (More on that later).

- The It as a Nine-Sided Triad-model explains many personal and social contradictions

Why?

Contradicting causes can have the same results and similar causes can have completely contradicting results. And vice versa: The same results can have similar but also different causes. And different results (e.g. symptoms) can have different but also similar causes. This also means that every event can come from any It (but also from +A or –A). With regard to the sides, this also means: Each of these sides can come from any of the main parts.

The Valences of the It

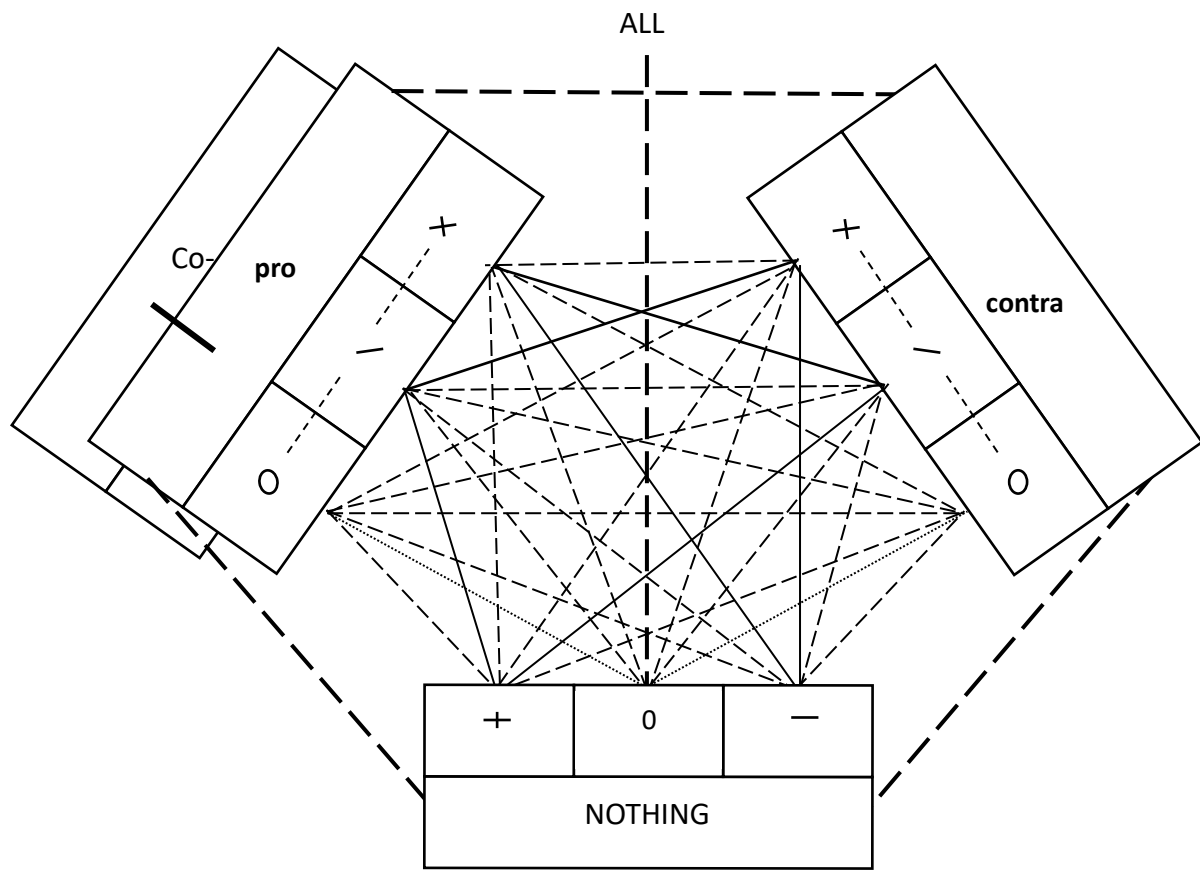
- Considering the valences, one can distinguish
 1. The opposites („hostilities”)
 - a) contrary opposites
 - b) contradictory opposites
 2. The `pacts' / fusions
 3. The negations, `nothings' (nothingnesses)
- Considering the localization of the valences:
 1. Inner valences inside the It.
 2. Valences of the It to the outside.

There are similarities to the theories of valence in language.¹⁹²
(See also `Overview of all It-valences' below).

¹⁹¹ → [Reversal into the opposite](#)

¹⁹² See if necessary in the unabridged German version.

Overview of all It-Valences



Pacts arise by the same parts / sides with the same connotations and by the opposites with contrary connotations. Shown by continuous lines = Parts/ sides have the same effect.

Opposites/ contradictions/ enmities arise by equals with contrary connotations, and by opposites with the same connotations. Shown by dashed lines = Parts / sides have opposite effects.

Neutralizations, annulments arise by the same ones, in which the 0-side is activated at the same time, and by contradictory ones with activated 0-sides. Shown by dotted lines = Effects of the parts / sides cancel each other out.¹⁹³

The diagram helps to understand the main second-rank interaction possibilities in groups and societies. First-rank, that is, not absolutized, do not arise antagonisms, enmities or annulments. They have become so only through the inversions.

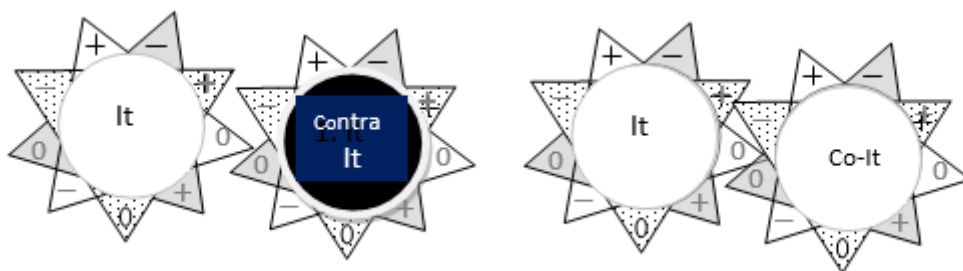
¹⁹³ The connection between 'Co-pro' and 'pro' symbolizes a pact between a pro-form and a co-form ('co' = together with).

Opposites, Fusions and Negations in Societies

As well too opposing Its (fig. left) as too same Its (fig. right) as too void Its can, like their 'carrier' (WSI),

- a. fight each other or
- b. make pacts / reinforce / merge with
- c. neutralize, dissolve each other or
- d. turn into their opposite
- depending on which of their sides are "activated"!

In terms of the consequences, this means that new opposites or pacts or negations may have arisen from opposing or too similar or chaotic dynamics.



This illustration presents how two (or more) Its interact with each other, using their different sides comparable with gear-wheels. The pro-sA -part of the It is illustrated without a pattern, the Contra-part is gray and the zero-part is illustrated with dots.

They agree in the fight against S^1 . As soon as another enemy is in sight, they create a pact. As soon as the enemy is defeated, they ruin their own fellow campaigners. That already shows the fundamental characteristics of disorders in society and also within an individual.

Divisions in societies (S)

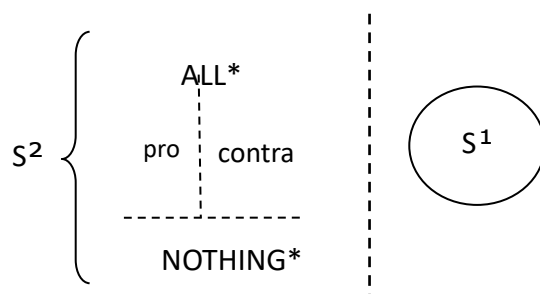


Fig. The main divisions in societies (S) exist

1. between second-rate S^2 and first-rate S^1 , e.g. between dictatorship and democracy.
2. between the all and nothing of S^2 , i.e. in second-rate societies the all-or-nothing principle prevails.
3. between the pro-and-con S^2 , e.g. division between rich and poor or similar.

Further divisions can exist between all parts of S^2 e.g. between different subgroups, families and other relations up to individuals themselves.

Main links regarding opposites from my publications

Complex personal dynamics and relationship disorders

About the emergence of paradoxes

Ambivalent, paradoxical reactions

The Opposites

The opposites in the realities

Reversal into the opposite

Inverted, paradoxical world

Solutions (of opposites).

See also above [All-or-nothing](#).

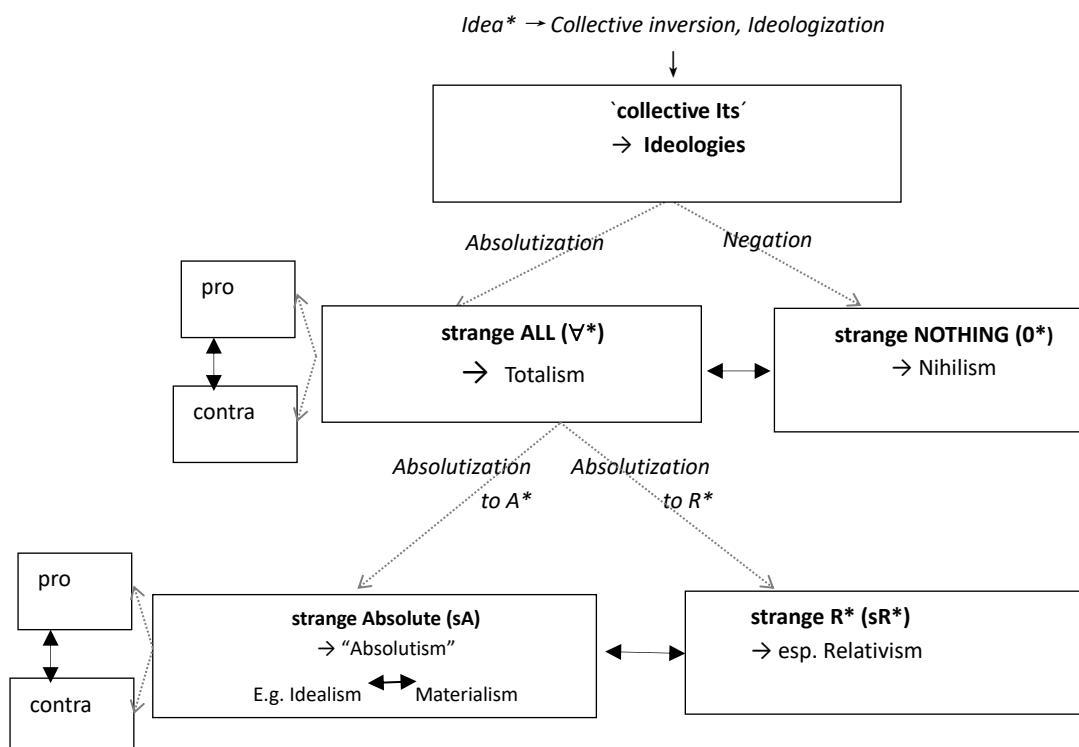
I cannot go into more detail here about dialectics as the philosophical doctrine of opposites. There is an extensive literature. As far as I know these, the discussions are almost only about the dynamics of pseudo-absolute opposites (in the sense of sA).

Which Its Correspond to Which Ideologies?

Some ideologies as examples for collective Its

Ideologies ('Ism') are dogmatized worldviews, which means that they are determined by collective Absolute. Ideologies, are the main representatives of the collective It. The human being as the cause of such ideologies becomes the last authority. As mentioned I see in ideologies ('official' like 'private') essential causes for social and personal disorders, too.

Trial to allocate some ideologies in the sense of this publication.



The double arrows (↔) are intended to make it clear that the opposing ideologies, such as their underlying Its, are dependent on one another and can weaken or strengthen one another or tip over into the opposite form.

For further assignments, relating to all aspects, see [`Summary table Sociology`](#) column E.

Hypothesis:

The dynamics and interactions between the Its and the ideologies are the same. ¹⁹⁴

(→ [Opposites, fusions and negations](#)).

Like the Its all ideologies would have both: misabsolutization and negation. An ideology, or sA, cannot integrate its opposite ideology but must fight it, although at the same time it owes its existence to it. This also means that all ideologies are potentially pathogenic - and the more so the more dissimilar they are to the positive absolute (+A), or in other words, the less love they convey.

¹⁹⁴ Note: Ideology I define as a socially absolutized idea or as
"A set of beliefs, convictions or ideas which both binds a particular group of people together and determines the actions they take."(According to Oxfordreference.com.) - and therefore as one-sided.

PART III: SPECIAL SOCIAL PATHOLOGY

I want to present here possible relations between different ideologies and different disorders of people and societies. ¹⁹⁵

Hypothesis: People and societies are determined by their Absolutes – by that what appears or is the unconditional. In other words what rules people and societies? Which worldview? Which religion? Which ideology? Resp. which people, who represent these views?

Overview: Ideologies and possible results (an attempt)

An edited excerpt from the [Summary table Sociology](#) is shown here.

| Ideologies (Column E) | Possible Results (Column N) ↓ = Loss of first-rate Form ≠ Strange Forms ↑ Hyperforms |
|---|--|
| Dimensions a1-a7 | |
| Ea1 nihilism relativism, "absolutism" Ea2 uniformism philosophy of identity, identificism Ea3 anti-/ surrealism realism, objectivism positivism, facticism Ea4 reductionism, atomism, dualism, pluralism monism, universalism, syncretism Ea5 fatalism, scepticism determinism, dogmatism Ea6 fundamentalism, radicalism extremism, fanaticism, eccentricism Ea7 anarchism/ dependism automatism, autopoiesis, selfisism evolutionism | Na1 ↓ Absolute, Relative (AR ¹) resp. absoluteness, relatedness ≠ faulty, strange inadequate being (AR ²) ↑ hyper- or absolutized AR Na2 ↓ identity, Self, otherness ≠ strange, pseudo- Self (sS) and the other ↑ hyper- or absolutized identity, Self and the other Na3 ↓ reality, truth → unreality untruth ≠ false, pseudo- reality, truth ↑ hyper- or absolutized reality Na4 ↓ unit and diversity → divisions, chaos ≠ false, pseudo- units and diversities ↑ one sided, hyper, absolutized units, diversities Na5 ↓ safety and freedom ≠ false, pseudo- safety, freedom ↑ hyper, absolutized safety, freedom Na6 ↓ primary and secondary ≠ strange, pseudo- prioritization ↑ hyperradical, extreme, ultimate matters Na7 ↓ autonomy ≠ pseudo- autonomy, -independence ↑ hyperautonomy, hyper-dependence |

¹⁹⁵ Here I use ideologies as a typical, although not the only, example of causes of inversion.

Main-Differentiations I-IV

| | |
|---|---|
| <p>EI idealism existentialism, structuralism materialism</p> <p>EII functionalism dynamism, eventism philos. of life, panvitalism, vitalism</p> <p>EIII pessimism negativism psychol. positivism, perfectionism</p> <p>EIV objectivism relationism, epiphenomenalism subjectivism</p> | <p>NI ↓ being, structures ≠ strange, false, pseudo- being ↑ hyper- or absolutized being, materia</p> <p>NII ↓ life, functioning → lifelessness, death ≠ false or pseudo-life (and also functioning) ↑ hyperlife, only functionality, machine existence</p> <p>NIII ↓ quality, harmony, peace ≠ false or pseudo qualities, harmony, peace ↑ hyperqualities, above all too + / – or 0</p> <p>NIV ↓ lack of subject, object, connections ≠ second-rate subjects/objects links, false active and passive ↑ hyper- subjects, -objects, -connections, fusions</p> |
|---|---|

Single-Differentiations 1-23

| | |
|--|--|
| <p>E1 nihilism, reductionism generalism, totalitarianism</p> | <p>N1 ↓ all, one, nothing ≠ strange, false pseudo-being ↑ second-rate all (totality) / isolated nothing</p> |
| <p>E2 atheism, agnosticism esotericism, Satanism, superstition, deism theologism, -centrism, secularism, spiritism</p> | <p>N2 ↓ +A¹ God, love, sense → lovelessness ≠ strange, false, pseudo- gods, -sense ↑ hyper- or absolutized idol / demon, world*</p> |
| <p>E3 apersonalism, naturalism nationalism, racism, personalism cult of P, transhumanism, anthropocentrism</p> | <p>N3 ↓ personality ≠ strange, false person, cyborg, robot ↑ hyperpersonality</p> |
| <p>E4 altruism, collectivism, manipulism/ non-/ conformism solipsism ego(centr)ism, narcissism, individualism, elitism</p> | <p>N4 ↓ I, individuality and community, Not-I ≠ strange, false, pseudo- I = Ego ↑ hyper Ego (“hyper-You”)</p> |
| <p>E5 psychologism ideologism, Spiritism, fideism, healthism</p> | <p>N5 ↓ soul body; health ≠ strange, false spirit-, soul- body ↑ absolutized spirit, psychic, body</p> |
| <p>E6 machismo, feminism sexism</p> | <p>N6 ↓ sex, love, gender ≠ strange, false, pseudo- sex, love, gender ↑ absolutized, hyper sex, love</p> |
| <p>E7 stoicism, pessimism hedonism emotivism romanticism sensitivism</p> | <p>N7 ↓ states, feelings ≠ false, strange feelings, numbness, pain ↑ hyper states, -feelings e.g. hyperemotionality</p> |
| <p>E8 fatalism voluntarism, intentionalism</p> | <p>N8 ↓ will, voluntary, aim e.g. lack of will ≠ false, strange, pseudo- will/drives ↑ hyperdrives, addiction</p> |
| <p>E9 asceticism capitalism, consumism, mercantilism</p> | <p>N9 ↓ possession, lack, defect ≠ strange, false, pseudo- possession ↑ overabundance</p> |

| | |
|---|--|
| E10 fatalism, apathetic, passive ideologies behaviorism, powerism | N10 ↓ possibility, power, strength → weakness ≠ strange, false, pseudo- strength, power ↑ over-conditionsedness, “omnipotence” |
| E11 anarchism dogmatism, bureaucratism, technocracy | N11 ↓ orders laws ≠ strange, false, surrogate orders, law ↑ imperative orders laws |
| E12 antimoralism moralism, ethicism, legalism | N12 ↓ orientation ≠ strange, false orientation → disorientation ↑ hyper-orientation |
| E13 anarchism, liberalism monarchism/ statism | N13 ↓ right, control, freedom ≠ strange, false control, freedom ↑ hyper-freedom/ -control |
| E14 eclecticism creativism, progressivism escapism | N14 ↓ creativity, news → cliché, banality ≠ false, strange creativity, news ↑ creativity, absolutized news → ghosts (delusions) |
| E15 passivism, fatalism, stoicism activism, utilitarianism, pragmatism | N15 ↓ results, experience → inactivity ≠ false, strange, surrogate activity ↑ hyperactivity, fuss |
| E16 scepticism, antirationalism rationalism, scientism, gnosticism, empirism | N16 ↓ information, knowledge, certainty ≠ false, strange information knowledge, certainty ↑ hyper-vision, -information. |
| E17 esotericism exhibitionism, occultism | N17 ↓ truth, expression, openness → muteness ≠ false, strange truth, expression → distortions ↑ hyper- expression -openness, illusions |
| E18 ethical nihilism, anti-/ logicism/ -cognitivism, ‘absolutism’ (psych.) | N18 ↓ meanings, values → meaninglessness ≠ false, strange, pseudo- values, meanings ↑ hyper- or absolutized meanings, values |
| E19 modernism conservatism, empiricism, traditionalism | N19 ↓ past, experiences, unripeness ≠ false, strange past, habits, experiences ↑ hyper- or absolutized past, experiences |
| E20 presentism, modernism, actualism eventism, hypism | N20 ↓ time, present ≠ false, strange time, present ↑ hyper- or absolutized time, present |
| E21 fatalism utopism, progressivism | N21 ↓ perspective, hopelessness ≠ false, strange perspective, future e.g. fear. ↑ utopia |
| E22 libertinism and laissez-faire-ideologies perfectionism | N22 ↓ correction, compensation ≠ false, strange correction e.g. debt, intolerance ↑ hyper- or absolutized correction |
| E23 pacifism, masochism nazism, sadism, militarism, bellicism | N23 ↓ protection, peace → vulnerability ≠ false, pseudo- defense, protection, peace ↑ hyperforms: armor plating |

Notes:

The above consequences may ultimately stem from any ideology; see [Spreading and compression](#)..

