Acting out, basic assumptions and counterfactual conditionals

Tracing communication patterns in borderline groups

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Table of Contents

Abstract

The borderline diagnosis is a fairly recent attempt of pinning down a rather complex and elusive clinical picture, characteristics of which is the projection of psychic conflicts into the intersubjective field. Research in the field has begun in the 1930s and has been profoundly consolidated in the course of the 1970s and on. Yet the concepts and methods as much as the developed terminology are still subject to controversies. This present work intends to contribute to the discussion in preparing the fundaments for an investigation of the borderline condition within a specific clinical setting, the therapy group. Focusing on the synthesis of relevant parameters for a subsequent analysis of therapy protocols, the emphasis is on the preparation of a conceptual map on three distinct domains. First, contemporary group and group dynamic models are explored. Second, frameworks investigating and conceptualising the borderline pathology are catalogued, and third, developments in the field of text analysis in general and conversation analysis in particular are skimmed through. Emphasis in the compilation of distinct approaches in the selected categories is on the extraction and operationalisation of working variables which may be used to inform protocol analysis of verbal and scenic interactions within the borderline therapy group.

Key words: borderline structure, borderline personality disorder, communication, conversation, conversation analysis, groups, group dynamics, text analysis

Introduction

Not last I have been compelled to devote myself to this present topic by the current disturbing political trends in the country I am writing from, the same country that is considered as the birthplace of psychoanalysis, and still the same country Freud had to escape from to save his bare life 80 years ago. There is a rupture going through contemporary Austrian society, much as in many Western countries these days. Austria in the course of the last presidential elections in 2016, has experienced a profound split into a conservative (reactionary) and liberal (progressive) camp that went right through the middle, resulting in an almost unreconcilable 50-50 situation. The election has become an extended endless drama, had to be reenacted and caused the fractions of the population to grow suspicious about the ones on the other side. This rift along the lines of resistance to change on one side and reckless avant-gardism on the other appears to be prescribed in the drama book of group life, as I had come to learn in the course of the research to this work. Bion in his account of his experiences in groups introduces us to the phenomenon on the level of the therapeutic group:

> "The defence that schism affords against the development-threatening idea can be seen in the operation of the schismatic groups, ostensibly opposed but in fact promoting the same end. One group adheres to the dependent group, often in the form of the group 'bible'. This group popularizes the established ideas by denuding them of any quality that might demand painful effort and thereby secures a numerous adherence of those who oppose the pains of development. Thought thus becomes stabilized on a level that is platitudinous and dogmatic. The reciprocal group, supposedly supporting the new idea, becomes so exacting in its demands that it ceases to recruit itself. Thus both groups avoid the painful bringing together of the primitive and the sophisticated that is the essence of the developmental conflict" (Bion, 1961, p.159).

This schism on national level has prevailed for the last chapters of history. Austria, a fragile ego, has for the last century been prone to fragmentation as reactionary rural (autonomy and charity), (PS:self-preservation) and progressive urbanised (collectivity and solidarity), (D:reparation) forces have clashed in the wake of the first world war resulting in a bloody civil war. Following the Second World War,

domestic politics contained a sustained effort to keep the fragile balance of interests from falling apart, violent acts refined to rhetoric battles, resulting in an inclusive governmental constellation comprising of conservative Christian democrats and socialists (keeping a close eye on the other). As the memories fade and the old guardians of peace have fossilised, the ancient balance now is offset by the latest election results. New actors emerge, capitalising on fear and anxiety with a seeming lack of ambivalence.

Affective trends come to dominate the public discourse, not only in Austria. The instalment and pervasive proliferation of the "like" button, shit storms, notwithstanding the technological development of the means of communication, a rather volatile emotional condition paired with the short-livedness of attachments and abrupt rises and falls of careers are sign of the times. Along with narcissistic outcrops of public figures, personas who generate intense responses of love alternating with hate, one is much reminded of the diagnostic criteria of the borderline personality disorder, itself characterised by instability, lack of concern for the other, violent and abusive relationships. The question arises: is society as a whole going borderline? Communication patterns, their susceptibility to subversion in conjunction with the carriers they depend on, the media infrastructure, play a significant role in understanding what is happening and why. Yet, while parsing sociological texts dealing with communication phenomena, I have come to see the usefulness of psychological and psychodynamic diagnostic models providing a structure for inquiry. And since Freud it is not a secret that mass phenomena do correlate with those of the psyche. The family, the corporation, the nation: all constitute communicating groups, they all use language to maintain contact to each other. Frictions, losses, pathologies inevitably occur or develop across the groups. The larger the group, the more disturbing and visible the effects of such distortions become.

In the course of the last two years I have had a valuable opportunity to study borderline phenomena in the nutshell of a therapeutic group. Long term observation of patients in the therapy setting was not only an intense experience in approaching

the reality of the profession I am aiming towards, but also allowed me to develop hypotheses regarding the nature of this particular pathology which unfolds, is enacted, in the interpersonal space. The study of verbal contributions, language and discourse of the patient coupled with the underlying psychic needs led me to get a first feeling of something rather intangible, namely the relationship of psychic organisation to language as a non-isotropic structure. My subsequent obsession became to find relevant correlations between psychic pathology and language unevenness, presupposing that there might be reinforcing factors, one promoting or impeding the other.

The present work constitutes the intent of a systematic approach to the question and is executed as a framework for further synthetic and experimental work. In this sense, the categorisation and fixation of dimensions and variables awaiting operationalisation stand in the foreground. Literature regarding relevant theories and models on three distinct domains has been sifted through in this regard: Beginning with the exposition of theories on groups, the middle and binding part consisting of the charting of a map on the clinical picture of borderline pathology, and moving on to communication theory and the linguistic field, the intention is to create a tripolar field, which spans around the initially observed phenomena in the therapy group. A possible fourth instalment deals with exploring the advances of computer sciences in conjunction with language processing and text analysis. This piece comes as a preparation for the development of a synthetic automated diagnostic tool, which in the last instance is further intended to use the knowledge extracted in this work and to set it into an operationalised practice. Question here will be, which are the parameters and markers that need to be monitored when dealing with an ongoing direct communication in borderline groups particular, and in groups in general. The gathering of an inventory of these markers constitutes the scope of this present work.

This endeavour would have not been possible without the unique opportunity given by the observation of the weekly therapy sessions conducted by Dr. Karl Golling, to whom not enough can be thanked for his relentless enthusiasm and

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1. Groups and Group Dynamics

Association. Assembly. Affiliation. Syndicate. Club. Flock. Swarm. Nest. School. Organisation. Class. Collective. Convent. Gathering. Team. Expedition. Crew. Group. Family. Unit. Department. Staff. Caste. Sekt. House. Dynasty. Cluster. Nation. Neighbourhood. Squad. Crowd. Colony. Guild. Tribe. Liaison. Board. Committee. Congregation. Mass. Band. Orchestra. Corporation. Enterprise. Cohort. Network. Constituency. Party. Clan. Horde. Brotherhood. Company. Movement. Union.