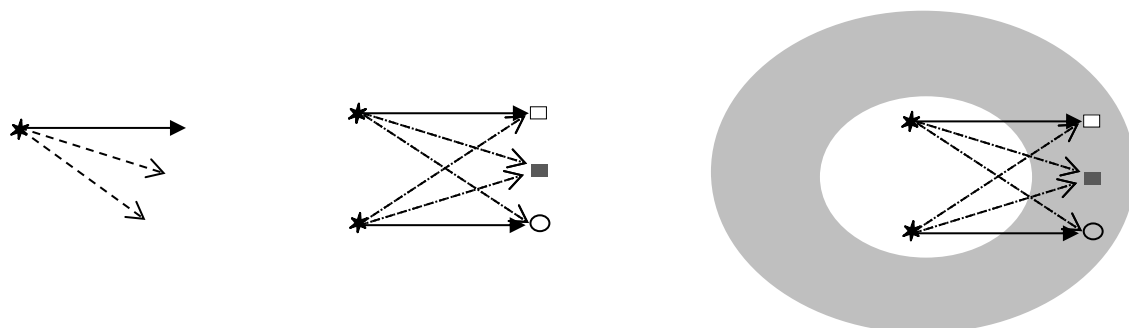
An even more detailed account one can find in [`Summary table Sociology`](#) columns T to V.

See also → [Overview of the most important inversions with their reversals](#)

Spreading and Compression

All It/ideologies scatter in such a way that they can cause many social problems, such as all social problems may be caused by various It/ideologies.

None of those It/ideologies has only one effect but multiple effects with three contradicting ones each (pro-, contra- and 0). If we assume that every sociality is carrying a great number of such Its, then that also means that there is a great variety of different factors of effects.



Read from left to right, those graphics illustrate the following aspects of spreading and compression:

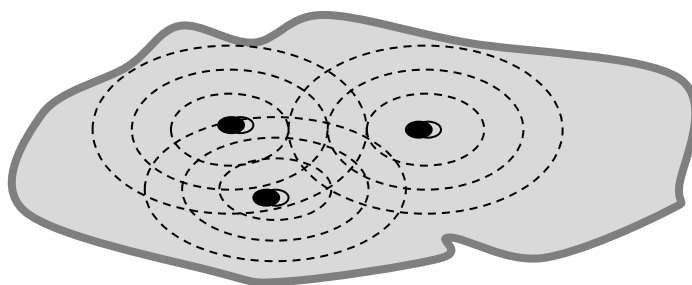
- The picture on the far left illustrates how one It (*) is the cause of three opposite vectors.¹⁹⁶ There is one main-vector (solid arrow) and two side-vectors (dashed arrows). The main-vector is based on the dominating It-part (here: +pro-sA) and the side-vectors are based on the contra-sA and the 0-part of the It. Every It “scatters” in three different directions. Even if there is only one main-effect seen superficially, the side-effects have a latent existence.

- The picture in the middle shows how different vectors of two Its work together:

In our example, the main-effects and the side-effects of the two Its potentiate in a way that creates compression. The top compression has a positive connotation (such as a positive condition), the middle has a negative connotation (negative condition), and the bottom compression has a 0 connotation (deficit).

- - The picture on the right illustrates how the situation can be within a society.

The two It* /ideologies (center), which form the mainstream of a society, cause the described disturbances (outside).



¹⁹⁶ For the sake of simplicity, this is only shown differently and not in opposite directions.

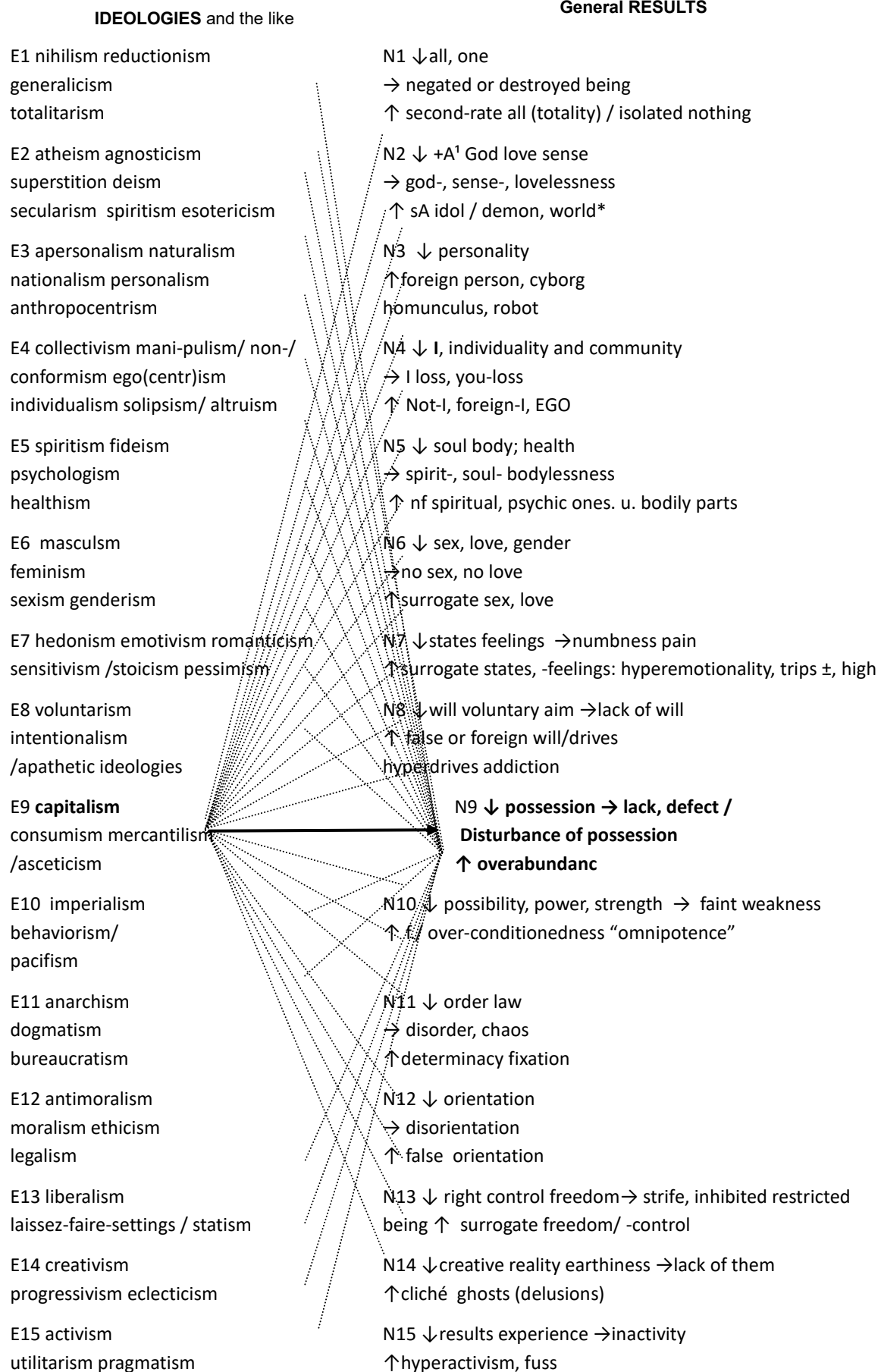
Fig.: Spreading and compressing here symbolized like 3 stones thrown into a pond, which cause "spreading", but also overlapping ("compressing"). Further it is to be noted that additionally several centers and distortions arise.

In a figurative sense, it can be said that symptoms occur at the places where the "waves" intersect. And, that their occurrence and location (type of disturbance) also depends on the "water quality" (condition of the system) and the shore (environmental conditions) where the waves are reflected.

Spreading and Compression in More Detail

In the following diagram, I have tried to explain the effects of spreading and compression using the example of capitalism (aspect 9).

Note: Not all aspects are presented here.



Explanations of Table

About Spreading

The left column of the table lists a wide variety of ideologies. As an example, the effects of the ideology of capitalism (aspect 9) on all other aspects are shown.

A distinction can be made between one main effect and many side effects.

Examples

It can be seen that capitalism not only leads to disruption of possessions (direct consequence), but can also lead to unfavorable consequences in all other aspects (conditional consequences) such as community disruption, information disruption, control disruption, reality disruption, etc.

However, disruption means not only loss or dysfunction but also hyperfunction in these aspects. That is, every ideology has positive consequences (+hyperconsequences) in addition to negative consequences. So ideologies are not only negative but mostly ambivalent.

Ideologies thus bring about changes in almost all areas of life and society, which are usually unfavorable in the long run, but can be experienced positively in the short run, albeit at a certain price. That is, for our example, capitalism can bring people and societies identity, important values, necessary information, and even freedom in the short term, even if this is usually associated with excessive costs later.

It should be mentioned again that according to the laws of counter-reactions the respective counter-ideology (in this case 'ascetism') can have the same consequences as capitalism, especially in the long run.

Of course, the respective ideology encounters the most different preconditions, which also determine the consequences. Finally, besides these secondary, ideologically determined processes, there are always more or less clear positive first-rate influences, whereby the two cannot be clearly separated from each other.

About Compression

The results of the condensation are represented by the right ray bundle.

This means in our case that disturbances of possession (Asp.9) can arise not only directly by 'capitalism', but also indirectly by all other ideologies, but also by all other ideologies, such as dogmatism, hedonism, egoism, collectivism, and so on.

Family Disorders as Model for Collective and Social Disorders

1. Emergence of the Strange, Collective Absolute - the Collusion

Origin of a disorder of a system or relationship is usually a mental overload. The affected people react to this overload by using compromises or emergency solutions.¹⁹⁷ In the emergency, they try to find support and relief in the Relative. Since their previous Absolute has abandoned them, they establish new bases, new centers, new strange Selves, strange Absolutes (sA), or the reactivate old ones.¹⁹⁸

Often the new center is established within a group/system. That way, fixed balances are created (usually unknowingly) that save the system from the feared collapse but with high costs. The system, as well as the individual, is in a constant dilemma: On one hand, there is a desire of changing the emergency-balance and to end the costs and on the other hand, there are strong tendencies of remaining the homeostasis to avoid the feared collapse.

In the following section, I want to point out the most important aspects of relationship-disorders. The story of relationship-disorders is about dependence or lack of relationships. Dependence is mainly caused by false love and hate. Both cannot be held apart because false love also contains parts of hate and lack of relationship, such as a person that hates another person, cannot be apart from that person, and cannot build a real relationship. Dependence means dependent on of strangers' Absolutes (sA); sA may be a person or something that was absolutized.

Example:

A person 'A' may be dependent on two strange Absolutes (sA) resp. strange-Selves (sS) that may be achievement* and intellect*. This person 'A' is dependent on these two factors. They are important for him-/herself, 'A' is fixated on them. They have characteristics of an Absolute. Person 'A' gives them greater importance than him-/herself. Whatever we have already discussed when talking about the strange Self, applies here. The person 'A' is determined by three main factors: By the actual Self and two strange-Selves.

Whenever other people create a relationship with person 'A', where they cooperate with 'A's dependence, a collusion arises.¹⁹⁹ The direct dependences/ fixations of person 'A' will also become a dependences/ fixations of other persons/ people. More precisely: Person 'B' cooperates with the fact that the strange-Selves of 'A' (achievement* and intellect*) determine the relationship. Person 'B' is caught in a co-dependence.

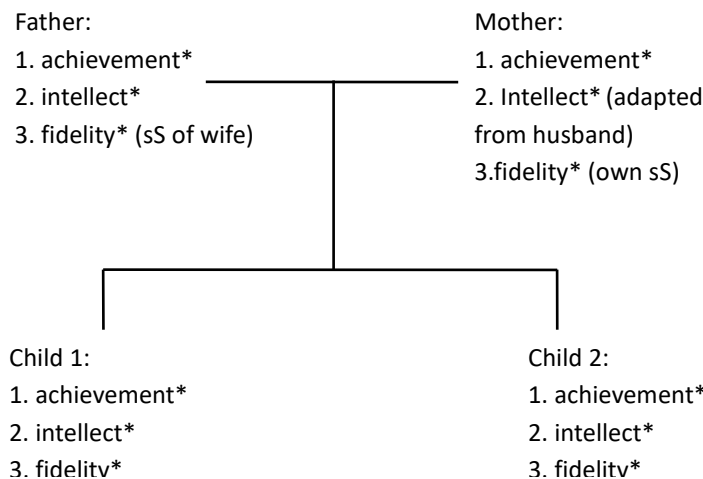
These dependencies can only come from one person - but usually, two or more people are involved. In our example, there will be an additional sS (absolute fidelity towards the partner) of person 'B' that also is part of the relationship. Person 'A' will also be dominated by that sS. With that, the interdependence becomes even stronger. The absolutizations are

¹⁹⁷ → [Emergency solutions](#)

¹⁹⁸ In the following, I usually speak of the strange Self (sS) or the strange Absolute (sA) as synonyms. One could also speak of the 'It' because of the cooperation of several sA.

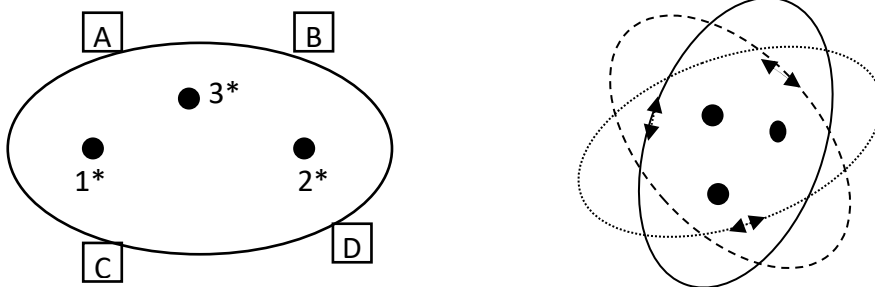
¹⁹⁹ Synonyms: pact, wrong friendship, symbiosis.

transmitted and determine both of them (or the whole system). All the affected people then become dependent. On one side, the sS/sA cause the affected people to stick together, on the other side they appear as topics that cause arguments and disagreements later on. If we think of several people, such as a family (parents, two kids) that adapted the mentioned absolutizations, which we will mark as 1*, 2* and 3*, the situation will be as listed below:



Four people have the same absolutizations (1*, 2*, 3*), that oppress their own Self. All of the affected people are therefore dominated by the named strange Absolutes. Similar constellations can be found in bigger groups or societies.

There are other illustrations as well:



Left-hand side: People circle around three, second-rate fixpoints. They create an unstable wholeness. Motto: "We (A, B, C, D) agree that there are 3 priorities in our lives (here: achievement*, intellect* and fidelity*). They are our unconditional goals in life. They give us self-affirmation, fortune, sense, stability etc. We submit ourselves to them."

Right-hand side: Possible "orbits" of these three persons around the three sA.

Although those people are individuals, they are mentally connected with each other through the sA and represent a whole, a system of collusion. One sees that the system of collusion is marked by the fact that it does not have one center but multiple centers that are orbited by these persons. They can be compared to fix points, although they are really not. They may be

called second-rate centers or second-rate fix points. The affected people “wobble” around them. Their orbit is more similar to an ellipse than an actual circle (Greek: *ellipsis* = deficiency).²⁰⁰

One may also refer to it as an unconscious, strange community-self, an unconscious, joint pseudo-identity, or as collective, strange absolutization/ collective It, which is the basis of those systems.