Above, a grouping of (social) groups.

"A Group is a number of people or things that are located, gathered, or classed together" (Wikipedia, 2017a).

The careful wording of the definition is indexical to the numerous domains where the word in itself is being utilised. Group in the context of group dynamics can be defined as the overarching term signifying a finite social system of individual members, which develops emergent properties. Groups unfold structures, evolve according to developmental phases and are governed by internal rulesets. Max Wertheimer accounts for the irreducible aspects of groups in the course of articulating the fundamental problem of Gestalt theory: "There are entities where the behaviour of the whole cannot be derived from its individual elements nor from the way these elements fit together; rather the opposite is true: the properties of any of the parts are determined by the intrinsic structural laws of the whole" (Wertheimer, 1925, p. 3).

The following initial collection of qualitative variables can be attributed to social groups:

- Circumstances;
- External forces;
- Boundaries;
- Tasks and goals;
- Qualification of members;

- Characteristics of members;
- Quality of mutual relationships;
- Structures;
- Lifespan;
- Size.

Group structure is defined as "the layout of a group. It is a combination of group roles, norms, conformity, workplace behaviour, status, reference groups, status, social loafing, cohorts, group demography and cohesiveness" (Tutorialspoint, 2015). A group, as a stratified entity, develops structural conditions, local truths, which are upheld within the group domain. The identification of structural peculiarities in groups is a prerequisite for the monitoring of dynamic processes, which unfold in interaction with the respective structure. Structural analysis allows for the working out of the elusive qualities, which amount to the overall character of the group.

Norm structure.	Performative norms (Robinson, 2013).
	Behavioural norms (customs, rituals, morales) (Hogg & Terry, 1996).
Role structure.	Formal distribution of responsibilities, chain of command
	Informal differentiation of roles
Rank structure.	Distribution of influence, rank, power and leadership along formal and informal lines.

Group dynamics, in turn, is a set of behavioural and psychological processes that occur within a social group or between groups. It refers to the "nature of groups, the laws of their development, and their interrelations with individuals, other groups, and larger institutions" (Cartwright & Zander, 1968)

"group dynamics, noun

1. (used with a plural verb) the interactions that influence the attitudes and behaviour of people when they are grouped with others <u>through either choice or accidental circumstances</u>.

2. (used with a singular verb) the study of such interactions" (Dictionary, 2011).

1.1 Freud's Psychodynamic Model

Which are the contributions of psychoanalysis to the conceptualisation of group phenomena? What are the lessons to be learned? For a first comprehensive glimpse, we turn to Freud's seminal 1921 essay, which, building on previous investigations, contains a first consolidated view on the psychology of the masses (Freud, 1921). In the following, the intent will be a revision of the advances set forth in the text.

As psychoanalytic thinking is much relying on the exploration of antipodes, Freud's essay follows a double strategy in developing a theory of groups, and at the same time undertakes the sharpening of the theory of the ego under the predication of the libido theory. This becomes viable as in the first dissection of group phenomena, it is exactly the faculties of the ego which seem to having been abdicated by the individual when submerging to a group. The ego being the locus of management of reality and thus of management of relationships with external objects, such as relevant or potentially relevant others, by means of libidinal or aggressive cathexes, the exploration of group processes is closely linked to understanding the ego functions.

Revolutionary groups, mobs, totemic and totalitarian societies, hooliganism, boy scouts, jihadists, feminists, bikers, Hells's Angels, the CCC, the KKK, Apple geeks, rock concerts, Woodstock, the church, the army, the primary horde: it is what some decades later Hannah Arendt will term as the banality of evil, which stands at the beginning of the investigation, that what evades words but comes to being as a bewildering feeling, or uncanny, when observed from without.

Whereas question zero, relating to the phenomenon of civilisation, being, how is it that mankind can tolerate each other at such intense densities as for example in a subway while suspending all his urges to screw and to kill, is much answered by the development of (postnatally developed) ego functions which have the exact function to keep these urges in check mainly via the instrument of repression and other defence mechanisms, the question one, relating to the phenomenon of groups, is

targeting the counterproductive process of suspension of ego functions leading to a renewed outburst of (unified) instinctual demands on the level of the group.

The text of course was not written in a vacuum and thus has to be contextualised both in terms of the historic events and within the ongoing erection of the psychoanalytic edifice. Regarding the events which might have contributed to the genesis, it has to be noted that Freud has had the first idea for the current essay in the spring of 1919, which marks the end of World War I. The epoch was marked by a phenomenon which could be described as a pervasive patriotic infection, in the course of which even the relatively enlightened Viennese society around Freud was captured, or rather hypnotised, by the spread of comparably uncritical ideas, was thrown into a mode of fight-flight, which must, not at least due to the biographical situation of Freud himself, witnessing the unforeseeable profound shift in the attitude of his peers, have had a bewildering effect on him.

In terms of the psychoanalytic project, with which Freud has a tendency to identify himself (on occasions markedly confusing self and object), the text on group psychology constitutes a logical building block between the 1913 Totem and Taboo, 1914 On Narcissism, and Mourning and Melancholia written in 1915. Whereas in Totem and Taboo the foundations of a theory of groups based on the introduction of the primal horde are laid out, Mourning and Melancholia contains key features of ego functioning when exposed to various types of object cathexes. The two ends meet here in the current text, infused by the inquiry towards dynamics that allow for the highlighting of the mystery of overcoming Narcissism, which Freud experiences as one of the key task in human psychic development: We must learn to love, in order not to fall ill, accounts for the necessity to develop a concern for others, connecting to external love objects and thus transcending a stage of initial autoeroticism and finally amounting to the emergence of civilisation as a sublimated libidinal network.

In the portrait of the group Freud quoting LeBon mentions an array of key features observed in groups pertaining to the individual member: surrendering of a mental superstructure accounting for individual characteristics; succumbing to the

notion of invincible power in conjunction with the relegation of responsibility for consequential actions; throwing off the yoke of repression and thus reverting to primary process thinking. The group is understood as a meta-organism, in which the unified and resonating Id impulses finally achieve a direct access to the perception-consciousness system:

> "A group is impulsive, changeable and irritable. It is led almost exclusively by the unconscious. The impulses which a group obeys may according to circumstances be generous or cruel, heroic or cowardly, but they are so imperious that no personal interest, not even that of self preservation, can make itself felt. Nothing about it is premeditated. Though it may desire things passionately, yet this is never for long, for it is inescapable of perseverance. It cannot tolerate delay between its desire and the fulfilment of what it desires. It has a sense of omnipotence; the notion of impossibility disappears in the group. A group is extraordinarily credulous and open to influence, it has no critical faculty, and the improbable does not exist for it. It thinks in images, which call one another up by association, and whose agreement with reality is never checked by any reasonable agency. The feelings of a group are always very simple and very exaggerated" (Freud, 1921, p. 77).

The description given here can be read as a fitting of the primary processes as described in children and in dream life to the domain of groups, resulting in the invocation of the image of dangerous mobs in the reader, consequently does result in a match. The subsequent paragraphs are sketching out the position of the group leader, and much likely is built on direct observations of the shift in Freud's surrounding in the course of the first top-down orchestrated patriotic infection for the sake of mass mobilisations in the light of WWI, and which in retrospect will be acknowledged not last by Theodor Adorno (Adorno, 1951).

> "Inclined as itself is to all extremes, a group can only be excited by an excessive stimulus. Anyone who wishes to produce an effect upon it needs no logical adjustment in his arguments; he must paint in the most forcible colours, he must exaggerate, and must repeat the same thing again and again" (Freud, 1921, p. 78).

The manual for mass steering is followed up by the group's own affinity to leadership:

"(I)t is as intolerant as it is obedient to authority. It respects force and can only be slightly influenced by kindness, which it regards merely as a form of weakness. What it demands of its heroes is strength or even violence. It wants to be ruled and oppressed and to fear its masters. Fundamentally it is entirely conservative, and it has a deep aversion to all innovations and advances and an unbounded respect for tradition" (Freud, 1921, p. 78).

This rather polemic yet necessary portrait, which later in the text is moderated by discussing groups in terms of level of organisation, contains a series of key diagnostic elements, which will continue to drive the investigation of groups. Namely, the relationship to reality and the resistance to insight and change, are observations which will be taken up by Bion in his own investigation of group phenomena. Further to be noted is the introduction of the archetype of the hero, who as an idealised object foreshadows the upcoming concepts of identification and ego ideal.

A various set of possibly interrelating psychological phenomena stand at the outset of the text awaiting for organisation:

- Fascination (fascism);
- Infection and imitation (girls at a concert);
- Suggestibility, contagion, hypnosis (conviction without the presence of reason);
- Surrendering;
- Capacity for devotion;
- Exaltation, idealisation;
- Identification with a lost object (kitten);
- Tolerance of uniformity (and proximity);
- Comradeship and fellowship;
- Demand for equality (social justice);
- Regression (denial of castration);
- Panic (breakdown of group ties);
- Love (the nature of love);
- Incompatibility of sexuality and group functioning;

1.1.1 Precedence, the family, regression, development of ties

Phenomena which appear complex at first might be able to be resolved when traced back to an original precedence. Psychoanalysis is, self-stated, an archaeological profession, built on the belief that impressions in early life are initiating instalments, the reverberations of which infuse and taint all that follows after.

Life can only be understood backwards; but it must be lived forwards, Kierkegaard's formula comes in reverse under the domain of psychoanalysis: It must be lived forwards; but can only be understood backwards.

Once the sort of degeneration of group behaviour is identified to have precedent in infantile life, the work continues to include the timeline of human development. Thus whereas the re-emergence of primary process thinking is qualified as a regression, a second evidence is reinforcing the call to focus on things in the past, that being the fact that, as Freud postulates it, hypnosis is uncanny, and as he stated elsewhere, the impression of (something being) uncanny is indexical of something ancient repressed. Thus work continues to focus on the first group we are members of, the family. This is the locus where the nature of forming ties with relevant others can be best examined in its nascent and forming moments.

1.1.2 From primary narcissism to object love (And what is an object?)

The legend starts as follows. Man is born amidst a "blooming and buzzing confusion" (James, 1890, p. 462). She at first cannot differentiate between self and object, experiences that oceanic feeling of oneness with the world, according to the intelligence gathered in intrauterine life. At first she is at the centre of the universe, everything revolves around her. Once the distinction of self and object is absolved, she leaves the psychotic realm behind. At the same time she begins to form primitive object relations, influenced by the periodic encounter with the mother's breast. Following the oscillation of being there and being gone, the seeds of love and hate

are sown, the emotional palette of her is being articulated (developed, differentiated). In terms of libido theory, the initially autoerotic state, where all libido is attached to the self, (a hypothetical condition, following M. Klein and infant research), is transcended and libido is being attached to the breast, becoming the first love object. From this follows the definition of object in psychoanalytic terms: An object is anything that gives pleasure. Pleasure can be joy or satisfaction; the object can be a person, a thing, an idea or an activity. Ironing, chasing girls, mother, collecting stamps, a guinea-pig, going to the movies, eating, binge eating, being anarchist or Trotskyist, the family, the family of your ex-girlfriend, building towers, digging holes, grinding, cleaning, making plans, friends, fighting (fellow anarchists or Trotskyists), gardening: cathexed objects.

1.1.3 Modes of attachment

Mother and Father: sexual (anaclitic) attachment (cathexis) and (idealising) identification.

Freud's model differentiates distinct modes to which an attachment to an object can take place, the crucial difference being the presence or inhibition of the sexual aim. This moment of bifurcation (differentiation) is absolved in the light of the acknowledgment of the difference of mother and father. Taking the evolution of the boy as an example, the attachment to the mother contains the element of sexual desire, of wanting to possess, and is understood as an anaclitic attachment with the aim of sexual satisfaction. ''The child desires all forms of affection that he knows of'' (Freud, 1905). In contrast to that, the relation to the father is dominated by first the desire to be like him, which later in the unfolding of the Oedipus complex, is tinted by hostile currents, wanting to replace him. The father, rather than representing an object of sexual phantasy, is simultaneously the first hero and the first obstacle. Attachment to him, sexual wishes being backgrounded, is subsumed under the concept of identification. Thus the psyche early develops these two distinct modes of handling an object, and evidence is provided for the relatively

unstable condition of the achieved differentiation leading to the possibility of transmutation from one to the other under certain conditions. Identification, as a wish, in this case is still fused with idealisation: I want to be just like him, as he is so big and powerful.

1.1.4 Capacity to surrender (to) and fascination (with the object ideal)

From the wish to be like someone ideal follows the consequence that whatever this person says or does is equally subject of idealisation, must be the right thing, opposition to it has to be deviant rubbish. Thus the critical faculty is overridden by the overarching wish. Obedience for the sake of love or for the sake of self preservation are early childhood experiences in the wake of parenting: "One spoon for mama, one spoon for papa" (BAD) or "We have to run!" (BAF) Thus the psychological phenomenon of suggestibility as renouncement of autonomy, which comes as a paradox in group processes, is evidenced as being echoes of infantile idealising experiences leading to the conclusion that where there is fascination, there has to be a parallel cathexis of idealising identification. "Suggestion (is) a conviction which is not based upon perception and reasoning but upon an erotic tie" (Freud, 1921, p. 128).