This system is dominated by a certain spirit. Everything of the actual Self, such as identity, right of self-determination, self-esteem, self-security and so on, is made dependent on the collective, strange Absolutes (sA). Therefore, there is some sort of pressure for all the members to adapt to the system. Everybody has to function a certain way in order for the system to work. Even though the sA give the affected people what they cannot achieve themselves (at least they believe so) but at the same time, they are like holes that have to be stuffed constantly or like predators that have to be fed all the time. The food that they like the most is the Self. The sA partly protect the affected people but also expect them to give up their Selves.

The ambivalent role of fixated familiar mindsets, taboos, principles or ideologies was mentioned before.

The created wholeness with its different centers is only stable as long as the members confirm it to be so. As soon as one person questions one point, or does not fulfill the expected role anymore, the whole system becomes unstable. As long as that does not happen, the system can be compared to a conspiratorial unity with strict rituals. If someone does not follow those rituals, that person has to expect sanctions. Instead of achieving free self-determination, everyone is stuck in the circle of common absolutizations. Family therapists also refer to this as 'family-myth'. Ferreira said that such as any other myth, that the family-myth expresses shared beliefs about humans and their relationship within families. They are convictions that are accepted and viewed as something holy, although they include a great variety of falsehood. The family-myth dictates the member's roles. Those roles and duties are accepted fully, even if they are absolutely wrong and fatuous in reality. Nobody would dare to reassess them nor to change them.²⁰¹ If a member of the family/system tries to play a role other than the one assigned, it will be seen and treated as a betrayal.²⁰² Even if the change would be beneficial for all members, it is initially viewed as a danger that causes resistance. The resistance is stronger the more one or another member of the system has something to lose, although in the long run, it is the other way around. Everything in this world can be absolutized and then take a central position. As mentioned

²⁰⁰ As I said, in this example, father or mother themselves (and what they represent) or else a person may form a wrong center point in the system.

²⁰¹ Quotation from M. Selvini Palazzoli. The quote lifts very emphatically the central role of what I call strange Absolute (sA).

²⁰² The unadapted member usually comes into a counter-role (e.g., black sheep) which restores a certain system equilibrium. Or it is liquidated, brought to zero. To compensate, however, an external enemy image can also serve.

before, certain ideologies, ideals, taboos and people or their ways of thinking are most commonly absolutized. This makes them the cause of collusions. Especially concerning beloved people, a person often mistakenly believes that it is love to give up their right to self-determination and to place the other person at the center of their being.

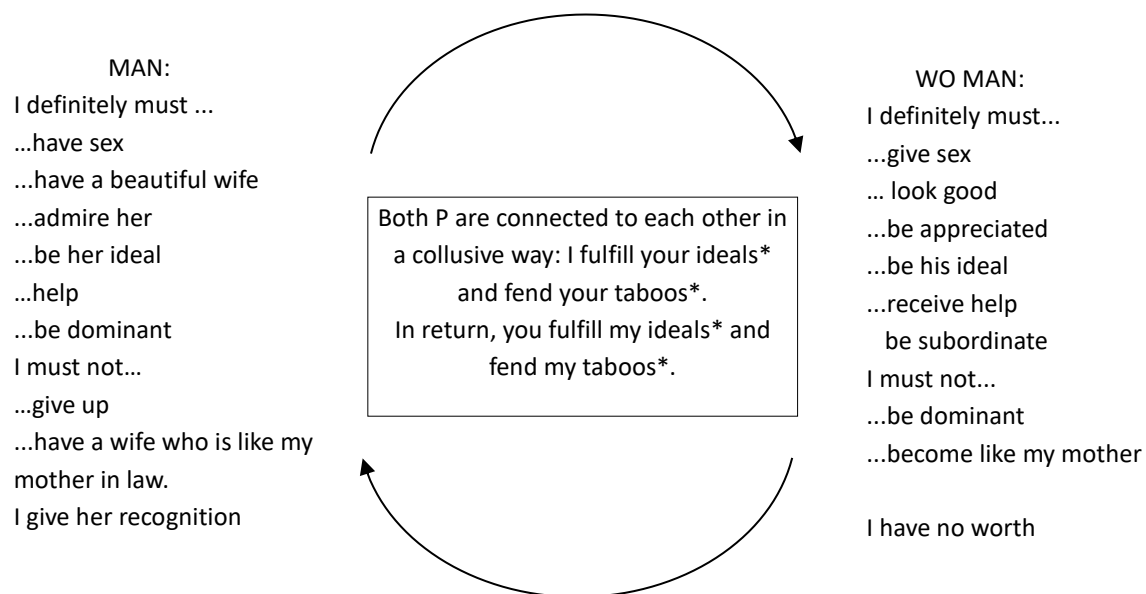
It can be distinguished:

- identical (or symmetric) collusion: People who are part of the collusion have the same sA.
- complementary collusion: The absolutizations complement each other.
- mirror-image collusion: The sA are primarily opposites (+sA # -sA) but the reversed sides match each other (= pact of the opposites).

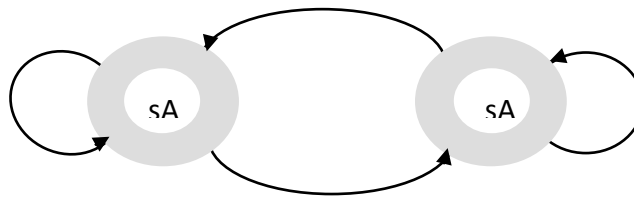
In the example given above, all the affected people have the same fixated centers.

The main motto of the complementary collusion is: "I fulfill your unconditional desires if you fulfill mine in return." That kind of 'teamwork' is even stronger if the members have certain talents - or even: if everyone must do it. So, if one member has to achieve a certain thing, and another person has to give it to him.

Example: different strange Absolutes, that work in a complementary collusive way:



At first, these people are like in a wheel of fortune: their ideals* and taboos * complement each other and they both can be just as the other one needs them. At a later stage, it becomes clear that they have to be the way the other person needs them. The absolutized positive* has to be given at any cost, whereas the absolutized negative* has to be fended at any cost. These or other collusions are only possible if those affected people are not determined by the actual Self but by sA.

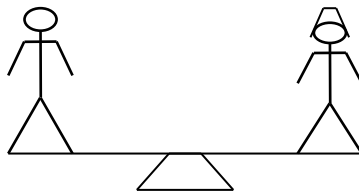


People can only be dependent within the system and collusively connected if they are also sA-determined themselves.

Whether it is an identical or a complementary collusion: The initial wheel of fortune eventually turns into a vicious circle (see below). Since the dependence is mainly unconsciously, it takes a long time to analyze the patterns of collusion. The affected people initially have a feeling of a strong common bond such as “We are creating an ideal whole together”, or “We agreed that we will always be there for each other”, “Your luck is my luck”, “Only you make me happy”, or even “It does not matter how I am, as long as you are feeling good.”

Such symbiotic feelings are experienced as very pleasant by people, mainly in the beginning of a relationship. That is the +* side of collective misabsolutizations but that is inextricably connected to a –* and a 0-side. The core of the later combats can already be seen inside of them.

This situation could be symbolized as follows:



The necessity of a balance between two people.
(The smaller the joint basis, the less scope there is for the two P in the system.
The basis is narrower the farther the sA is to the actual A.)

Or:



Illustration: symbols of collusion between a man and a woman.²⁰³

Both cores (Selves) are not free/ independent, as it would be optimal but overlap each other.

One is within the core of the other, one is the other's strange Self.

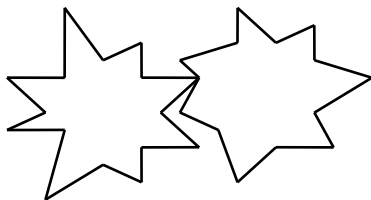
Left: The man determines the woman.

Center: She determines him. Right: The mutual heteronomy put together.

Both have a symbiotic, dependent relationship. He is within her core and she is within his core. In the beginning, they are complementary, although he is a strange Self for her and she is a strange Self for him. One is the other's self-replacement. Such as: One is the other's happiness because they cannot be happy enough on their own. Therefore each one also has to be the other person's happiness. Or one is the other's compensatory self-protection, self-esteem, self-determination etc. One's desire becomes the other's command. Each one has primary responsibility for the other one as well, which also limits the own right of self-determination. That also means: All people that play a part in a collusion give up their self-determination (partly). They then live a secondary, non-actual, heteronomous life, instead of a life that is based on voluntariness and self-determination.

Everybody is in control of everyone else. If a woman has a lot of sex appeal, she might dominate the man. But at the same time, she makes to become the sex object of the man who therefore dominates her, too. Both of them dominate and are dominated at the same time. They are experiencing a +*(thrill) emotion if they receive whatever matches their +sA. But they also feel bad (-*) if they lose it or if they are being confronted with their -sA. Then, there will be a crisis.

Another picture: Both work with each other like (uneven) gear-wheels: Wherever one person has a deficiency, the other person has something to give.



Complementary collusion:
Gear-wheels complement each others
fixated ideals* and taboos*.

A lot of times, the patterns of collusion are *cross-generational* and can be found in the relationships of the parents and the children. In the next generation, one often finds the same sA (or collusive pattern) or the opposite! You may think of it as many gear-wheels, like a clock mechanism. Functioning is the top priority. The individuals represent the wheels in a gearbox (family, group, state). It is not surprising that some people feel like they are only a small gearwheel within a giant gearbox? If you look at the bigger picture you will realize that every single person (wheel) has to function/work in a certain way because the person him-/herself and all the others need it that way. Everybody has to turn him-/herself and all the

²⁰³ Instead of "man" or "woman" can stand also any other person or group relationship.

others into slaves of their own strange Absolutes.

There are different sorts of dependence of the affected people within the system of collusion. It may come mainly from one person, whereas the others are just following (unknowingly). However, it is more common that all of the affected people are part of something that causes dependence and that also causes the others of the system to subjugate. To a certain extent, that is normal. Every person is somewhat heteronomous and transfers this to other people. There, the person is manipulable, corruptible, suppressed and debased.

As strong as the bonding powers may be, there will be more and more of a counter-tendency within the system, of trying to burst the bonds and to leave the system - especially when it comes to the members of the system that have to pay the highest cost for these fixations.

Examples for Collusions

- An old, wealthy man and young, poor woman (complementary collusion)
- Prostitution: The man is giving the woman money in order to have sex, which he needs (or believes to need), she gives him sex and receives the money she needs.
- Male helper - ill woman
- Admiring mother - thankful son
- Strict parents - obedient daughter.
- Harmony-seeking woman who desires to be loved - man who seeks acknowledgment.
- Partners who correspond in anti-sex moral (identical collusion). Both have a fixated view: Sex is dirty, they fear sex (–*). Advantage: No quarrel, no conflicts; Disadvantage: No pleasure.
- Him: addicted to alcohol and therefore impotent;
Her: cannot be alone, gives him alcohol, causes him (unknowingly?) to stay impotent and prevents him from being interested in other women. He stays with her and secures his nursing and she does not have to stay alone.

In **literature** the following examples are usually mentioned: The collusion of a helper and a person in need (= oral collusion), a person who idealizes and a person that has been idealized (= narcissistic collusion), ruler and sufferer (= anal-sadistic collusion), sexual leader and the one being led (= phallic-oedipal collusion). Additional examples: Sadomasochistic relationship; Familiar collusion with a poster child and a black sheep; Victim-offender-collusion and so on. ²⁰⁴

There is an endless amount of such patterns of dependence. They can appear in relationships, families, or other groups and societies.

What is the Common of these Collusion Systems?

- They are being created if strange Absolutes/ -Selves (sA/sS) and negations dominate within

²⁰⁴ See in particular: Jürg Willi: 'Die Zweierbeziehung', Rowohlt TB 1975/ 2012.

a system.

- Factual issues that interfere with the sA/sS are taken personally.
- The affected person is dependent on his/her own sA/sS and the ones of others.
- Everybody in the system is conditioned to those sA/sS. Everyone in those spheres is manipulable, corruptible, alienated, and dependent and became an object there.
- Everybody experiences the common sA/sS as more important than the own actual Self.
- Everybody becomes an expedient (to reach the sA/sS).
- Everybody is in the sphere of the others sA/sS.
- Everybody only loves him-/herself under certain circumstances if the sA/sS -requirements are being fulfilled.
- Everybody does not love him-/herself and others enough.
- The members sacrifice (partly) the most precious thing they have, the actual Self, for something Relative.
- In the beginning, the collusion has more subjective advantages than disadvantages to offer.
- Everybody gives up his/her first-rate responsibility for him-/herself and the others. At first, it appears to be relieving. Nobody has first-rate responsibility anymore, which looks like a perfect deal.

Eventually, that luck of fortune turns into a kind of clock mechanism. |

2. The System is Still Functioning (Clock-Mechanism)

While the advantages of the collusion are in the foreground in the beginning, the high is coming to an end in this phase. The system is still working but it takes much more effort. The advantages and disadvantages of collusion are still balanced. The system is in a deadlock-position. Everybody gives the others what he/she has to give and is still able to meet the requirements. The reciprocity is still balanced. Since the advantages of the collusion become less, the system begins to be in a dilemma: The previous balance becomes too expensive but venturing something new seems too risky. The question is: Who has to pay for the dilemma? And: Who is taking the effort to solve the common problem?

3. Crisis and End Point

"Kill your neighbor as yourself." (André Glucksmann)

In the crisis, all the extremes become more apparent. The system loses its balance. A crisis is developed if the compensation forces of the members are exceeded. It is the time of mutual set-off, blame assignments, in which everyone also has a piece of right. (Common example: He drinks because she is nagging, she is nagging because he drinks).

The crisis happens along with similar intra-psychical processes. The crisis of the collusive relationship is preprogrammed if the affected people did not find a deeper solution so far.²⁰⁵

²⁰⁵ From a religious point of view, relationships that are not based on +A are particularly vulnerable. Why? I believe we human beings are designed for an absolute, unconditional love, which nobody but only God¹ can give us, but this is also not a guarantee for a happy relationship.

The disadvantages of those relationship-patterns become more apparent:

One is in control of the other. Everybody becomes more manipulable and corruptible.

Everyone gives too much and sucks the other at the same time. They all become more and more irritated. That becomes understandable, as both experience some kind of love-deficiency and the compensatory-love is not giving enough. Both desire true love more and more. The only option they see is to give love by fulfilling each others sS-requirements. Since the affected people only love each other under certain prerequisites, it is hard to keep up the love, especially if the other person's love seems to disappear as well. "I sacrificed myself for you." "I did not love myself anymore, I only loved you." Sentences like that can be heard in almost every relationship-crisis. Both experience more pressure, the more the crisis grows. Both of them have to put much more effort into the relationship, to be happy. The freedom they have becomes steadily smaller and the dependency becomes steadily bigger.

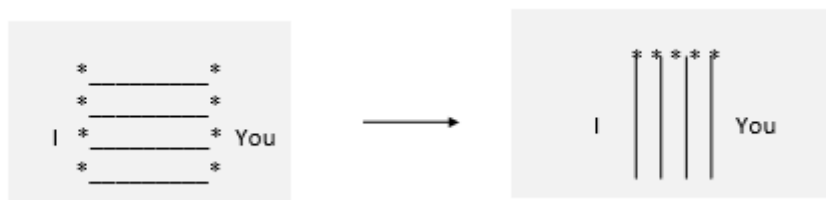


Illustration: The strange-Selves* that originally connected the affected people with their positive sides become separating strange-Selves due to their reversed sides.

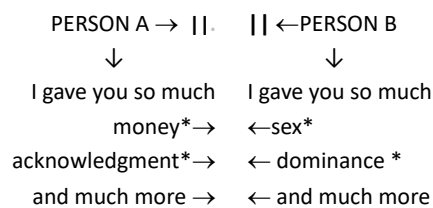
In this phase, everyone feels like being the other person's object of satisfaction (not without good reason). And indeed: They abuse each other and themselves (usually unknowingly) to keep their own +sA and to fend the -sA. The young, poor woman (example above) will accuse the old, wealthy man of viewing her as sex-object, whereas the man will accuse the woman of only being after his money. They are both somewhat right when saying: "You make me dependent on you. You suck me dry. I am only an object for you, only an instrument to satisfy your wishes (sA)".²⁰⁶

In this situation, the affected people argument with half-truths, where they view themselves as the only victim. They do not mention the other half of the truth: their own perpetrator role and that they have allowed the other person to act as a perpetrator or that they have allowed themselves to be treated as a victim. They will say "you do not love me", whereas they do not love themselves either. They view themselves as losers and the partner as the winner, which is not accurate. They ignore the fact that the main reason for the crisis is not the lack of love to the other person but the love to something Relative. It is love on the roundabout way, "wrong" and fixated love, and all people included in the situation come off

²⁰⁶ 'There are three sides to every story.

Your side, my side, and the truth.' Robert Evans

badly. Everybody is betrayed. However, the affected people usually have no overview. (→ [The absolute perspective](#)). They do not realize what kind of unconscious dynamics caused them to be victims. Those people remain in a vicious circle, such as “I will only give you what you need if you give me what I need”, or “If you do not love me anymore, I will not love you either.” Soon, there will be a fight. The affected people entrench themselves and fight for the survival of the mental life. In reality, they fight for the survival of their strange Selves. They are convinced that they cannot live without them. The partners usually argument on different levels: On the sS-level, or on the actual Self-level. The sS-levels are contrary in this phase and also contradict the Self-level. Therefore, those people live and talk at cross purposes with each other.



The communication, argumentation and eventually the fight of the partners is mainly about the sS* (arrows). People take different standpoints and therefore talk at cross purposes.

Direct communication above has stopped (||).