1.1.4 Siblings: from rivalry and envy to social justice, (horizontal) identification (due to shared lack)

Relational ties to siblings are characterised by initial envy and rivalry as the presence of brothers and sisters implies the necessary division of parental attention come affection. "The elder child would certainly like to put his successor jealously aside, to keep it away from the parents, and to rob it of all its privileges" (Freud, 1921, p. 120), yet the hostile attitude, following the Talion law, can not be maintained without damaging the child himself, this sentiment, aided by the efforts of schooling, undergoes reaction formation. The initial aim (of sexual union) is renounced due to its futility, and instead the shared experience of lack is foregrounded. This is markedly exemplified by the crowd of groupie girls at a

concert, who stand equal in experiencing frustration by the shared rock star love object. Thus the notion of uniformity triggers the advent of a fellowship experience. The other is identified with as sister in fate. Out of this quasi equalisation arises a quest to maintain the sisterly equality, and jealousy is reformed as the zeal to maintain social justice: In front of god, all women are created equal, no one should pride herself of being superior. The such engrained mechanics of horizontal identification based on fraternal equality are understood to account for the tolerance of uniformity within a group, given that a shared love object, real or abstract, is present.

Whereas the family serves as an incubator for the development of group function capacities, it cannot be stated that relation to the parents are clearly mirrored in the relationship to a leader and sibling relations are solely accountable for fellowship identifications. A simple remapping of the initial situation cannot take place due to contributions across the planes.

1.1.5 Identification, idealisation and the ego-ideal

The birth of the object ideal, the presence of a hero, receives a special position within the ego structure. The structural model of the psyche is amended to include a receptacle for thus exalted love objects. The ego ideal is understood as a domain split off from the ego proper, in which the object is so placed. As a precursor to the concept of the super-ego (Freud, 1923), the ego ideal in contrast to the super ego, is a mere container for an idealised object, whereas the super ego is seen as a receptacle for a series of idealised or persecutory introjected and amalgamated demands, which in turn are devoid of the clear contours of the (heroic) object. What follows from this split is an asymptotic strive of the ego to actually become like the thus framed object ideal, and one of the resulting ego functions is the continuous testing of the achieved approximation. Looking in the mirror, one might be satisfied with what one sees, "ha, I am Batman", resulting in manic triumph, or in the other case, "I will never be like him", depressive self-deprecation follows. Freud

understands this variation of critical distance being the watershed between manic and depressive states.

Yet, more interestingly, it appears that the maintenance of an ego ideal affords an artificial tension to be maintained, leading to a necessary periodic relaxation, by which the ego ideal is thrust back to distance zero, in itself a cause of pleasure, a reason to celebrate. Just as the ego needs energy to be kept separated from the Id, periodic relapses are taking place, in the course of which ego is melted back into the Id. Giving up ego functions, relaxing, we withdraw from reality, regressing to a foetal stage. These episodes are that of sleep, where primary processes and hallucinations alongside with the experience of pleasure of relaxation, take over. On the same token, yet less frequent, the ego ideal is allowed to melt down, and one is allowed to be exactly as one is. The relaxation of prohibitions and expectations otherwise imposed can be observed in carnivalesque celebrations, which are of recurrent nature across societies. The result is mania and triumph. Thus the existence of these structurally differentiated psychic domains is evidenced in the light of their collapse, with the subsequent alteration of psychic processes.

1.1.6 Sexuality

It lies in the nature of libido theory that it is an economical model based on the dichotomy of excitement as build-up of tensions countered by measures of de-tensioning. Erogenous zones generate tension as pressure, while the drives constitute the pathways of achieving an abreaction of the tensions. On the target end, a drive comprises of aims and objects. Aims refer to operations to be performed, such as penetration, and objects denote the target entities, on which the aims are sought to be performed. Thus the instruction set of the drive is "perform drive.aim on drive.object", the reward is relaxation of pressure, which is experienced as satisfaction (drive.need) or pleasure (drive.desire). In the light of this mechanistic theory, relation to objects are understood to serve a purpose, are merely means to an

end, and thus constitute a narcissistic blow to (helplessly romantic) mankind, as the theory implies that we, sentiments aside, are simply using each other.[1]

Thereof follows that only those interpersonal ties can be sustained for a longer period of time, which are inhibited in the attainment of the initial drive aim. We continue to being focused on an object, as our desires are not met. Thus friendship is viewed as an aim inhibited libidinal tie, a love in infinitely slow motion. Yet, all relationships between individuals are ambivalent in nature, as they are fusions of libidinal and aggressive cathexes. Libidinous ties yet are further divided in a sensual and in an affectionate component. In this sense, when we say that the child expects all forms of affection it knows of, the envious, devouring, caressing, punishing, greedy, revealing, sucking, smearing, biting, penetrating branches begin to oscillate in his demands. The resulting necessary frustrations are responsible for the sustenance of emotional investment in his initial love objects. Anything else, I got what I wanted, would be traumatic.

On the level of the group, a series of observations are made which hint to the mutual exclusion of explicit sexual activity and group processes. In contemporary civilisation, pairing couples seclude themselves seeking privacy. The sense of shame is understood as an outcrop of the disregard for the wider corporeal society. The same holds truth when investigating totemic societies based on exogamy. Thus sexuality has a subversive and destabilising element in regard to group cohesion, which needs to be looked at closer. The latency period is the step in development where the sublimation of sexual impulses go hand in hand with a nascent social interest. The refinement of impulses is absolved due to repression. Inhibition and renouncement reform the sensual towards affectionate trends. Yet, this progress is in

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[1] A first substantial refutal of the primacy of sexuality is undertaken by Scottish Psychiatrist Ian Suttie, trained at the Tavistock Institute. Suttie unfolds a theory based on the primacy of love, the original human need being that of attachment (Suttie, 1935). His views are later corroborated by the object relations school holding firm that the baby is born with the instinctual knowledge that something of unimaginable goodness is waiting for him.

danger to reverting back under certain pressures and thus a danger of transmutation prevails.

In specialised groups such as the army or the church, precautions are set in place to solidify the exclusion of sexual practices from the collective domain in order to secure the existence of the group. Identifications between group members have to remain asexual as they are endangering the premise of equality in terms of love. Again the phenomenon can be observed at the point of breakdown, namely in the annual Christmas parties in corporate organisations, in the course of which the rule of incest taboo is frequently transgressed against. On a wider level, corruption of organisations, mainly administrative nature, occur in the nature of members accepting gifts in exchange for favours. This private intercourse between external love objects and certain members offsets the exclusive flow of love from a shared love object, to be shared equally, to the privilege of those receiving additional gratifications (Freud, 1921).

1.1.7 Dimensions and variables, diagnostic criteria and operationalisation of the group model

The distance between Ego and Ego Ideal (triumph and guilt).

Level of organisation and specialisation of members (Freud, 1921, p. 81, McDougall, 1920).

Distribution of love: who is in, who is out, who gets what from whom.

Rules, conscious and unconscious, taboos.

Conflicts, conscious and unconscious.

Sway of primary process thinking (magnitude of regression) and level of criticality.

Attitude towards reality and capacity for adaptive change.

Intensity and configuration of libidinal ties (Identification / Idealisation).

Organisation of libidinal-aggressive ambivalence towards the exterior.

i.e. Church (double ties) vs. Army (simple ties) (Freud, 1921, p. 134).

Hatred against the others (i.e. Christianity) (Freud, 1921, p. 98).

Love of the leader.

Symbolisation of ties (totems, rituals, fetish).

Level of narcissistic libido in the persona of the leader (Freud, 1921, p. 81).

Anxiety situations.

Loss of the object (annihilation)

Loss of the love of the object (withdrawal of love)

Expulsion from the group

Practices of and defences against sexuality (intercourse).

1.2 Moreno's Sociogram and Sociometric Models

1.2.1 Historical context and fundamental concepts

Sociograms were developed by Moreno to analyse choices or preferences within a group (Brown & Harvey, 2005). In his 1934 book, Moreno, using the sociometric model, could deliver a feasible explanation to a pandemic of runaways emerging at the New York Training School for Girls in Hudson, demonstrating the power of his introduced instrument.

> "In 1932 there was a pandemic of runaways at the institution: within two weeks 14 girls ran away, which was 30 times more than the average number. At that time the reformatory consisted of 16 cottages. The supreme superintendent, Fannie French Morse had heard of Jacob Moreno's idea of mapping up societies with natural scientific methods and she had also heard of his successes in the Sing Sing prison. After the first meeting she hired Moreno to be the Research Director of the institute. Moreno and his assistant Helen H. Jennings examined 500 girls, their intelligence, social activities and most importantly, their feelings towards each other. Using the method of sociometry he visualised these connections in several sociograms. The earned experiences and the graphs were published in his seminal book 'Who shall survive?'. As a conclusion he distilled that behind social phenomena there is an inexplicable driving force which is due to the structure of the relationships between individuals. It was true for the girls from Hudson: the runaway reactions were not conscious, rather they behaved how their location in the social network forced them to" (Wikipedia, 2016).

Sociograms are an easy to conceptualise instrument to diagram the structure and patterns of group interactions. A sociogram can feed on a variety of qualitative data:

Social relations, channels of influence, lines of communication etc. Nodes are representing the individual actors within the inspected system. Following a sociometric questionnaire, members of the system are required to designate relevant others based on questions that elude to social affinity, trust, compassion, desired proximity, sympathy, antipathy, and interaction. In this way qualitative links between the individual members are recorded which come to be represented as path connections. Once the network is formalised, the diagram is being laid out. Prominent nodes are emphasised in size; peripheral nodes are arranged to allow for good visibility. The resulting layout can vary and take on different shapes along the lines of compactness and linearity, according to the network configuration.
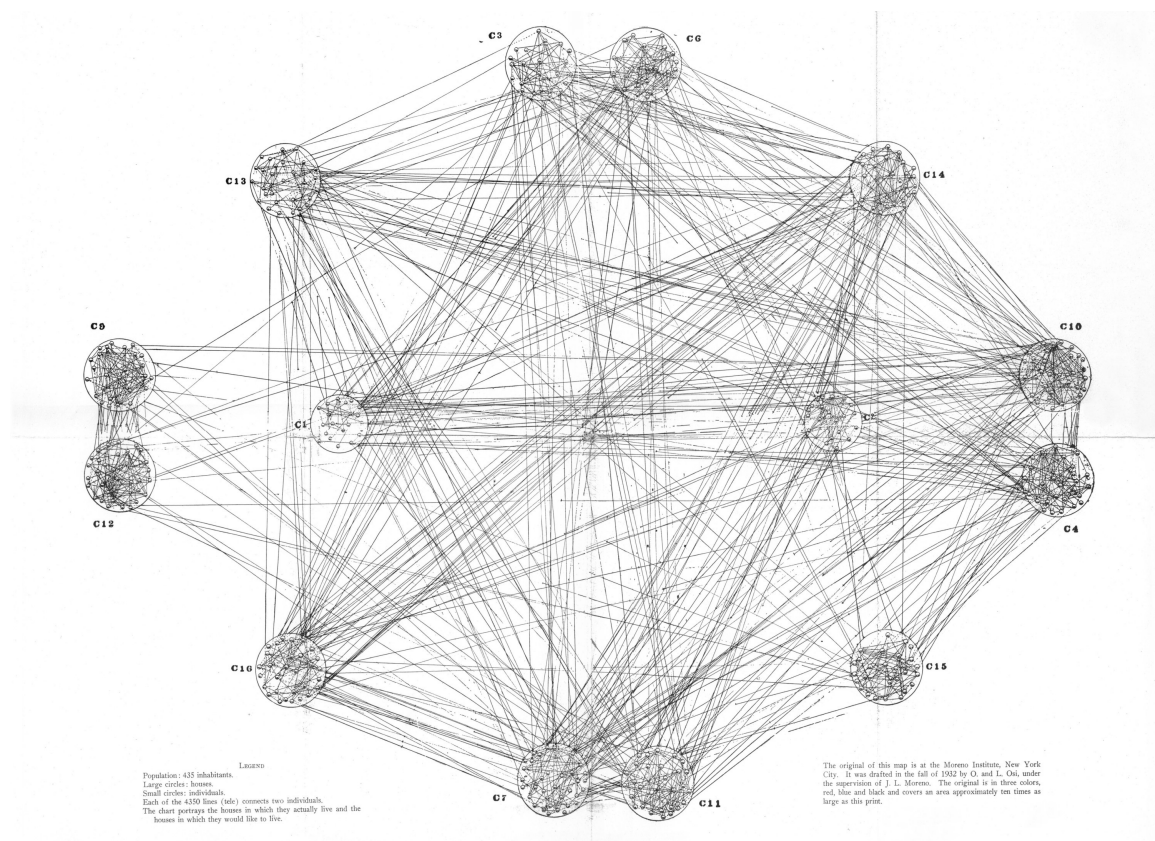
Fig. M1: Sociometric geography of a community (Moreno, 1934).