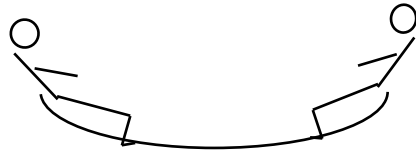
Such as the strange Absolutes were a big part of the relationship in the beginning, they are also the main focus in the fights. Jürg Willi: “Partners often represent themselves as a polarized unit that is being held together by a common issue of dispute”.²⁰⁷ Unconsciously but accurately the partners injure their strange Selves. Those are the sore points because there is no actual Self in those spheres (no self-protection, no self-esteem, no self-identity). Thus the attacks on the Absolutes will be experienced as an attack on the respective person him-/herself.²⁰⁸ Therefore, the attacked person feels like he/she has to fight for his/her right of existence, even for his/her life. The use of absolute-terms such as “always”, “never”, “definitely”, “impossible” is another indicator that the conflicts take place in the absolute-sphere of the person.

Let's take another look at the crisis situation using the example of the boat without keel (= without + A), where two people maintain an expensive balance. Here, the complex dynamics in which the system members are located, is particularly clear:

²⁰⁷ Jürg Willi: ‘Die Zweierbeziehung’, Rowohlt, p. 14

I would formulate they were be held together by common Pseudoabsolutes.

²⁰⁸ If P puts a matter above itself and identifies with it, then it means attacking on its own person from this point of view, if someone attacks the thing.



They both stabilize and burden each other at the same time. They act right and wrong simultaneously. Right because they stabilize the system and wrong because the stabilization is of a very high cost and because they do not risk a change. So everyone can rightly accuse the other person of being wrong. But with the same right everyone will be able to assert that he stabilizes only the system and a change makes danger.

"You are the only reason I lean back so far if I did not do that, you would fall into the water."

"That is your way of thanking me for my sacrifices that you're blaming me now."

The other person may argue with the fact that he/she has to lean out even further to balance the boat out because the other person is already leaning out so far. Both sides may have good intentions but receive only criticism for it. The affected person might even query him-/herself in silence. That way the circle is closed: I, or the others, or everyone is doing it wrong. "How one does it, it is wrong." The system destroys itself, although nobody wanted it.²⁰⁹

It is a fallacy to think that a person could free oneself by taking a counter position. The person remains in the system and stabilizes it even more. Only a positive destabilization (sitting relaxed inside of the boat, or -better- choosing a boat with a keel), or leaving the system will help. However, that is usually viewed negatively by the other members of the system because the system temporarily becomes unstable.

If one member does not fulfill the common sA-requirements anymore and stops being manipulable, or he/she will not be able to be part of the stabilization of the system - then the system comes into a crisis and this member will encounter resistance (internal and external). P only stays stable as long as he/she has enough energy to follow +*, fight against -* and to fill 0*.

The exertion of force that is used by P, to stabilize the psychical balance/ the center, is becoming bigger and bigger. This force will be missing in general life.

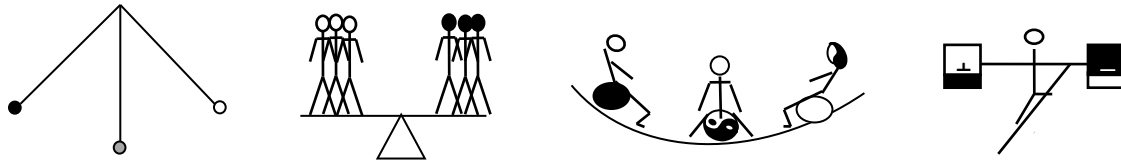
In this phase, the It will be experienced as more ambivalent and negative.

P becomes increasingly a victim of It.

²⁰⁹ Of course, not all people are always good at others. But no one can judge from the outside about the motivation of the others. Therefore, it is wise to suppose initially a positive motivation of all system members, without excluding a negative one.

Typical situations

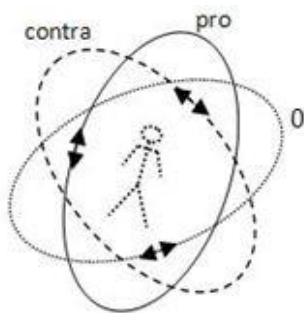
• Expensive balance



The graphs show how equilibria settle (1st graph) or exist (2nd-4th) in second-rate realities through two opposite but interdependent poles. The second graph is to show how opposing groups or societies form equilibria. The third graphic shows an equilibrium between two different persons, where the middle person, like the one in the 4th graphic, is in equilibrium because his inner contradictions are balanced (shown at the Yin-Yang symbol ☯).

The smaller the basis for the equilibria (left and right picture), the more unstable and complex they are. There is no broad base as in W^1 , but often only one point (= sA) on which the respective system depends. Here, there is a risk of loss of equilibrium, disruption and ambivalent or dilemma situations.

• Vicious Cycles or Spirals



Vicious circles can arise between all opposing It-parts or sides. Here three possible main courses are shown (similar to electrons on their tracks with quantum leaps). They start mostly with pro/+, then because of increasing disadvantages, they spring to the advantages of contra-part (or to +0), and then the same game from the beginning or new games with new sA. That all at the expense of the person concerned.

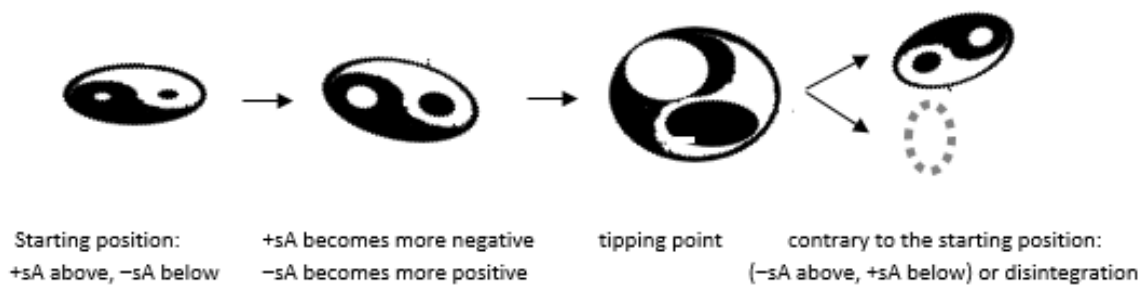
• Zero point

There is chaos at zero point. The affected persons are 'dangling in the air'. Usually, P has distinct symptoms, is vulnerable - and constantly endangered to fall back into old patterns.

The advantages and disadvantages of the Its are equal. This is also a point where P has to make decisions. The zero point is danger and chance at the same time.

In this highly labile state, just before a turnover of the system, the Its are very aggressive and cause P to be very agitated (example: Panic-attacks or florid psychoses, societies in transition).

• Reversal into the opposite



This graphic illustrates the reversal into the opposite or into disintegration by using the Yin-Yang symbol.

P can tip-over into the opposite or emptiness and breaks. Wherever previously advantages were, are now more and more disadvantages being created, until the It (or the system) turns completely into the opposite or disintegrates. The illustration should also show how the pros and cons of the It increase exponentially before the system tipping over. The system inflates, becomes extremely ambivalent and collapses ($\rightarrow 0$) or tips over into the opposite.

Examples

- Toward $\rightarrow 0$, e.g., Friedrich Nietzsche: *"... the man seems to have fallen on to a steep plane - he rolls faster and faster away from the center - whither? into nothingness?"*²¹⁰
- Toward \rightarrow Opposite: In general: exaggerations, extremes, strange Absolutes and the like. E.g., Robert Musil: *"Ideals have curious properties, and one of them is that they turn into their opposites if one exactly wants to obey them."*²¹¹
- Or P. Watzlawick, who pointed out that an excess of good always turns into evil.
- Or: Too much of a good turns into negative.

You can find in all aspects of WSI this tipping over into the opposite or 0 according that can be caused by all possible Its!

• Collapse

WSI is now the victim/ sacrifice of the It. First WSI is going down, then his Its /sA.

In this phase, it is typical for the persons or society to fall ill because they can no longer pay the price for maintaining +sA and the defense against -sA and s0.

It is the dynamics of individuals, but also of entire societies and entire cultures that were broken in this way. In this phase the mercilessness of the ruling It towards WSI shows itself quite unvarnished. While it seemed the It has given WSI absolute importance at the beginning of their interaction, WSI is now more and more brutally suppressed and sucked out. WSI has to sacrifice himself for its It - or, from WSI 's point of view, WSI prefers to die

²¹⁰ In: The Genealogy of Morals/Third Essay.

²¹¹ In: 'The Man without Qualities'.

itself before it sacrifices its strange Absolutes.

Nazi Germany is a typical example of how many people had to die before their ideology disappeared. (Also see: [`Sacrificial-dynamics`](#))

Gender Disorders and Variants

Abstract

I first outline two prevailing but opposing gender theories.

The older theory of the two is predominantly patriarchal and hetero-normative. The younger one has strong feminist roots and takes all possible genders into account. I see both theories as expressions of cultural and social ideologies and derive their emergence from one-sided absolutizations in these areas.

In the following description of the development of gender identities, I start from bio-psycho-social causes. The influences that can lead to alienated gender identities are the focus here because they are hardly considered by the gender studies, despite their enormous psychotherapeutic significance.

Basic-terms ²¹²

Sexuality: Sex and Gender

Sex: biological sex ²¹³

Gender (G): social sex (also perceived, self-determined G. ²¹⁴)

- binary

- queer (diverse): Person who does not identify with the binary gender (non-binary).

LGBTQQPIAA: Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Pansexual, Intersex, Asexual, Ally. Often just called LGBTI or LGBTQ.

Gender identity: what gender a person identifies with.

Gender dysphoria = gender identity disorder.

Sexual Orientation.

Note

This article is primarily the result of the experience of decades of psychotherapeutic practice and only secondarily the result of scientific research and discourse - with the advantage of a direct practical reference and the greatest possible independence and with the disadvantage of not being able to present valid evidence. My intention is to present the embedding of sex and gender issues in larger contexts, to mediate between one-sided gender and antigender theories and to give some psychotherapeutic impulses.

²¹² Essentially partly simplified from https://regenbogengruppe.meduniwien.ac.at/fileadmin/regenbogengruppe/img/Aktivit%C3%A4ten/Glossar_Genderidentit%C3%A4ten_Langversion.pdf

²¹³ According to LGBT: "assigned" gender

²¹⁴ Is defined differently in some cases. According to most authors, G. is socio-psycho-biologically determined and does not have to correspond to the biological sex.

Two opposing gender ideologies

Currently, there are two opposing gender ideologies.²¹⁵ These are embedded in increasingly polarizing social forms and ideologies, as can be found above all in the USA and Western European countries, but also globally. The representatives of the first ideology are predominantly authoritarian, conservative, patriarchal and heteronormative, while those of the second ideology are more democratic, left-liberal, feminist and queer.

I call the first gender ideology "old" and the second "new".

The old ideology only knows the genders 'man and woman' and has worked more or less well for centuries. Its advantage was and is a simple view of things. Its disadvantage is that it ignores many things, discriminates against some people and does not adequately reflect reality. But what does reality actually look like?

In relation to our topic of sexuality, it is certain that there is no such thing as "all male" and "all female", but only more or less male and female. This is not only biological (e.g. hormones), but also psychical.

Since each person is a unique individual, there are ultimately as many personal realities and sexualities as there are people.

The following view is similar:

*Unfortunately, what many communities share in conceptualizing sexual identity, is a belief in its fixed nature ... Human sexuality, however, is understood currently as more complex than either of these binary depictions typically show it to be. We now often differentiate sexual, romantic and aesthetic attractions and identities from each other, framing each as a constantly-changing characteristic shaped by past and current experiences, other held identities (whether racial, class, gender, ability, religious and/or others) and an individual's own agentic desire.*²¹⁶

The increasing disadvantage and discrimination of non-hetero-normative people by the 'old ideology' led to the emergence of the new ideology, which is fairer in this respect. However, the representatives of the 'new ideology' have made the (understandable) mistake of replacing the old one-sided views with new opposing, but equally one-sided views. Both ideologies are mirror images of each other and are mutually dependent!

Both lack an overarching, integrating perspective.

For the sake of simplicity, I have presented the advantages and disadvantages (+/-) of the old and the new ideology in a highly simplified way in the table.

²¹⁵ I define ideology as a socially absolutized idea or (according to Oxford Languages) as "a system of worldviews, attitudes, and values tied to a social group, culture, or the like" - and therefore as too one-sided.

²¹⁶ <https://vaden.stanford.edu/medical-services/lgbtqia-health/sexual-fluidity>. Authored by Lily Zheng, 2023.

| „old ideology“ (1) | „new ideology“ (2) |
|---|---|
| + simple, clear orientation and order in relation to sex: there is only male and female. | + more diverse, differentiated, equitable, individualized, all genders considered. |
| – too simple too undifferentiated, too fixed, too binding, too standardized (hetero-normative) unjust too little individualized, hardly any consideration of individual gender feelings partly intolerant, discriminating against minorities too absolutist, dogmatic | – too diverse, confusing too differentiated, fragmented ²¹⁷ too individualized overstraining, non-binding dogmas of immutability overemphasis on individual G. feelings dogged in previous majorities too relativistic. |
| <p style="text-align: center;">Disadvantages of both ideologies</p> <p>One-sided, too dogmatic, partly moralistic and opinionated. Lack of a comprehensive, overarching perspective that also integrates the positive sides of the opposite view (see later). Either too simple (1) or too many complicated entities (2) are assumed. Possible disadvantages with I-syntonic genders are rarely mentioned. Social-psychological and psychological considerations and treatments are neglected.</p> | |

In order to remedy the one-sidedness of the described gender ideologies and their consequences, I will try in the following to present the emergence and dynamics of ideological oppositions, first in general and then specifically related to sexuality.

General information on opposing ideologies

Note

In this paper I can only present a keyword-like summary of my theoretical foundations. Readers can obtain further explanations via the links provided or what is meant can be understood through the further explanations afterwards.

Generally speaking, I see the most common cause for the emergence of ideological oppositions in absolutizations that lead to confusions of fundamental meanings of our existence. I call that 'Inversions' (↕).²¹⁸

If, for example, fundamental meanings such as 'absolute', 'relative' or 'nothing' have been confused by such inversions, then opposites are formed which I have described in more detail elsewhere and called 'It' in their complexity.²¹⁹

These It-complexes have autonomy and can determine whole systems, societies or individuals and their ideologies and lead to contradictions and disturbances.

(E.g. It confuses, It alienates, It disturbs etc.).

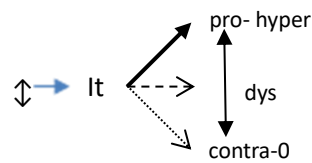
Each It-complex consists of three opposites with three contradictory effects: one main effect

²¹⁷ 60-80 gender types are indicated! <https://helpfulprofessor.com/types-of-genders-list/> 2023.

²¹⁸ More on → [Inversions](#).

²¹⁹ More in <https://new-psychiatry.com/metapsychiatry-and-psychiatry/#IT - the NEW STRANGE ENTITY> 2023.

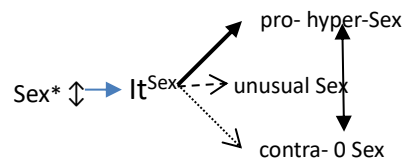
and two side effects. I call the three effects: pro-hyper, dys and contra-0.²²⁰



The It-complexes can determine different areas, including sexuality and gender.

„Sex-Complexes“

The following diagram is intended to show how an inversion (↕) of a sexual theme creates a complex that determines sexual areas. I refer to these complexes as 'sex-complexes' or call them It^{Sex} .



These sex complexes also have three opposite effects concerning sexual areas: pro-hyper, dys and contra-0.

(E.g. It^{Sex} hypersexualizes -, It^{Sex} changes -, It^{Sex} contra-aseexualizes -. something / a person / groups / societies etc.).

Examples

Hypersexuality / Asexuality and Dyssexuality

If sexuality is absolutized, a kind of sex complex (an It^{Sex}) is created, which initially has one main effect and two latent side effects.

The main effect is that sexuality plays too big a role. (→ hyper-sexuality). The side effects are opposites (→ a-/ contra-sexuality) or altered sex (→ dyssexuality).

The three parts and effects of these complexes are on the one hand opposing, but on the other hand also condition each other. One part simultaneously fights and promotes its counterpart. That is, individual or social hypersexuality simultaneously fights and promotes asexuality and dyssexuality. And conversely, asexuality and dyssexuality in turn promote hypersexuality, although they are opposites.²²¹

²²⁰ 1. 'pro-hyper' means: too much etc., 'dys' means: missing, wrong, unusual etc., contra-0 means two types of opposites: adversarial and contrary.

2. The vertical double arrow is to show the mutual conditionality of the pro and contra forms.

²²¹ More in [https://new-psychiatry.com/metapsychiatry-and-psychiatry/#The Opposites and their Dynamics](https://new-psychiatry.com/metapsychiatry-and-psychiatry/#The_Opposites_and_their_Dynamics). 2023

`Old Ideology' / `New Ideology'

In my opinion, the old and new ideologies mentioned above also form such a pair of opposites at present. Both fight and promote each other at the same time.

Moreover, they are not limited to sexual and gender issues, but are embedded in larger social contexts, which I cannot go into further here

Masculinism / Feminism

Hypotheses

- Masculinism (machismo) fights feminism and vice versa - but at a certain point both promote what they previously fought against.
- Masculinism oppresses women and brings replacement potency to men, but impotence in the long run. Impotent men need masculinism (and pornography) to stay potent, even if they become impotent in the long run. Then they have to take sexual enhancers, which in turn benefits the pharmaceutical industry, which makes a pact with the porn industry.
- Exaggerated (!) feminism oppresses men and gives women short-term substitute satisfaction.
- Both masculinism and heterosexism on the one hand and exaggerated feminism on the other can promote homosexual and other diversity tendencies.

Historically: Exaggerated masculinism not only had the pro-hyper result (e.g. machos), but also (initially only latent) counter-effects. It was only a matter of time before the opposite occurred. Thus, after many years of masculinism, a feminist counter-movement emerged, which, however, also tended towards extremes. In addition to these two opposing developments, a third group has emerged, namely that of missing or ambiguous identities and gender roles. However, this tripartite division into male-dominated, increasingly female-dominated and diverse fractions is not only found between individuals or groups, but also, as mentioned, between different states and societies, which then either fight each other's views, pact with each other or do not position themselves at all.

Larger `Complexes'

However, this is not the end of the process and I must plague the reader with a little more theory.

As I described elsewhere in the chapter `Spreading and Compression',²²² a complex in the sex-area has not only the three sex-results mentioned, but also further results in other areas (→ `Spreading'). And conversely, a certain result in the sex domain can also be the consequence of any non-sex complex (→ `Compression').

Since there are usually several or many complexes in a group or society, one can distinguish complexes that have similar effects (co-complexes) or opposite effects (contra-complexes).

²²² https://new-psychiatry.com/metapsychiatry-and-psychiatry/#Spreading_and_Compression 2023.

In this case, a result depends on the relationship between the different complexes and which of their sides are activated.

Which 'complexes' have an indirect influence on sexuality? (In keywords).

Ideologies

A whole range of ideologies and world views can be considered as mostly indirect influencing factors on sexual and gender issues.

Currently, mainly hedonism, eventism or simultaneously existing polarized ideologies such as moralism versus anti-moralism, scientism and positivism versus fideism, egoism versus altruism, democratism versus authoritarianism, evolutionism versus creationism, materialism versus idealism, Islamism versus Christian, Jewish and other fundamentalisms, Eros versus Thanatos.²²³ etc.²²⁴

Digital Culture

KW Digital Age, 'Digitalism',²²⁵

Digitalization makes sense above all in material and technical systems. However, the more it deals with psychological issues such as individuality and subjectivity, and thus also gender, the more questionable digital thinking and action becomes (KW Social media).

Biologism

Biologism is the transfer of biological standards and concepts to non-biological conditions.²²⁶ One-sided neurobiological explanations, also for gender issues, play a role here. Many gender-specific causes are interpreted in a one-sided biological way in the current scientific literature. As useful and necessary as this research is, it takes too little account of psychosocial causes - including the fact that even epigenetics and genetics can be psychically influenced. However, disadvantages of this one-sided view are accepted (see above). In addition, there is the danger of excessive influence by the pharmaceutical lobby.

On dynamics of Complexes

The dynamics of larger complexes are complicated and can only be hinted at in this paper.²²⁷

²²³ Or, from a philosophical-spiritual perspective: absolutization of earthly life ("Lifeism") versus death drive. "'Lifeism' is the fundamental belief in life that encompasses the entire spectrum of ideologies relating to life and the interactions between them." <https://www.urbandictionary.com/define.php?term=Lifeism> , 2023.

²²⁴ 1. This is only a rough selection, mentioned as Isms for the sake of simplicity.

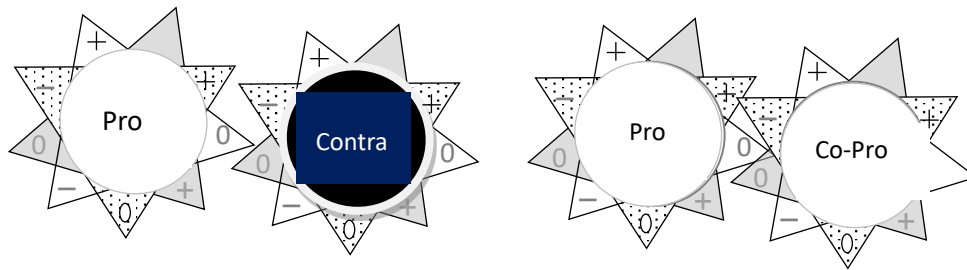
2. The influences on gender are particularly amplified by opposing ideologies.

3. As said, I define ideology as 'absolutized ideas'. Similar Oxford Languages "system of world views, basic attitudes and values tied to a social group, culture or the like" - i.e. as too one-sided.

²²⁵ "Living conditions in a digital culture...", <https://en.wiktionary.org/wiki/digitalism> , 2023.

²²⁶ <https://de.wikipedia.org/wiki/Biologism>

²²⁷ More in https://new-psychiatry.com/metapsychiatry-and-psychiatry/#Complex_Personal_Dynamics_and_Relationship_Disorders , 2023.



The complex pair on the left shows how opposing ideologies (e.g. liberalism versus moralism) correspond with their null sides and effects (→ e.g. Asexuality). But a pair of complexes with the same direction (right) can also have the same result. Contra or co- complexes can therefore have the same result depending on which of their sides are activated.

If one imagines that one of the complexes is turning like a cogwheel, however, the result can be quite different. Essentially, three results can occur, firstly a potentiated result (= 'pro-hyper' as hyperforms and hyper-effects), secondly false (= 'dys') or thirdly opposite (= 'contra-0') results.

The interaction of two or more complexes thus leads to basically the same results as a single complex: pro-hyper, dys- and contra-0 results.²²⁸

Some hypotheses about gender identity

The general remarks and hypotheses I made earlier also apply to gender. As I said, "normally" men and women also have characteristics of the other sex. A man has female hormones and a woman has male hormones. The same applies to their psyche. That is, the so-called normal man is not totally male and the woman is not totally female.

A shift in sexual identity can go in all directions, i.e. into an altered heterosexuality (!) as well as into an altered non-heterosexual, queer development.

Regarding causes

What could be the causes that influence gender perception towards altered queer sexuality or also towards altered heterosexuality?

The view that gender identity is determined only by biological and genetic factors is, in my opinion, just as one-sided as the view that it is determined only by cultural, social and psychical influences. As in the formation of all personal characteristics and behaviors, both play a role. However, the latter causes seem to play a much greater role than is currently assumed.

In addition to the general remarks above about ideologies, digital culture and biologism, I consider the following causes to be important:

²²⁸ A speculation: Does perhaps even the number of possible single combinations (9x9) correspond to the number of possible queers (approx. 80 or more)? → https://en.wikipedia.org/wiki/List_of_gender_identities, 2023.

- I think sexual abuse and sexualization of society change sexuality and gender the most. In this context, the use of pornography by children is particularly harmful. This problem is largely underestimated, although I think pornography is also sexual abuse of the child. Put yourself in the situation of a child who is confronted with sex scenes that do not omit any perversity. Sex scenes in which women happily swallow men's ejaculate, sex scenes in which everyone copulates with everyone else in all variations, sex scenes with animals, and so on. This applies not only to hardcore porn, but also to soft porn, which ignores deeper feelings and is overwhelming and frightening for children. All this can also be consumed by a child with one click every day in new variations and free of charge!²²⁹

(How "generous" is the otherwise brutal porn industry here).

According to statistics, 9-12 year olds have their first porn contacts and 30% of 14-15 year olds watch porn.²³⁰

The effects of porn consumption on violence and aggression have been widely researched - those on gender and sexuality less so. The increase in sexualized stereotypes that characterize men as dominant, unemotional, aggressive and controlling and girls as sexy or invisible has been noted. To me, the negative effects of pornography and sexualization of society on the development of gender identities seem obvious. But the pornography lobby will do anything to suppress corresponding publications, because it is about a billion dollar business.

From the practice of a sex therapist:

Children see "women as objects ... diverse sexually deviant, sometimes punishable image content, such as depictions of sex with animals, the infliction of injuries and pain, or depictions of abuse with children and adolescents. ... When a child watches an adult, it is like learning from a model. The neurobiological basis for this are the so-called mirror neurons in the brain. They cause the mere observation of an action in the observer's brain to activate the same neurons as if he had performed the action himself. ...It would be naïve to believe that these representations do not influence the sexual self-image of young people. ...I have [treated] 13- or 14-year-old boys with sexual behavioral disorders that manifest themselves by being attracted to children or molesting girls of the same age ... this is considered common sexual practice..."²³¹

- Furthermore, idealizations of important attachment figures and role models or enemy images also play an important role in gender development. If, for example, one parent is idealized and the other parent is negated, then the child becomes crazy in the broadest sense - also more or less in its gender perception. It is then shifted, at least latently, (according to the 3 main effects of the above-mentioned sex complexes) either in the direction of the male or the female or a diverse pole - possibly contrary to its original imprinting.

²²⁹ With one click you will get free videos with names like anal porn, threesome porn, keywords: gangbang, ass fuck, hardcore fuck etc.

²³⁰ [https://www.uni-hohenheim.de/pressemitteilung?tx_ttnews\[tt_news\]=37983](https://www.uni-hohenheim.de/pressemitteilung?tx_ttnews[tt_news]=37983), 2023.

²³¹ <https://www.welt.de/gesundheit/psychologie/article8263381/Schon-Kinder-werden-durch-harte-Pornografie-gepraegt.html>, 2023.

- Finally, I am thinking of the very different role attributions in the various cultures and religions. I have already referred to the possible influence of various ideologies above.

The literature on the psycho-social causes on the development of gender identity is sparse.²³² Why? The hypothesis of a fixed gender identity protects queer people from pathologization and discrimination. It relieves those concerned, indeed the whole system, because there are no discussions about many complicated, often also guilt-laden, possible causes. Each gender is thus a normal variant and not a disease. These views are important, but in my opinion too one-sided, because it brings unnecessary disadvantages to some non-hetero-sexual as well as to some heterosexual people with alienated gender.

One-sided gender ideologies?

In the following, the critique of mainstream LGBTQ beliefs is foregrounded because I assume that critiques of the 'old' discriminatory heteronormative ideology are sufficiently well known²³³ but critiques of mainstream gender theories are rare.

Hypothesis: I assume that both sex and gender are neither completely fixed nor completely changeable, but, depending on the individual, are only more or less fixed or only more or less variable and influenceable.

Counter-arguments against the assumption of a determined nature of gender (keywords only).

1. General theories

- Philosophy: "Everything is connected to everything else."²³⁴ (So also sexuality).
- Sociology: Social and individual concerns are interdependent. (So also sexuality).
- Systems theories are based on "structured wholes whose elements interact with each other".²³⁵ (So also sexuality).
- Medicine: Psycho-physical relationships are interdependent. (So also sexuality).
- Genetics/epigenetics on the one hand and psyche and behavior on the other are interdependent. Thus, genetics and epigenetics not only influence psyche and behavior, but also, in reverse, psyche and behavior have an impact on epigenetics, and in special cases also on genetics. I don't know of any non-genetically determined trait that is completely

²³² I only found this information regarding 'sexual abuse in childhood and adolescence':
 "The hypothesis (is) credible that adverse childhood experiences may be a significant, but not a determinant, factor in the development of homosexual* preferences." (*and queer?)
 In [https://www.uni-hohenheim.de/pressemitteilung?tx_ttnews\[tt_news\]=37983](https://www.uni-hohenheim.de/pressemitteilung?tx_ttnews[tt_news]=37983), 2023.
 And <https://www.grin.com/document/1168180>, <https://fightthenewdrug-org.translate.goog/does-porn-normalize-gender-stereotypes-and-sexist-ideas/>, 2023.

²³³ See good overview in <https://de.wikipedia.org/wiki/Konversionstherapie>

²³⁴ Alexander von Humboldt, Gotthold Ephraim Lessing etc. (Monism) Exception: the absolute.
 (See more in https://new-psychiatry.com/metapsychology-and-psychology/#The_Absolute), 2023.

²³⁵ <https://www.spektrum.de/lexikon/psychologie/systemtheorie/15237>, 2023.

unchangeable. Queer genders are certainly no exception.

- Psychoanalysis: The newborn has 'polymorphous perverse' dispositions (S. Freud, O. Kernberg et al.)
- Sexuality studies: "In gender studies, the recognition of the mutual interconnections and forms of constitution of biological, experiential, social, historical and other dimensions of gender is now considered plausible."²³⁶ It can also be noted that not only are there fluid transitions between the individual queer groups (60-80), but also that each individual group is not homogeneous within itself. This becomes particularly clear in the case of the so-called asexuals, who occasionally feel sexual attraction, or in the case of the sexual-fluidity persons, whose existence contradicts a gender affiliation that is fixed from the beginning.

2. The effect of external influences

The impact of physical and psychical abuse and sexually related ideologies on gender is underestimated or even negated by the LGBT community. (See comments above).

3. The overestimation of ego-syntony as a criterion

Is ego syntony, the feeling of having this or that gender identity, not overestimated as a criterion for gender identity? Does one not take into account that feelings in general, including sexual ones, can be changed and that a feeling, no matter how strong and lasting, does not always correspond to the original feeling but can be manipulated and alienated?²³⁷ Can this be the case not only with some non-heterosexuals but also with some heterosexuals? Like men whose feminine feelings have been so strongly suppressed by unfavorable influences (upbringing, role models, norms, experiences) that they feel like hyper-heterosexual machos without being so? And doesn't the possibility of such changes apply to all gender identities? That is, aren't there people, whether straight or queer, whose gender identity (gender), although perceived as I-syntonic, is in reality alienated by some kind of influences?²³⁸ I think so!

4. Further points (keywords)

- A systemic view is neglected, i.e. the focus is too one-sidedly on individual gender.
- The difference between I and strange-I or between self and strange-self is given too little attention in the context of gender issues.
- To my knowledge, there are too few long-term studies in the current discourse on gender issues.
- How can the "endemic increase in asexuality", especially in South Korea and the USA, be

²³⁶ <https://de.wikipedia.org/wiki/Gender>, 2023.

²³⁷ So there are also ego-syntonic mental illnesses. As a psychiatrist I have treated many ego-syntone patients, e.g. with burnout, who have sacrificed themselves for something and felt good about it. Otherwise see also <https://de.wikipedia.org/wiki/Ich-Syntonie>, 2023.

²³⁸ Related to this is the broader question: To what extent can human beings be manipulated, alienated or misconditioned?

explained in terms of defined gender?

- How can sexual breakthroughs / changes be explained after decades of seemingly clearly defined gender? (Example Dalai Lama²³⁹)

Table: Actual and alienated gender, ego-syntonic or ego-dystonic

A. Actual Gender

1. Gender agrees with sex (genitalia, genes) → hetero rule.
 - a) Ego-syntonic, i.e. do not suffer
 - b) Ego-dystonic, suffer, have problems (impotence etc.)
2. Gender does not agree with sex, but people with clear gender → actually queer people.

E.g. hetero sex predisposition, but clear and persistent queer sensations.

 - a) Ego-syntonic, i.e. do not suffer
 - b) Ego-dystonic, suffer, have problems → actual trans people etc.

B. Alienated gender

1. Alienated hetero-Gender
 - Heterosexual people alienated as hyper-heterosexual
e.g. some machos, patriarchs/ some feminists, Amazons, who are actually not.
 - Queer genders alienated as heterosexual,
e.g. homosexual or other queer people misconditioned as heterosexual.
 - a) Ego-syntonic, i.e. do not suffer
 - b) Ego-dystonic, suffer, have problems.
2. Alienated queer gender
 - Heteros as queer. Heteros, who feel queer because of alienation.
E.g. asexuals, like some celibate asexual priests or Heteros as Homos alienated (KW „Pseudohomosexuality“) etc.
 - Actual queer people reconditioned into other queer type
e.g. actual homosexual becomes alienated asexual or binary.
 - a) Ego-syntonic, i.e. do not suffer
 - b) Ego-dystonic, i.e. misconditioned queer people who are actually hetero and feel ego-dystonic. (E.g. some trans-P who don't feel ok after sex-assimilation).

This publication is mainly about Group B.

Distinction between actual and alienated gender

How can it be determined whether these are actual or alienated gender identities? That is certainly difficult and at the beginning, there is the question of whether such alienated gender identities exist at all. In principle, this is disputed by the LGBT community. This opinion has good reasons (see above), but in my opinion it is baseless as dogma.²⁴⁰

²³⁹ The Dalai Lama asks a child to "suck his tongue".10.04.2023 (e.g. in Mail Online).

²⁴⁰ E.g. <https://www.wissenschaft-im-dialog.de/projekte/wieso/artikel/beitrag/welche-evolutionaeren-gruende-gibt-es-fuer-homosexualitaet/> In any case, there is no single cause for homosexuality - just as there is no such thing as "homosexuality". We are therefore only slowly learning how diverse genetic, physiological, social and cultural factors can shape sexual identities.

The question of whether it is an actual or alienated gender identity can, in my opinion, only be determined in individual cases and not unambiguously.

Similar to the self and strange self, it can neither be answered objectively and biologically (innate gender, genes) nor subjectively and unambiguously according to perception.

Hypotheses on the relation between self/ego and gender:

Every individual or collective strange self (see ideologies) alienates gender to a greater or lesser extent (single aspect no. 6 of the [Summary table Sociology](#) among other aspects One can therefore characterize an alienated gender as part of a strange-self. If the strange-self itself represents an absolutized or negative sexuality, then the alienation is direct and particularly pronounced.²⁴¹

Moreover, in all human characteristics there are overlaps, fluid transitions and not quite clearly delineated entities or the juxtaposition of opposing forms and characteristics. Just as a human being is never quite himself, never quite actual and not alienated - so is his sexuality. That is, we, and thus also our sexuality, are only more or less actual, but always also a bit alienated. In other words, there is no such thing as an unambiguous man/woman with their sexualities and gender identities, which also means that there is no such thing as an unambiguous straight or queer person.

For the assignment of a gender and for dealing with it, the question should therefore be:

"Is it a predominantly actual or predominantly alienated gender?"