1.2.2 Stars, cliques, isolates, one-way and mutual choices

The data on the sociogram is qualitatively differentiated according to influence. Stars are prominent nodes with many pathways connecting. They act as influential hubs. Correspondingly, poorly connected entities are labelled Isolates. Pathways are either one-way or mutual, depending if the connection has been designated by both involving parties or solely on a one-way solicitation basis. Being originally devised as a static map feeding of a one-time questionnaire, the model in the light of digital technology has the potential to be manipulated in terms of real-time communication. Replacing the intake form by an automated communication monitoring system, time based phenomena and patterns in the context of dynamic interaction could be evidenced.
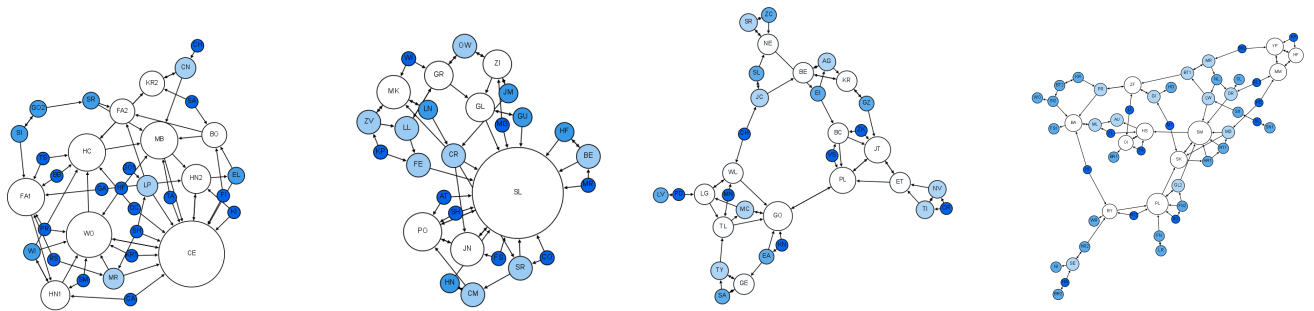
Fig. M2: Sociograms of a 1st, 2nd, 3rd and an 8th grade school class (Grandjean, 2015).

1.3 Lewin's Vector Psychology Model

Two of Lewin's last essays, published in 1947 shall serve as the backbone of the inquiry. Frontiers in Group Dynamics I contains a detailed introduction on the use of force fields in conjunction with a time-based diagramming labelled Phase-space. Frontiers in Group Dynamics II focuses on technical aspects of changing group life, presenting examples in the use of Social Field diagrams, also containing the

concluding last words of a much influential scientist, as the paper was published posthumously. Explaining the strategic work on social fields is carried out by three consecutive lessons:

a. Quasi-stationary social equilibria and social changes (Lewin 1947a).

b. Locomotion through social channels (Lewin, 1947b). (published posthumously.)

c. Social feedback processes and social management. (unexecuted.)

The first is dedicated to the introduction of the method for conceptualising social systems. As a general prerequisite to operating on social systems, properties and rulesets, internal mechanics and dynamics are described. A social system, being in nature an economic unit, is always processing, it has inputs and outputs, internal flows. Thus, after having established a general view on the behaviour of systems in they light of change, the focus in the second part shifts on understanding how behaviour and transaction are interrelated. Following the cybernetic rhetoric of governance, the third instalment was intended to focus specifically on how to operate, how to manage a social system.

1.3.1 The rhetoric of change

It is almost impossible to review Lewin's work without first acknowledging its foreshadowing of the contemporary social condition. Reading his rather positivistic attitude towards social engineering, his purging rhetoric of change, the reader immediately is reminded that he is looking back from a times of advanced marketing campaigns, himself being exposed to a ubiquitous war for (or on) attention.

Lewin was one of the first to conduct a systematic analysis on the relative contributions of personality and social environment to human behaviour, leading to the "proposition that human behaviour is the function of both the person and the environment: expressed in symbolic terms, $B = f(P, E)$" (Lewin, 1936, p. 12).

The now iconic Lewinian Formula exemplifies how the developed meta-theoretical and epistemological assumptions about how knowledge on groups could be expanded (cf. Forsyth & Leary, 1991), comparable to Freud's oeuvre, had an emphasis on adopting technical terminology and analogy. Lewin, taking the role of a translator, was invested in establishing "reality" of social sciences, aiding its transition from the poetic to the scientific realm, by expressing social phenomena in terms native to the natural sciences. Identifying the danger of "getting caught in the same field of forces as our clients" (Tavistock, 2017), recasting of the situation encountered in abstracted terms, shifting the investigation onto a conceptual domains, is understood as the path to overcoming bias and preconception.

Language of inquiry is methodologically removed from everyday phenomenology and the logical fallacies thereof, (we cannot deduct an ought from an is), and is reintroduced as a system of formalised conditions and operations in the tradition of the Ars Combinatoria. And exactly this shift (from native-narrative to descriptive-imaginative) allows for the utilisation of different (reason affine) cognitive regions in the approach of a given task.

1.3.2 Realising reality

Lewin devotes some concern to the context of his discipline, the positioning of social sciences, which at the time he experiences is undergoing a transition from the realm of the poetic to the scientific. This feeble advance, which requires further effort in his views, he supports by launching an investigation into the nature of "the real", by citing Ernst Cassirer, who in Lewin's words points out that "scientific progress has frequently the form of change in what is considered 'real' or 'existing'" (Lewin, 1947a, p. 6). He talks about scientific taboos, the realm of emotions for long having constituted one. Yet, the reality of social phenomena he understands have been radically upgraded, informed by the recent events in Hiroshima and Nagasaki: "The bomb has driven home with dramatic intensity the degree to which social

happenings are both the result of, and the conditions for the occurrence of physical events" (Lewin, 1947a, p. 7).

Whereas in natural sciences, the concept of the atom has long represented one watershed of what is real, in social sciences it has "usually not been the part, but the whole, whose existence has been doubted" (Lewin, 1947a, p. 8), referring to the question of group atmospheres. These which are now ripe to be understood as social fields, conglomerates, which in a parallel to molecules as combinations of atoms, develop irreducible emergent properties. To understand what is a group, in contrast to 'a number of individuals "classified under one concept"' (Lewin, 1947a, p. 8), the example of blonde women living in one town is cited, who exactly in the moment where for example they are discriminated against, thus an external force acting upon them jointly, become an 'artificial minority', and are, due to the emerging structural contrast to their environment, compacted to a distinct social field.

In this quest for reality, he identifies the need for the development of sociometric instruments, which allow for a shift from a descriptive to a measuring scientific mode of inquiry.

1.3.3 Action research

"There is nothing so practical as good theory." (Lewin, 1943) How can this be understood? Action research, a proposed fusion of basic and applied sciences, is a civilised form of messing around with things: "If you want truly to understand something, try to change it", states another of Levin's famous quotes (Lewin: 1947a). This is the key feature distinguishing this model from the other models presented in this work, vector psychology proper, being the underlying goal of achieving change, and in a broader sense, achieving control over (certain aspects of) group behaviour.