But even if it is a predominantly alienated gender, this does not mean that it is unfavorable or bad for the person concerned and should be corrected. It is only usually unfavorable - but in exceptional cases favorable for the person.

What argues for a predominantly alienated gender identity?

Signs of this could be

- If the person concerned has different or fluid sexual identities or inclinations,
- if there is a history of family or social influences (misconditioning, manipulation, ideologies, etc.) that alter sexual feelings, as I described earlier, or if the person concerned has experienced direct or indirect sexual traumatization (pornography),
- if there are absolutizations (as idealizations, demonizations, taboos or negations) of sexual facts, themes, behaviors or important reference persons.

It would therefore require an individual analysis of the person's situation, probably a very complex one, to answer this question.

What would be the consequences? In many cases, none. Many queer people feel liberated to finally acknowledge and live their real identity. On the other hand, I believe that quite a few of these people (or their environment!) have unnecessary disadvantages, even if they now feel better with their new sexual identity than before. I am thinking especially of asexual men and women and hypersexual men (machos).

²⁴¹ More in https://new-psychiatry.com/metapsychiatry-and-psychiatry/#_The_strange_Self_the_strange_personal_Absolute, 2023.

Possible disadvantages, especially in the long term (in keywords)²⁴²

- More difficult to choose a partner (especially for rare queer people)
- More difficult sexual consummation
- Loneliness

Examples from literature:

<https://pro-contrat.at/Single-Liste>

<https://www.scheidung.de/scheidungsnews/alleinsein-nervt-gruende-warum-es-schlecht-ist-single-zu-sein.html>

<https://www.50plus.de/article/7-dinge-die-fehlen-wenn-man-alleine-lebt.html>, 2023.

Regarding asexuality

"The spectrum ranges from the so-called aromantic people, who do not want a couple relationship and generally avoid intimate physical contact, to those who masturbate but do not want sex with others, to people who are in a relationship and sleep with their partner ... Belonging to a group and feeling understood and accepted is one of our basic psychological needs. ... A US study from 2010 found that asexual people had psychological problems such as anxiety, depression or suicidal thoughts more often than heterosexual people. These findings are in line with comparable studies on homosexual people."²⁴³

Whether the quasi opposite view, especially prevalent in the LGBT community:

"Asexuality cannot be changed because asexual people do not suffer from their sexual orientation, because there is nothing wrong with them and a lack of sexual interaction is comfortable for them"²⁴⁴ is the stronger argument, I doubt.

Counselling and possible psychotherapy

General theoretical preliminary remarks

Keywords

- Not every 'normal' person is healthy and not every so-called abnormal person is ill. A 'normal' person may therefore be more in need of treatment than an 'abnormal' person.
- An abnormality can be better than normality. Although the so-called normal person is in most cases less in need of treatment than the 'abnormal' person, this varies from situation to situation. Thus, even a 'normal' person can be healthy because he deflects his problems onto others.
- Ultimately, there is no way around a differentiated view of each individual and one should beware of generalizations of any kind.

With regard to gender issues

²⁴² Average assumed in comparison to the total population.

²⁴³ <https://www.swr.de/swr2/wissen/nie-lust-auf-sex-phaenomen-der-asexualitaet-100.htm>, 2023.

These negative consequences can be a result of discrimination as well as a consequence of gender itself.

²⁴⁴ <https://www.apomio.de/blog/artikel/asexualitaet-wenn-das-verlagen-nach-sex-fehlt#>, 2023.

It goes without saying that no one should be persuaded to undergo any kind of therapy in order to become 'normal', but that what is at stake is their dignity, freedom and happiness, but also that of their fellow human beings (!). I therefore recommend looking at the gender issue from an ideology-free meta-perspective that integrates and transcends all gender theories - a kind of absolute perspective.²⁴⁵ The absolute point of reference for me is the recognition of the uniqueness of every human being, their unrestricted dignity and freedom and their right to self-determination.

There is also the question of whether the sensitivities and identities of the person concerned and their environment are only subjective or also objectively optimal. In other words: What are the sensitivities and identities based on? Are they based, for example, on material or immaterial addictions or on an identification with the principles of our meritocracy or some idols, etc., which also conveys identity and a good state of mind?

Psychotherapy of Gender?

The following come into question in particular ²⁴⁶

- ego-dystonic actual gender
- alienated gender

after counselling, appropriate history and motivation.

Example of ego-syntonic asexuality

Two observations show the existing problem:

- "A 2010 US study found that asexual people were more likely to have mental health problems such as anxiety, depression or suicidal thoughts than heterosexual people."²⁴⁷
- Although "it is unclear whether these characteristics [namely 'disinterest in sex'] are considered lifelong or whether they can be acquired. ... a lifelong unchanging sexual orientation is dogmatically asserted by these proponents."²⁴⁸ Counselling or psychotherapy is therefore limited to an undifferentiated general strengthening of the person regarding their perceived gender identity. This is a necessary major step forward, but it has psychological and sociological deficits and leaves those affected alone with the above-mentioned problems.

Concrete procedure depending on the "individual case" (keywords)

Appropriate individual analysis, counselling and, if necessary, psychotherapy.

Slow practice of unfamiliar loving contacts. Similar to 'surrogate therapy' according to Masters and Johnson.

²⁴⁵ https://new-psychiatry.com/metapsychotherapy-and-psychotherapy/#The_absolute_Perspective , 2023.

²⁴⁶ See corresponding [Table](#) above.

²⁴⁷ <https://www.swr.de/swr2/wissen/nie-lust-auf-sex-phaenomen-der-asexualitaet-100.htm> , 2023.

These negative consequences can be a result of discrimination as well as a consequence of gender itself.

²⁴⁸ <https://en.wikipedia.org/wiki/Asexualität> and <https://www.swr.de/swr2/wissen/nie-lust-auf-sex-phaenomen-der-asexualitaet-100.htm> , 2023.

If necessary, trauma therapy also with regard to bad porn experiences.

Conclusions

As I said, in my opinion, acquired and alienated genders play a far greater role than is generally assumed, in addition to presumed innate causes. If this is the case, then one should not limit oneself in dealing with these people to encouraging them about their sexuality, but should consider further psychotherapy in individual cases after an exact analysis of the situation, think about further psychotherapy with the aim of possibly helping the person concerned (and/ or their environment) to have more joy and freedom in their life. I therefore consider an overly restrictive ban on psychotherapy for gender problems, as is currently the case, to be unfavorable.

I think there are two dangers in dealing with diverse people: firstly, their pathologization and discrimination, but secondly, also the view that all non-heterosexuality is innate, unchangeable sexual variation.

Both dangers coexist and are mutually dependent. On the one hand, there are those who call any deviation from heterosexuality pathological and therefore propagate "conversion therapies" - represented mainly by fundamentalist and masculinist representatives. And on the other side, there are those who declare all non-heterosexual variants to be fixed and unchangeable - represented mainly by the LGBT community.

While the dubiousness of the former representatives is obvious and rightly denounced,²⁴⁹ I also consider the currently prevailing counter-movement of the second group to be increasingly one-sided and ideologized.

If one reads the literature on gender theories with as little bias as possible (which is extremely tedious, to say the least), I have found that both ideologies mentioned have collected a wealth of arguments and apparent or actual facts in favor of their theory or against the other theory, and neither side is completely right or wrong. But both ideologies lack a more nuanced view and a common denominator. This work is meant to be a contribution to that.

Ps. Because this translation is only done semi-professionally, please excuse any mistakes or let me know. I am also grateful for any criticism!

Brief sex and gender glossary of terms used here

GENERAL

Sexuality: Sex and Gender

Sex: biological sex²⁵⁰

Gender (G): social gender (also perceived and lived G.²⁵¹)

- binary

- queer (divers) see below.

Gender identity or gender identity: with which gender a person identifies.

Gender dysphoria: gender identity disorders.

SEXUAL ORIENTATIONS

Heterosexual people are emotionally and sexually attracted to people of the opposite sex.

Homosexual people are emotionally and sexually attracted to people of the same sex.

Bisexual people are emotionally and/or sexually attracted to both men and women.

GENDER TYPES

Queer - collective term for all people with a sexual and/or gender identity that deviates from the social norm. Similar 'diverse' (In Germany - legal gender entry for variants of gender development).

LGBT stands for lesbian, gay, bisexual, trans.

LGBTQQPIAA Acronym for Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Pansexual, Intersexual, Asexual, Ally.

Asexuality - A person does not feel sexual attraction.

Transgender - People whose sense of gender does not match their assigned sex. (Trans-woman/man)

Often gender reassignment e.g. surgery.

Intersex people are born with a body that does not conform to the medical norm of "clearly male" or "clearly female".

Some literature references

https://regenbogengruppe.meduniwien.ac.at/fileadmin/regenbogengruppe/img/Aktivit%C3%A4ten/Glossar_Genderidentit%C3%A4ten_Langversion.pdf

https://regenbogengruppe.meduniwien.ac.at/fileadmin/regenbogengruppe/img/Aktivit%C3%A4ten/Glossar_Genderidentit%C3%A4ten_Langversion.pdf

<https://www.wiwo.de/politik/deutschland/werner-knallhart-der-gender-discriminated-alle-gender/19206140.html>

<https://www.msmanuals.com/de-de/heim/psychische-gesundheitsst%C3%B6rungen/sozialdysphorie/gender-dysphoria>

²⁵⁰ According to LGBT: "assigned" gender.

²⁵¹ Defined differently in some cases.

PART IV: SOLUTIONS (Keywords)

"Every change begins with the spirit that carries it." (Jochen Pohl)

Hypotheses:

- Ultimately, the best way to solve problems is from an absolute perspective.
- I distinguish between first-order and second-order solutions.
- First-rate solutions are based in a positive Absolute. Second-rate solutions are based in a strange Absolute.
- I assume that by a positive Absolute (+A) finally (!) everything can be redeemed (except - A) and +A is the best condition for all solutions.
- This absolute solution also includes all relative solutions, but does not necessarily need them.
- Relatively taken problems can sometimes be solved within the same (relative) system, while absolutely taken problems can only be solved from +A. ²⁵²

Also: relative problems can only be solved relatively well by relative means. Absolute problems cannot be solved by relative means.

Although from Friedrich Nietzsche to Paul Watzlawick and others the importance of meta-positions or premises for solutions is seen similarly, ²⁵³ it is all the more astonishing that so little importance is attached to them.

The absolute Perspective

Synonymously, one can also speak of a fundamental perspective. (→ [fundamental](#))
or of absolute frame of reference/ - system of reference/ point of reference/ vanishing point.

Good metapsychotherapies and metasociologies should allow free choice of various methods, depending on people and problems.

Probably every school of psychotherapy- and sociology speaks important truths, but without greater perspectives soon reaches its respective limits. However, a good meta-perspective will still help even if concrete solutions are not found. It can establish the right relations from a larger perspective and avoid superficial, unsustainable solutions, because we prevent solutions when we draw the frame of reference too narrowly. This is also the case if the frame of reference for solutions only includes what is provable. We then install a closed box

²⁵² Example of a social problem: We all want to be treated as medically as possible using the latest advances. But the problem is embedded in the larger problem of how well the state is doing overall and what it can afford without neglecting other important areas. The problems of the individual state are embedded in those of the community of states and these in those of humanity as a whole. This means that in order not to arrive at solutions that are too expensive or at the expense of other areas, the most important first-order solution will be to start from the big picture and try to find relative solutions from this metaposition. Thus, in the end, it is not primarily a matter of eliminating this or that symptom.

²⁵³ Friedrich Nietzsche: "He who has a why to live can bear almost any how."
Paul Watzlawick: Man "cannot, psychologically speaking, survive in a world that is meaningless to him." And, "The loss or absence of a sense of life is perhaps the meanest denominator of all forms of mood disorders..."
In Human Communication Bern 2000, quoted in Beatrix Gotthold and Christian Thies "Denn jeder sucht ein All" Reclam, Leipzig, 2003 p. 85 ff.

in which we are trapped and fail to find some solutions because a larger perspective is not opened.²⁵⁴

Metapsychotherapy and metasociology mean to me: to judge and act from above/ from heaven/ from the highest meta-level, with the greatest overview and with respect for the dignity of the human being. This absolute perspective embraces and comprehends all relative perspectives and situations.

According to Spinoza and others like L. Wittgenstein, Viktor Frankl, C. G. Jung, who refer to it, although with different accents, it is a perspective from eternity ("sub specie aeternitatis").²⁵⁵

Similarly F. Nietzsche: The philosopher should stand "on the wide spread wings of all times".²⁵⁶

I think from this perspective one decides some things differently - even more: best, if the absolute "point of reference" is right. Which this could be, cannot be objectified, but only believed and experienced. I personally call this absolute point of reference +A or God¹, love. Similarly Hegel, Gabriel Marcel ("Mystery of Being"), Karl Jaspers, Kierkegaard and others.

The main questions in metapsychotherapy and metasociology are the following:

What is the strongest definition of the person? What is our concern?

Which worldview conveys the most love? What is the absolute reference point/ (system) that conveys it to us? Put another way: What is the positive Absolute (+A)?

Which points of reference can be destroyed or make our lives too difficult?

Which points of reference lead to no solutions or only secondary solutions?

More on this in the following section.

First-Rate Solutions

Redemption is free of cost,
Solutions must be acquired.
Redeemed you find the best solutions.

I differentiate between:

- One first-rate, absolute solution = unconditional, absolute solution = **redemption**.

It is a spiritual/ love solution. It is not a total solution, but a fundamental one.²⁵⁷

It has two parts:

²⁵⁴ Thus, for example, some therapy strategies appear to resemble illness-extermination-programs promoted by the pharmaceutical industry.

²⁵⁵ See L. Wittgenstein, Viktor Frankl and C. G. Jung, who refer to this expression, albeit with different emphases.

The quote is taken from: http://en.wikipedia.org/wiki/Sub_specie_aeternitatis.

Similar to F. Nietzsche: The philosopher should stand "on the widely spread wings of all time". (About the pathos of the truth).

²⁵⁶ 'Über das Pathos der Wahrheit'.

²⁵⁷ → [fundamental](#).

a) Redemption by + A (God¹).

This solution comprehends and integrates all other solutions, even those which are second-rate. It also resolves all opposites, dilemmas and paradoxes.²⁵⁸

b) The person's +A choice = P wants, in principle, what is good ('fundamental virtue').

(See also 'Absolute attitude' and Absolute and relative will)

Otherwise, people only can find relative solutions. I.e. no one can redeem himself or others. (But he does not have to do it, too).

- Many first-rate, relative solutions = relative solutions that are integrated into +A .

First-rate, relative solutions can also have physical ways of implementation; they, nevertheless, build upon +A.

Relative problems can be solved with +A or in a superordinate, relative system.

Hallmarks of first-rate solutions (solutions of the first order) include the following:

- They are embedded in an absolute solution/perspective. (→ The absolute Perspective).

- Freedom: I do not have to solve the problem - just as I do not have to do necessarily anything else!

- The solution is not achieved at the expense of others.

- First-rate solutions are better and more effective than second-rate solutions.

Why is this so? It is because they do not require as much effort in their implementation; they are more harmonious, more sustainable and credible. Although these solutions, coming from an absolute level, fail to not automatically generate a total solution but rather generate a basic one, they will still serve to thwart the development of mental illnesses that concern the absolute sphere of a person, the Self. This, in turn, suggests that only in due to faith in a positive Absolute - which I, personally, call God¹, all earthly problems get mere relative meaning; and furthermore, a person in their existential (spiritual) foundation can not be destroyed. Also, the + A not only provides redemption but simultaneously offers an optimal basis for special, relative solutions.

Second-rate solutions by strange, positive Absolutes, however, are, at best, suboptimal, and at worst, predominately negative; either way, they are less advantageous than the +A.

Relative solutions are often inadequate since they lack a superordinate meta-level.

Analogically, Bertrand Russel and Alfred Whitehead, in their theory of types, claim: 'That which affects the entirety of a class (set), cannot itself be part of this class.' K. Gödel's incompleteness theorem makes similar assertions: 1. There are always unprovable statements in nearly contradiction-free systems; 2. Nearly contradiction-free systems can not prove their own freedom from contradiction.²⁵⁹

In other words: Solutions of unresolved issues / contradictions in a system are only possible

²⁵⁸ Already Nicholas of Cusa saw in the overcoming of opposites, the "Coincidentia oppositorum", an essential feature of the divine.

²⁵⁹ E.g. N.I. Kondakow: Wörterbuch der Logik; deb Verlag, Westberlin, 1978. Keyword 'Gödel'.

up to a certain point with the means of this system and from a certain point onwards only from a higher-level system / level. For the term 'system' can stand everything that has a systemic character, for example world, reality, society, human being, psyche, relations etc. More in '[Causal therapies](#)'.

In addition, some keywords:

Redemption is a gift, solutions must be worked out. Redemption is more important than solutions. Redeemed one finds the best solutions. If no solution is possible, the more important and simpler redemption is still possible: earthly lack of freedom is compensated by spiritual freedom, earthly contradictions are dissolved by spiritual redemption, etc.

Paul Watzlawick argues similarly, "He locates many disturbances of everyday human communication (especially as regards couples) on the relationship level and sees meta-communication as a solution to dissolve them." ²⁶⁰

Or Socrates: Keep in mind that this earthly life is not the last one and that it does not matter how much you achieve here, then you will not be manic in happiness and will not be depressed in misery. ²⁶¹

For what else reason could people experience liberation despite existential threat-situations? In the German long version I wrote more about 'problem hierarchies and solution hierarchies'.]

Second-Rate Solutions

Synonyms for second-rate solutions: emergency-solutions, temporary solutions, ostensible solutions, solutions of the second order.