Upon its founding, the Tavistock Institute, inspired by Lewinian thought, has set out to build on the theories, which led to the establishment of a branch, the Tavistock Institute of Human Relations in 1947, which, after Lewin's death the same

year, for the next decades continued to be the hot-bed for action research in Europe. The branch's declared aim, "the study of human relations in conditions of well-being, conflict and change, in the community, the work group and the larger organisation, and the promotion of the effectiveness of individuals and organisations" (Neumann, 2005, p. 120) not only reflect the ambition of the three founders, Bion, Sutherland and Trist, to "foster peace-time applications[2] of war-time advances in 'social psychiatry' (in itself being the discipline of looking at the pathology of the social setting that produced the psychopathology in the individual)" (Neumann, 2005, p. 120), but also mirror the underlying motives of the Lewinian oeuvre as a benevolent and emancipating enterprise: There "is no hope of creating a better world without a deeper scientific insight into the function of leadership and culture" (Lewin & Lewin Weiss, 1948, p. 113).

A further note to the role of the Institute was an endeavour to combine two emerging lines of investigation on groups: Trist calls for "a new journal was needed that would manifest the connection between field theory and object-relations psychoanalysis." (Trist & Murray, 1990) This has led to the emergence of the 'group-relations' model.

It is the moment, where we can induce controlled change, that an observed phenomenon finally achieves "reality". The significant difference between "looking at" and "doing something with", informed by experimental practices in the natural

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[2] Notable example of such an application constituted the Northfield experiments, which "took place at Hollymoor Hospital, Northfield, Birmingham, during World War II. The first experiment was conducted by Bion & Rickman. The second evolved gradually; many people contributed to its success, including Foulkes, Main and Bridger. The experiments were an important landmark in the evolution of theory and practice in group psychotherapy and in the therapeutic community movement. They were not carried out solely as responses to the need for mass treatment of neurotic disorders among army personnel; antecedent factors, the theoretical orientation of the practitioners and the nature of army life were equally important. The two experiments differed in pace and in recognition of the needs of higher-order systems, particularly the military hierarchy. They shared many underlying concepts, including responsibility to society, the therapeutic use of groups (including the hospital community) and an emphasis on process. Lessons learned at Northfield remain relevant to the practice of psychiatry today" (Harrison & Clarke, 1992).

sciences, find expression in a quotable formula: "If you want to truly understand something, try to change it." (Lewin, 1947b, p. 150) Experimentation with groups "will therefore lead to a natural integration of the social sciences" (Lewin, 1947b, p. 151). Until then, the distinct and incomplete modi operandi of practitioner and scientist have to be considered. On the one hand, "for thousands of years kings, priests, politicians, educators, producers, fathers and mothers — in fact, all individuals, have been trying day by day to influence smaller or larger groups" (Lewin, 1947a, p.11), the practitioners not only have failed to develop consistent theories regarding their work, but also, on the other hand, they have not extended their practice of micromanagement to be informed by a mode of more or less scientific experimentation. Being a mother does not automatically lead to a distillation of universal truths about the nature of an infant or its proper handling — quite the contrary.

1.3.4 Intervening variables

The contribution of science thus is located in the operation of differentiating surface symptoms and deeper lying facts, and subsequently connecting them with 'intervening variables'. There are causal eclipses, which blur the relationship between appearance and structure, as "similarity of appearance may come together with dissimilarity of the essential properties, and vice-versa, and that laws can be formulated only in regard to these underlying dynamic entities: k = F (n, m) where k, n, m refer not to behavioural symptoms but to intervening variables" (Lewin, 1947a, p. 10).

1.3.5 Field theory

Field theory comes to existence being founded on three basic assumptions regarding social systems, in which the element of behaviour, on an individual and on the group level, is at the center of attention.

1. Behaviour is a function of the field that exists at the time the behaviour occurs.
2. Analysis begins with the situation as a whole from which are differentiated the component parts.
3. The concrete person in a concrete situation can be represented mathematically.

A field is defined as "the totality of coexisting facts which are conceived as mutually interdependent" (Lewin & Cartwright, 1951, p. 240). We perceive a field by its behaviour. If behaviour is understood to be the expression of underlying events, the investigation has to focus on exposing the driving mechanics in terms of causal relationships. Yet this at first is blurred due to the problem of phenomenological eclipses: "A physically identical environment can be psychologically different even for the same man in different conditions" and on the other hand, "even when from the standpoint of the physicist the environment is identical or nearly identical for a child and or an adult, the psychological situation can be fundamentally different" (Lewin, 1936, pp. 24-25).

1.3.6 Model terminology glossary

The topological framework advocated by Lewin has been accredited success due to being "a very productive metaphor" comprising of "terms that were useful in everyday language" (Back, 1992). The theory is introducing a set of vocabulary which at first is alien to psychology, and thus requires familiarisation:

Channels.
Circular causal processes.
Barriers.
Boundaries.
Directions.
Forces.
Gates.
Phase-space.
Pressures.

1.3.7 Social fields

The insistence to rationalise the phenomena of concern creates a combination of subjective and objective elements in the context of social fields, as some aspects are easily translated and yet others remain resistant. This holds especially true if the datum of group conflicts is taken in consideration as here the initial set of group goals, standards, values is further expanded by variables pertaining to individual perceptions. Analysis of such mixed systems has to accommodate the operative distinction of objective states and subjective responses. This happens in the organisation along the temporal axis. Appropriating the logic of cybernetics, analysis and steering of a given system is resolved in steps, which are reiterated cyclically.

States as snapshots of conditions at a given time yield a map of the psychological situation, the life-space, which can be used to derive the next behaviour of the subject. In this map, a resultant sociological situation, a target to be reached, is identified. A map, on which the motion of the subjects in the social field, is mapped, allows for the evaluation. Are the movements of the actors convergent? Do they lead to the desired goal?

FIG.1a LIFE SPACE OF HUSBAND AT TIME 1.

FIG.1b LIFE SPACE OF WIFE AT TIME 1.

FIG.2 SOCIAL FIELD AT TIME 2.

FIG.3a LIFE SPACE OF HUSBAND AT TIME 2.

FIG.3b LIFE SPACE OF WIFE AT TIME 2.
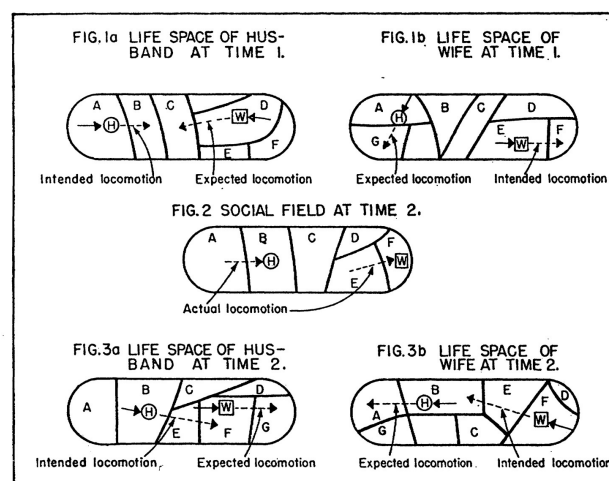
Fig. L1: Diagram of a social field (Lewin, 1947a, p. 11).