Foundations of second-rate solutions are strange Absolutes (sA). (→ [Emergency-solutions](#))

These second-rate solutions are in no way poor solutions; however, by comparison with first-rate solutions, they are, as their name says, second-rate. The more that the strange Absolute, from which the second-rate solution comes, corresponds with the actual Absolute, the better the secondary solution will be and vice versa. Thus, second-rate solutions range from the suboptimal to nearly unresolved. One might also say that second-rate solutions are neither entirely correct nor entirely wrong. However, in terms of their positive effects, even the best +sA remains a long way behind those of the +A **since the underlying existential problems persist.**

Second-rate solutions (answers) are either "absolutistic", relativistic or negativistic.

If the solution is absolutistic, predominately hyper-effects emerge from relativistic solutions, mainly strange or false effects arise and from nihilistic solutions, primarily a loss of first-rate reality occurs.

Thus, second-rate solutions have hyper/ strange/ or deficient effects; e.g., they have hyper/strange /deficient effects concerning absoluteness, identity, actuality, unity, safety,

²⁶⁰ <https://de.wikipedia.org/wiki/Metakommunikation> , 4/2014.

²⁶¹ In reference to Socrates: "Always keep in mind that everything is transient, then you will not be too happy in happy times and not too sad in sad times."

freedom, and the other aspects.

Advantages and Disadvantages

One advantage of *second-rate* solutions is the possibility of developing hyper-effects, e.g. 'ecstasy', euphoria, high, etc.

A "disadvantage" of *first-rate* solutions is the lack of development of those hyper-effects.²⁶²

More on Solutions

If we once more proceed on the assumption of an inversion, the situation can be described as follows:

Relative entities invade the absolute sphere to become strange-Absolute and strange Self. As mentioned above, the +Absolute is the redeeming - however, the Relative as a dependent entity is, in itself, relatively unsolved. If relative entities now invade the absolute sphere of a person and substitute the Absolute, at this central point, an unresolved complex (= 'It') will develop. This will affect those involved until it is resolved or at least relativized. If people live from a +Absolute position, from an actual Self, then the complex is resolved or at least relativized, and thus defused. In this way, the +Absolute is not a total solution but certainly a solver and liberator in principle. Should a relative problem, in this case, remain unresolved, then it can also have a negative effect but it does not determine our being. We stand above it. If a problem remains in the absolute sphere as sA however, it cannot be conclusively solved without the aid of the +Absolute. It can only be ostensibly or relative well solved; for instance, it can be repressed. The effects of these unresolved complexes depend upon their nature. As said, mental illnesses and social problems are seen as a major consequence of the effect of these unresolutions.

Meta-solution = redemption; this is the state of already being redeemed, now and forever, in principle (not totally), should one so desire - not only when one has fulfilled this or that precondition but quite simply, by allowing oneself to be loved "from above". Thereby, people are then optimally relieved because there is no demand on them at the center.

So redemption is more important than solution and through redemption, solutions are much more likely to occur.

[Example: Solution of the 'tragedy of the commons' problem. See unabbreviated version.]

Is the actual solution easy or difficult to reach?

If C. G. Jung says: "Every real solution is found only through intense suffering"²⁶³, this is true only for solutions based on strange Absolutes (sA), because the actual 'absolute solution' (redemption) is, as said, already done if the person wants it. (→ 'Absolute attitude'). So, as easy as the absolute solution is, on the other hand, it is difficult to renounce the advantages

²⁶² → [Resistance](#)

²⁶³ ~ Carl Jung, Briefe, Olten 172, Bd.1, p. 297.

of alien absolutes and to relativize something that has absolute meaning for us and that we value more than ourselves. (→ Resistance).

Comparison with Solutions of Other Authors

P. Watzlawick et al. distinguish between the following solutions:²⁶⁴

- Solutions of the first order:

"Here the non-functioning system is left to itself; For solving the problem, only system-internal means are taken into consideration ... Thus, in first-order solutions, only individual problematic elements are 'repaired' or postponed ... But from the outside, it has not led to a solution of the actual problem, but only one problem shift or deterioration of the initial situation brought about. Thus, first-order solutions are only applicable for a short time ...".

Commentary: These solutions of the first order resemble, in essence, those which I have termed second-rate solutions.

- Solutions of the second order:

"... to durably eradicate a problem, it is, therefore, advisable to seek a second-order solution. In this case, the 'sick system' is no longer left to its own devices, but, from the outside, one can also intervene ... in the functioning of the system. Contrary to first-order solutions, relations between the elements can thus be assessed and analyzed more objectively. The remedying of the problem requires the re-organization of the entire system ..."

Commentary: I have termed the solutions of the second order, as they are referred to here, first-rate solutions. The authors also point out that they attempt to resolve unresolved problems from the vantage point of a meta-level, however, they do not refer to a (positive) Absolute.

Psychoanalysis: I believe that the essential therapeutic effects of psycho-analysis lie in the fact that the individual is made aware of "complexes" which, whilst embarrassing to the affected person and which have therefore been repressed, are now be respected as a part of human existence - in this way, the affected person feels accepted, with all their faults. In his practice, the psychoanalyst thus assumes a loving meta-position; although in theory, S. Freud advocates a different position, claiming that, "the intention that man should be happy is not in the plan of Creation."²⁶⁵ Amongst the options to protect a person from suffering, he lists, deadening of drives, drive-controlling sublimation (which is only achievable for a few). The aims into which a drive may be converted through sublimation are: art (as "mild narcosis"); religion (as "collective delusion") and finally, in its "weakest" form, love: "We are never so defenseless against suffering as when we love..."²⁶⁶ In my opinion, this is only true in regards to second-rate love, the 'libido'; and not in regards to first-rate love, which, by way of contrast, is the strongest force that there is to counter suffering. The possibility of protection

²⁶⁴ See: Watzlawick, P., J.H. Weakland, R.Fisch: Lösungen. Verlag Hans Huber Bern-Stuttgart-Wien, 1974.

²⁶⁵ <https://www.goodreads.com/quotes/66884>

²⁶⁶ 1. S. Freud 1930: Das Unbehagen in der Kultur; GW XIV, p. 441.

2. The previous recital of Freud's defense mechanisms originates from a citation that I cannot locate at present.

through a superordinate positive entity, through a 'positive meta-position', as Freud himself practiced, remains unmentioned.

Here I cannot go into detail about the dialectic, which also makes statements about the solutions of opposites. There is extensive literature on this. As far as I know it, almost only second-rate solutions are considered.²⁶⁷

What would be the best Form of Society?

Just a few thoughts on this..

Two misunderstandings could arise from what I have said.

1. That I favor something like a God-state, because I see an optimum in the Christian religion, as I understand it with some restrictions. But if an optimum becomes a must, a dogma, then even the best optimum becomes bad. But I understand just the Christian religion as the one that avoids every dogma - just as love avoids every dogma, even if churches often saw it differently.

The 2nd misunderstanding might be that I assume a society must be ideology-free. But the goal of an ideology-free society is of course a utopia, as if one could ever build paradise on this earth or eradicate all diseases. There are ideologies like humanism or idealism that are very positive. But even these can tip over into the negative if they become absolutized and dogmatized. A society would be good that can take an absolute perspective, one that assigns the right meaning to all problems (→ [The absolute perspective](#)) and at the same time gives important orientations, as they are already set out in the general human rights. In other words, as with all human relationships, I believe that the best ones are those in which the most love can be found.

²⁶⁷ Hegel, Marx and their followers believed that the synthesis achieved by thesis and antithesis would abolish the opposites, whereas Adorno in particular, in his 'negative dialectics', pointed out differences that could not be abolished.

Abbreviations

+ = positive

- = negative

¹ = first-rate or primary

² = second-rate (or secondary) not to be confused with coordinate (nebengeordnet)

→ = 'see or 'result is'.

* = Sign for absolutizing and / or dominance. (Often used to point to an absolutizing.)

| = a sign that the German original version has been shortened at this point.

A = the Absolute (+A = positive Absolute, -A = negative Absolute)

All (∀) = here strange everything, which stands in opposition to the nothing(ness).

asp. = aspect

BLQC = Being, Life, Quality, Connection

C = general abbreviation for complexes that dominate personal and other areas of reality.

D = Dynamism D¹ = first-rate D., D² = second-rate D.

DM = Dimensions

DM = Defense-mechanisms

e.g. = exempli gratia (for example)

etc. = et cetera

God¹ = I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of

official theology. (See also: ["Christian" One-Sidednesses and Misinterpretations](#)).

I = I in general (I¹ = first-rate I, I² = strange I = ego)

i.e. = id est (that is)

ibid. = ibid.

It = dominating entity/instance, consisting of 2 or 3 cores:

2 parts: all and nothing (∀/ 0) = 'dyad' or

3 parts: pro-sA or + sA, contra-sA or -sA and 0 = 'triad'

It/sA resp. It/sS: if I want to emphasize the absolute role of an It-part.

KW = keyword = headword

ns = new-strange/ new-second-rate (new secondary)

No. = Number

P = Person; P¹ = first-rate personality; P² = second-rate personality (often only P labeled)

pr = psychically relevant

PS = post scriptum

r = relative

R = the Relative (R represents everything that is not A or 0.)

R* = Relativistic

resp. = respectively

s = strange = second-rate (²)²⁶⁸

sA = strange resp. second-rate Absolute

pro-sA and contra-sA = opposing sA.

asA = absolutistic strange Absolute

rsA = relativistic strange Absolute

s0 (or 0) = strange, determining nothing(ness) = nihilistic

sS = strange Self

syn. = synonym

W = World, reality. W¹ = first-rate W, W² = second-rate W

WSI = World, Society, Individual

²⁶⁸ Discussion and definition of this term as in literature - see in 'Metapsychiatry': The [strange-Self](#) (the strange personal absolute).

References

[This bibliography indicates **all sources** I have used in this context].

- Anonyme Alkoholiker, AA- Interessengemeinschaft e.V., 2014.
- Arieti, Silvano: Schizophrenie. Piper-V., München-Zürich, 9. Aufl., 2006.
- Arieti, Silvano: Understanding and Helping the Schizophrenic; Basic Books. Inc., New York, 1979.
- Armbruster, J. (Hg.) et al.: Spiritualität und seelische Gesundheit, Psychiatrie-V., Köln, 2013.
- Auster, Paul: Die New-York-Trilogie; Rowohlt, 1998.
- Auster, Paul: The New York Trilogy; Faber and Faber, Ltd. London, 2011.
- Avenarius, R.: Nervenarzt, 44. Jg. H. 5, 1973, S. 238.
- Bandler, Richard; John Grinder: Metasprache und Psychotherapie; Junfermann-V., Paderborn, 1981.
- Basaglia, Franco: Die Entscheidung des Psychiaters. Bilanz eines Lebenswerkes, Psychiatrie-V., Bonn, 2002.
- Bateson, Gregory et al.: Schizophrenie und Familie, Suhrkamp TB, 1978.
- Bateson, Gregory et al.: Toward a Theory of Schizophrenia. *Behavioral Science*, 1956 1(4): 251-254.
- Becker, Vera: Die Primadonnen der Psychotherapie. Junfermann-V., Paderborn, 1989.
- Benedetti, G. et al: Psychosentherapie. Hippokrates-V., Stuttgart 1983.
- Berg-Peer, Janine: Schizophrenie ist scheiße, Mama! Fischer TB, Frankfurt aM, 2013.
- Binder, Hans: Die menschliche Person; H. Huber-V. Bern, 1964, S.204.
- Biser, Eugen: Theologie als Therapie; Verlag für die Medizin Dr. Ewald Fischer, Heidelberg, 1985, S.47.
- Bleuler, Eugen: Lehrbuch der Psychiatrie. Springer-V., Berlin-Heidelberg-New York, 1983.
- Böker W.; Brenner, HD: (Hg.): Bewältigung der Schizophrenie. Hans-Huber-V. Bern, Stuttgart, Toronto (1986).
- Bollas, Christopher: Der Schatten des Objekts. Klett-Cotta, Stuttgart, 2005.
- Borsche, Tilman (Hg.): Klassiker der Sprachphilosophie. C.H. Beck V., München, 1996.
- Bovet, Theodor: Der Glaube Erstarrung und Erlösung. Paul-Haupt-V., Bern. 1947.
- Bowels, Paul: Himmel über der Wüste. Rowohlt TB, 1991, S. 197.
- Bowen, M. in: Schizophrenie und Familie; Suhrkamp Frankfurt a.M., 1978, S. 182.
- Breggin, P. R.: Toxic Psychiatry. New York: St. Martin's Press. (1991).
- Breggin, P. R.: Brain-Disabling Treatments in Psychiatry. New York: Springer Publishing Company, 1997.
- Breggin, P. R. Psychiatric Drug Withdrawal. Springer Publishing Company, New York, 2012.
- Brinkmann N.: Die deutsche Sprache Gestalt und Leistung. Düsseldorf, 1962.
- Brockhaus Enzyklopädie in 24 Bd. 19. Aufl., F.A. Brockhaus, Mannheim, 1986-1994.
- Bucher, Anton: Psychologie der Spiritualität, Handbuch. Beltz PVU (Im Net partiell veröffentlicht).
- Büchner, Georg: Dantons Tod. z.B. Reclam, Stuttgart, 2001.
- Büchner, Georg: Leonce und Lena.
z.B. Studienausgabe, Reclam, Stuttgart, 2001.
- Cardenal, Marie: Schattenmund. Rowohlt TB-Verlag, 1988.
- Caruso, Igor, A.: Psychoanalyse und Synthese der Existenz. Freiburg, 1952.
- Chomsky, Noam: Sprache und Geist. Suhrkamp, Frankfurt a.M., 1970.
- Ciampi, Luc: Affektlogik. Klett-Cotta-V., Stuttgart, 1982.
- Daim, Wilfried: Umwertung der Psychoanalyse. Herold- V., Wien, 1951.
- Daim, Wilfried: Tiefenpsychologie und Erlösung. Herold-V., Wien, 1954.
- Dawkins, Richard: Der Gotteswahn. 14. Aufl., Ullstein TB, Berlin, 2015, S. 12.

Dawkins, Richard: The God Delusion; Black Swan, New Ed, 2007.

Dettmering, Peter: Zwillings- und Doppelgängerphantasie. Königshausen & Neumann-V., Würzburg 2006.

Deutsches Fremdwörterbuch (DFWB). Bearb. Gerhard Strauss et al., Walter de Gruyter & Co; 2.Aufl., 1995.

Drewermann, Eugen: Psychoanalyse und Moraltheologie. Bd.1, Bd. 2 Matthias Grünewald V., Mainz 1984.

Drewermann, Eugen: Tiefenpsychologie und Exegese. Bd.II, Walter-V., Olten und Freiburg i.Br., 1986.

Drewermann, Eugen: Sünde und Neurose. In: Münchener Theologische Zeitschrift 31,1980.

Duden, Das große Fremdwörterbuch. Duden-V., 1994.

Duden Grammatik : Bibliographisches Institut Mannheim Wien Zürich. Dudenverlag, 3. Auflage, 1973.

Eigen, Michael: The Psychotic Core. Jason Aronson Inc. Publishers, New edition,1993.

Evangelischer Erwachsenen Katechismus, Gütersloh, 6. Aufl., 2000.

Finzen, Asmus: Schizophrenie. Psychiatrie-V., Köln, 2. Auflage, 2013 .

Foudraïne, Jan: Wer ist aus Holz?. R. Pieper & Co.V. , München, 1974.

Frank, Gunter: Schlechte Medizin. Knaus-V., 2012.

Frankl, Viktor E.: Das Leiden am sinnlosen Leben. Herder V., Freiburg-Basel-Wien, 1980, S.98.

Frankl, Viktor E.: Der unsichtbare Gott. Kösel-V., 1974.

Freeman, Thomas, J.L. Cameron, A. McGhie: Studie zur chronischen Schizophrenie. Fachbuchhandlung für Psychologie Verlagsabteilung1983.

Frese, Frederick J. et al.: Recovery From Schizophrenia. <https://doi.org/10.1093/schbul/sbn175> 2009.

Freud, Sigmund: Abriss der Psychoanalyse. Fischer TB, Frankfurt a.M., 1983.

Freud, Sigmund: Gesammelte Werke Bd. XIV S.378

Fromm, Erich: Die Kunst des Liebens. Ullstein-TB, Berlin, 1985.

Fromm, Erich: Haben oder Sein. DTV, München, 1992.

Fuchs, Thomas : Philosophische Grundlagen in der Psychiatrie und ihre Anwendung. Die Psychiatrie 2010; 7: 235-241.

Gasser, R: Nietzsche und Freud. De Gruyter-V. (Sek.literatur).

Gerrig, R.J. : Psychologie. Pearson, Deutschland Education. Inc. 20. Aufl. 2015. (Sek.literatur).

Gerrig, R.J.: Psychology and Life. Pearson Education. Inc 20. Ed., 2015. (Sek.literatur).

Glaserapp von, Helmuth et al. in: Das Fischer-Lexikon, 1. Die nichtchristlichen Religionen, Fischer-V. Frankfurt a.M., 1957.

Gödel, Kurt: Über formal unentscheidbare Sätze der Principia Mathematica und verwandter Systeme I. Monatshefte für Mathematik und Physik 38, 1931, S. 173–198. (Sek.literatur).

Goethe, Wolfgang: z.B. Divan, Notizen und Abhandlungen; Faust.

Gray, John: Von Menschen und anderen Tieren - Abschied vom Humanismus. Klett-Cotta, Stuttgart, 2010.

Gray, John: Straw Dogs, Thoughts on Humans and Other Animals. Granta Books, London, 9/2003. (Sek.literatur)

Green, Hannah: Ich hab´ dir nie einen Rosengarten versprochen. Rowohlt TB, Reinbek b. Hamburg, 1980.
/ id: I Never Promised You a Rose Garden. Holt, 1964.

Groddeck, Georg: Das Buch vom Es. Kindler, 1970. / Id: The Book of the It, Vision Press, 1979 ed.

Großes Fremdwörterbuch. Duden-V., Mannheim et al., 1994.

Gruen, Arno: Der Verrat am Selbst. DTV, München, 2005.

Gruen, Arno: Der Wahnsinn der Normalität. DTV, München, 2004.

Guareschi, G., Don Camillo und Peppone;
Rowohlt TB, 1995.

Gunderson John G.; Loren R. Mosher, "Psychotherapy Of Schizophrenia", Aronson, New York City, 1975.

Hasler, Felix: Neuromythologie. Transcript-V., Bielefeld. 3. Aufl., 2013.

Heidegger; M. In: Die Sprache. Hrsg. Bayrische Akademie der schönen Künste. Wissenschaftliche Buchgesellschaft,

Darmstadt, 1959, S. 93.

Heimann, H.: Psychiatrie der Gegenwart Bd. I/I. Springer V., Berlin-Heidelberg-New York, 1979.

Heintel, Erich: Einführung in die Sprachphilosophie. Wissenschaftliche Buchgesellschaft, Darmstadt, 1972.

Hellinger, Bert: Zweierlei Glück. Carl-Auer V., 2010.

Hesse, Hermann: Die Fiebertrommel; Das Glasperlenspiel, Stufen.

Hölderlin, Friedrich: Der Tod des Empedokles, II,4; Hyperion, Insel-Verlag, Frankfurt a.M., 1983.

Hofmannsthal, Hugo von: Die Gedichte und kleinen Dramen. Insel-V., Leipzig, 1923, S.3.

Hofmannsthal, Hugo von: Der weiße Fächer. Ebd. S.136.

Horney, Karen: Neurose und menschliches Wachstum. Zit. aus I.D.Yalom: Was Hemingway von Freud hätte lernen können. Btb-V. 2003, S. 35. / id: Neurosis and human growth. W.W. Norton, New York, 1950. (Sek.literatur).

Horvath, Ödön von: Der ewige Spießher. Frankfurt, Suhrkamp, 1987

Humboldt, W. v.: zitiert bei Stenzel.

International Dictionary of Psychoanalysis, hrsg. von Alain de Mijolla, 3 Bände, Detroit [u.a.], Thomson/Gale, 2005, (PDF) (Sek.literatur).

Janov, Arthur: Der Urschrei. Ein neuer Weg der Psychotherapie. S. Fischer-V., Frankfurt a.M., 1982/ 1993. / id: The Primal Scream; Abacus London, 1973.

Jaspers, Karl: Allgemeine Psychopathologie. 9. Aufl. Springer Verlag Berlin-Heidelberg-New York, 1973.

Jaspers, Karl: Die großen Philosophen. Piper-V. München, 5. Aufl. 1995.

Josuran, R., Hoehne, V., Hell, D., Mittendrin und nicht dabei. Verlag AG Zürich, 1999.

Jung C.G. In: Psychotherapie und Seelsorge. Wissenschaftliche Buchgesellschaft Darmstadt 1977, S.182.

Jung, W.: Grammatik der deutschen Sprache. Bibliographisches Institut Leipzig, 1973.

Kaiser, Peter: Religion in der Psychiatrie. V&R unipress Göttingen 2007 (Net).

Karon, Bertram P.: Psychotherapy of Schizophrenia: The Treatment of Choice, Jason Aronson, Inc. 1977.

Karon, Bertram P.: Psychotherapy versus medication for schizophrenia. In: Fisher, S., Greenberg, R.P.: The Limits of Biological Treatments of Psychological Distress. Hillsdale, New Jersey, 1989.

Kaufmann L., Luc Diskussionsbeitrag. In: Psychotherapie und Sozialtherapie der Schizophrenie. Hrsg. H. Stierlin, L.C. Keller A. Albert: Sprachphilosophie. Freiburg i.Br.-München Aber-Verlag, 1979.

Kellerhals, Emanuel: Der Islam. Brendow-V. Moers, 1993, 3.Aufl.

Kielholz, A. In: Psychotherapie und Seelsorge. Wissenschaftliche Buchgesellschaft Darmstadt 1977.

Kisker, K.P., H. Freyberger, H.K. Rose, E. Wulff: 'Psychiatrie, Psychosomatik, Psychotherapie', Georg Thieme-V. Stuttgart, 1991.

Klemperer, Victor: LTI: Notizbuch eines Philologen. Reclam Universalbibliothek, Leipzig, 2. Aufl., 1968.

Klessman, Edda & Horst-Alfred: Heiliges Fasten und heillooses Fressen; Hans Huber-V. Bern, Stuttgart, Toronto. 1988.

Klöppel, Renate: Die Schattenseite des Mondes; Rowohlt TB, Reinbek, 2004.

Klußmann, Rudolf: 'Psychotherapie'. Springer, Berlin Heidelberg ... 3. Aufl., 2000.

Kondakow, N.I.: Wörterbuch der Logik; deb Verlag, Westberlin, 1978.

Koran (Qur'an), Die ungefähre Bedeutung des Koran, Hrsg. Lies Stiftung 11. Aufl. 2013.

Küng, Hans: Projekt Weltethos, Piper München, 1990.

Läpple, Volker & Joachim Scharfenberg (Hrsg.): „Psychotherapie und Seelsorge“; Wissenschaftliche Buchgesellschaft, Darmstadt, 1977.

Laing, Ronald, D.: Das geteilte Selbst. Kiepenheuer & Witsch, 1983. / Id: The Divided Self. Penguin Books, London, 1990.

Lauveng, Arnild: Morgen bin ich ein Löwe - wie ich die Schizophrenie besiegte; btb München, 2008.

Lehmann, Peter (HG.): Psychopharmaka absetzen; Antipsychiatrie Verlag, 2. Aufl., Berlin, 2002.

Lennox, John: Hat die Wissenschaft Gott begraben? R. Brockhaus Verlag; 2. Aufl. Wuppertal 2002.

Lessing: Minna von Barnhelm.

Liebrucks, Bruno: Sprache und Bewußtsein. Akademische Verlagsgesellschaft Frankfurt a.M. Bd. II, 1965.

Little, Margaret: Transference Neurosis & Transference, Psychosis, Jason Aronson, Inc., 1977.

Loch, Wolfgang (Hg.): Die Krankheitslehre der Psychoanalyse. S. Hirzel-V., Stuttgart, 1977.

Lurker, M.: Wörterbuch der Symbolik.-Alfred Kroener Verlag Stuttgart. 1988.

Lütz, Manfred: Irre! Wir behandeln die Falschen - unser Problem sind die Normalen. Gütersloher Verl. 2009.

Mackler, Daniel: You Tube Film: Take These Broken Wings -- Recovery from Schizophrenia without Medication, 2014

Meyers Großes Taschenlexikon. In 24 Bd. 4. Aufl. Bd I. Taschenbuchverlag, Mannheim et al. 1992.

Mann, Thomas: Joseph und seine Brüder. Aufbau Verlag Berlin, 1974, Bd. 4, S.7.

Mentzos, Stavros: Neurotische Konfliktverarbeitung;. Frankfurt a.M., Fischer TB,1992.

Mertens, Wolfgang: Psychoanalyse. Kohlhammer, Stuttgart u.a., 1992.

Meyers Großes Taschenlexikon in 24 Bd. 4. Aufl. 1992.

Miller, James: Die Leidenschaft des Michel Foucault“ Kiepenheuer & Witsch 1995. / id: The Passion of Michel Foucault; Harvard University Press, Cambridge, 1993.

Mosher, Loren and Lorenzo Burti: Community Mental Health; WW Norton & Co, 1989. (Sek.literatur).

Müller P.: Einige Aspekte zur Neuroleptika-Wirkung auf die psychosoziale Entwicklung schizophrener Patienten. In: W. Böker und H.D. Brenner, 1986.

Pasternak, Boris: Gedichte. Verlag Volk und Welt, Berlin 1969, S. 189.

Pasternak, Boris: Doktor Schiwago. Fischer TB-V.,Frankfurt a.M. 1975, S.20.

Peters, Uwe-Hendrik: Wörterbuch der Psychiatrie und medizinischen Psychologie. Urban u. Schwarzenberg V. 1971.

Peters, Uwe-Hendrik: Lexikon Psychiatrie, Psychotherapie, medizinische Psychologie, 5. Aufl. Urban & Fischer, München, 1999.

Pfeifer, Samuel: Die Schwachen tragen. Brunnen Verlag, Basel und Gießen, 2. Aufl., 1990.

Philosophisches Wörterbuch. VEB Bibliographisches Institut, Leipzig, 1970.

Philosophisches Wörterbuch, Hrsg. G. Schischkoff, Alfred Kröner Verlag, Stuttgart, 1991.

Podvoll, Edward M.: Recovering Sanity: A Compassionate Approach to Understanding and Treating Psychosis. Shambhala, 2003.

Posner, W. (Hg.): Religiosität und Glaube in Psychiatrie und Psychotherapie. Pabst V., 1999.

Psychotherapie und Seelsorge: Hrsg. V. Läßle & J. Scharfenberg, Wissenschaftliche Buchgesellschaft Darmstadt 1977.

Ratzinger, Josef: Jesus von Nazareth. Herder-V., Freiburg im Br., 2007.

Resnik, Salomon: The Delusional Person: Bodily Feelings in Psychosis. Karnac, 2001.

Reza ,Yasmina: Kunst. (Theaterstück)

Richter, Horst-Eberhard : Eltern, Kind und Neurose. Rowohlt TB Verlag, Reinbek, 1983.

Richter, Horst-Eberhard: Der Gotteskomplex. Rowohlt Verlag, Hamburg. 1979.

Riemann, Fritz: Grundformen der Angst. Reinhardt Ernst-V. 40.Aufl., 2011.

Rolland, R.: Das Leben Tolstois. Rütten und Loening, Berlin 1967, S. 54.

Roth, Joseph: Juden auf Wanderschaft. Ges. Werke Bd 3 Allert de Lange V., Amsterdam, 1976 S. 293.

Ross, Werner: Der ängstliche Adler. Friedrich Nietzsches Leben, TB, München, 1984.

Rudolf, Gerd, Peter Henningsen, Hrsg.: Psychotherapeutische Medizin und Psychosomatik. 6. Aufl. Thieme-V., Stuttgart, 2007.

Sachse, Ullrich: Traumazentrierte Psychotherapie; Schattauer-V., Stuttgart, 2004.

Safranski, Rüdiger, Goethe und Schiller. Fischer TB Frankfurt a.M., 2013.

Sartre, Jean-Paul: Geschlossene Gesellschaft.

Saint-Exupéry, Antoine de: Dem Leben einen Sinn geben. Karl Rauch Verlag, Düsseldorf 1957.

Scharfetter, Christian: Schizophrene Menschen. Urban u. Schwarzenberg, München-Weinheim, 1986.

Schischkoff, Georgi: Philosophisches Wörterbuch. Alfred Kröner-V. Stuttgart, 22. Aufl. 1991.

Schneemann, N.: Sprache und Psychopathologie. Nervenarzt 44, S. 359-366, Springer Verlag 1973.

Schweitzer, Albert: In: Ausgewählte Werke, Bd. 1, Union Verlag Berlin, S. 161

Searles, H.F.: Collected Papers on Schizophrenia and Related Subjects. International Psycho-Analytic Library, The Hogard Press, London 1965. (Sek.literatur).

Sechehaye, Marguerite: Tagebuch einer Schizophrenen, Edition Suhrkamp, Frankfurt a.M., 1973.

Seitlinger, Michael (Hg.): Was heilt uns? Zwischen Spiritualität und Therapie. Herder, Freiburg Brg. 2015.

Selvini Palazzoli, Mara, I. Boscolo, G. Cecchin, G. Prata: Paradoxon und Gegenparadoxon. Klett-Cotta, Stuttgart, 9. Aufl. 1996.
/ id: Paradox and Counterparadox. Rowman & Littlefield Publishers, Inc., New York et al. 2004.

Sheldrake, Rupert: Der Wissenschaftswahn: Warum der Materialismus ausgedient hat. Droemer Tb., 2015.
/ id: The Science Delusions; by Cornet, 2012.

Siirala M.: Die Schizophrenie des Einzelnen und der Allgemeinheit. Vandenhoeck u. Ruprecht, Göttingen, 1961/ 1999.

Slobin, Dan: Einführung in die Psycholinguistik. Scriptor Verlag, Kronberg/Ts., 1974.

Spierling, Volker: Kleine Geschichte der Philosophie. Piper-Verlag 5. Aufl.1997 S.244.

Staehelein, Balthasar: Haben und Sein. Siebenstern TB, Hamburg, 1972.

Stastny, P. & Lehmann, P. (Eds.) Alternatives beyond Psychiatry. Peter Lehmann Publishing, Berlin/ Shrewsbury, 2007.

Stenzel J.: Philosophie der Sprache. Wissenschaftliche Buchgesellschaft Darmstadt, 1964 S. 35ff, 108, 111.

Stich, Helmut: Kernstrukturen menschlicher Begegnung. Johannes Berchmans Verlag, München, 1977.

Stierlin, H., L.C. Wynne, M. Wirschnig (Hg): Psychotherapie und Sozialtherapie der Schizophrenie. Springer V., Berlin-Heidelberg-New-York-Tokio, 1985, S. 284/285.

Stierlin, H., L.C. Wynne, M. Wirschnig (Hg): Psychosocial Intervention in Schizophrenia. Springer Verlag, Berlin-Heidelberg, 1983. (Sek.literatur).

Störig, Hans Joachim: Kleine Weltgeschichte der Philosophie. Fischer TB Verlag, Frankfurt a.M., 1998.

Straus E.W.: In: Psychiatrie der Gegenwart, Bd. I/2. Springer V., Berlin-Göttingen-Heidelberg 1963, S. 927.

Strindberg: „Ein Traumspiel“.

Stumm, Gerhard & Alfred Pritz (Hrsg.): Wörterbuch der Psychotherapie, Springer V., Wien, New York, 2000.

The Cambridge Dictionary of Philosophy, Cambridge University Press 1999

Tölle, Rainer: Psychiatrie. 7. Aufl., Springer V., Berlin-Heidelberg-New York-Tokio, 1985, S.331.

Tolstoi, Alexander: Auferstehung; Wovon die Menschen leben.

Tschechow: Erzählung „Ariadna“.

Turgenjew: Iwan, in der Erzählung `Mein Nachbar Radilow`.

Ullmann, Ingeborg-Marie: Psycholinguistik-Psychosemiotik. Vandenhoeck und Ruprecht V., Göttingen, 1975.

Utsch, M. & Frick, E., Psychotherapeut (2015) 60: 451.

Vinnai, Gerhard: Die Austreibung der Kritik aus der Wissenschaft. Campus Verl. Frankfurt a.M., 1993 .

Virapen, John und Leo Koehof: Nebenwirkung Tod. Familien-V. Buchner, Kleinsendelbach, 2009.

Wahl, Heribert: Christliche Ethik und Psychoanalyse. Kösel-Verlag München, 1980.

Wahrig: Deutsches Wörterbuch. Bertelsmann Lexikon Verlag GMBH, 6. Aufl., Gütersloh, 1997.

Watzlawick, Paul : Vom Schlechten des Guten. Piper Verlag, München-Zürich, 1986.

Watzlawick, P., J.H. Beavin, D.D. Jackson : Menschliche Kommunikation. Hans Huber, Bern-Stuttgart-Wien, 1972.

Watzlawick, P., J.H. Weakland, R. Fisch : Lösungen. Hans Huber Verlag, Bern-Stuttgart-Wien, 1974.

Weinmann, Stefan: Erfolgsmythos Psychopharmaka. Psychiatrie-Verlag, Köln, 2008.

Weinrich, Michael (Hrsg.): Religion und Religionskritik. Vandenhoeck & Ruprecht, Göttingen, 2011.

Weitbrecht, Hans Jörg: Psychiatrie im Grundriss. Springer, Berlin, 1963.

Whitaker, Robert: Anatomy of an Epidemic: Magic Bullets, Psychiatric Drugs, and the Astonishing Rise of Mental Illness in America, Crown, 2010.

Whorf, B. L.: Sprache, Denken, Wirklichkeit. Rowohlt Verlag, Hamburg, 1963, S. 39.

Wiebicke, Jürgen: Dürfen wir so bleiben, wie wir sind? Kiepenheuer & Witsch, Köln, 2013.

Wiesenhütter E.: Freud und seine Kritiker. Wissenschaftliche Buchgesellschaft Darmstadt, 1974, S.17, 31, 43, 51, 52.

Wolle Stefan: Die heile Welt der Diktatur. Econ TB, München, 2001, S. 35.

Wöllner, Wolfgang und Johannes Kruse: Tiefenpsychologisch fundierte Psychotherapie. Schattauer, Stuttgart, 2005.

Wörterbuch der Logik. Hrsg. N.I. Kondakow, deb Verlag, Westberlin, 1978

Wygotski, L.S.: Denken und Sprechen. Fischer, Frankfurt a.M., 1974.

Wyss, Dieter: Die tiefenpsychologischen Schulen von den Anfängen bis zur Gegenwart. Göttingen, 1970.

Young, Sarah: Ich bin bei Dir. Gerth. Asslar. 2008.

Zimbardo, Philip G.: Psychology and Life. Harper Collins Publishers. 12.Ed. 1988. Ed. → R.J. Gerrig.

Zweig, Stefan: Der Kampf mit dem Dämon. Fischer TB 1998.

[Weitere Literaturangaben finden sich auch in entsprechenden Fußnoten].

For further References see footnotes

Author Contact:

Dr. Torsten Oettinger

Wewelsburger Weg 7

G- 33100 Paderborn

Mail: 2torsten.oettinger@gmail.com

Paderborn 4.11.2023