1.3.8 Circular causal processes

"Any kind of group action or individual action, even including that of the insane, is regulated by circular causal processes" (Lewin, 1947a, p. 13), reiterates the cybernetic paradigm of the dialectics of evaluation and action. Navigation, the attainment of a goal, which first might appear as a linear process, navigation comes to light as a cyclic process of comparing the current condition with the goal, subsequently adjusting the course: actions, in the nature corrective, are 'informed' by conditions. Navigation as a process can be unfolded as a procedure marked by a sequence of actions:

What happened?
Where am I?
What is my situation?
What are my options?
How will my actions lead to change?
Did I consider everything?
Let's try it.
Start again.

1.3.9 Quasi-stationary equilibria

This originally physical quality is utilised to account for the dynamic properties of a group in the light of the desire for and the resistance to specific change. Initially, the group appears as honing in on a certain level, evidenced by the development of internal conditions such as norms, rules, modes of production and communication, a situation, which is expressed in terms of constancy. Constancy implies that the same conditions result in the same effect. The unchanging level of production at a given factory does not require any other explanation. Yet, the nature of this equilibrium is the result of opposing forces at play, the respective intensity of these forces result in reaching an equilibrium at a certain level. The quality of the quasi-stationary refers

to the dynamic condition of this equilibrium, where a certain amount of fluctuation and volatility remains as a result of the incessant daily oscillations of the constituting forces. For the importance of quasi-stationary equilibria in the psychological problems of individual life, Lewin refers to Köhler (1938), but the mystery of health, as being a more or less accidentally achieved interaction of the organs, have already played a role in the philosophy of the antiquity.

1.3.10 Social states as quasi-stationary processes

The resulting modus operandi of the group, the level of production, the culture of interaction, in the light of this equilibrium is subsumed as quasi-stationary processes. 'In regard to quasi-stationary processes one has to distinguish two questions: (1) Why does the process under present circumstances proceed on this particular level (for instance, why does the water in this river move with this particular velocity)? and (2) What are the conditions changing the present circumstances?' (Lewin, 1947a, p. 15) This way the current condition is understood to be driven by component forces, which need to be brought to light: what are the influencing factors, which are the forces keeping the equilibrium, and in consequence, how can the situation be impacted on by manipulating these forces?

1.3.11 Tension, pressure, force fields

Fig. L2: Force field equilibria (Lewin, 1947a, p. 19).

35
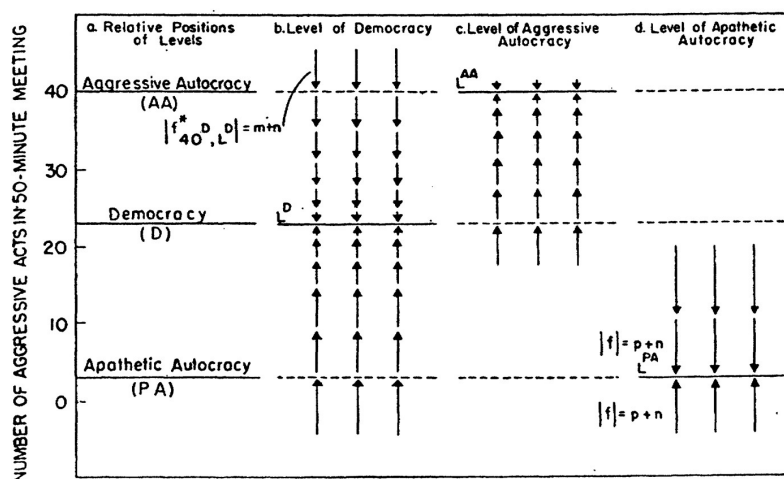
Impacting factors on a given quantified (equilibrium) dimension of a group are understood as forces, the situation under investigation thus unfolding in a field of counteracting forces. Forces have two main characteristics. One being the direction: is it a driving force, or a restraining force as in regard to the equilibrium level. The example of payment to production level is apparent. The second quality, is the gradient, in which the force evolves in terms of intensity at higher or lower equilibrical states. 'Situations of different degrees of permissiveness can be viewed as examples of different steepnesses of the gradient affecting the individuals within a group.'(Lewin, 1947a, p. 18) For example, if the payment is not linear to the level of production, but follows a logic of decreasing increments after a certain level is reached. Tension and pressure are the result of counteracting forces impacting on one another. Thus next to the absolute current level of the equilibrium, there is a condition which at first in not observed when measuring the level. For example in an autocratic system a high level of inner group aggression due to dissatisfaction is countered by an equally high level of suppression by the autocracy, which results in an increased tension (pressure).

1.3.12 Phase space

The phase space is the equivalent of the fever curve used in hospitals, basically the same diagram also known from monitoring stock exchange values. Its abscissa is time, its ordinate is a measured intensity. Using the phase space, levels of intensity and change in time can be assessed, but also other qualities such as tension can be inferred from the shape of the curve. Not only the curve itself, but also the constituting forces are represented on the diagram. The diagram, which for the first time systematically incorporates the temporal dimension in psychological investigation, becomes much compelling, once psycho-social qualities are being put to measure. The example shows 'the change in discrimination against' African Americans 'in towns A and B.' and 'By "degree of discrimination" we are obviously

not referring to the quality of a static object but to the quality of a process, namely the interaction between the two populations.', in this way the use of graphs informs the way terms are operationalised: 'Discrimination refers to a number of refusals and permissions, orderings and yieldings, which indicate open and closed possibilities for various individuals in their daily living.'

1.3.13 Summary

In conclusion, the management of complex social phenomena and nascent idea of social engineering are the prominent aspects of the Lewinian investigation. This is accomplished by the extensive use of visualising techniques and diagramming. A shift in terminology and measurement, the use of objective technical inventory underlines the emerging direction in psychology. The processes and states which are now represented in graphical ways allow for scientific observation and control, prediction and experiment, thus positioning social psychology in closer proximity to the technical sciences of the time and in consequence incorporating the work of the discipline into a wider interdisciplinary discourse. What we can monitor is what we can manage. The use of the technical metaphor is what connects Lewin's work to Freud's, but it is also what distinguishes the two, the essential difference being the insistence on operationalisation and the use of visual means. Freud has postulated the term psychic determinism, from which a structure of the psyche was reconstructed. Lewin does the same for social processes. His work on the domain of groups informs the method fundamentally different to Freud's, as an open, transparent task to be absolved preferably by a team of communicating specialists through the use of various means of data collection, monitoring and evidencing.

What remains to be elaborated is the divergence of the respective ideas regarding the health of a social or psychic system.
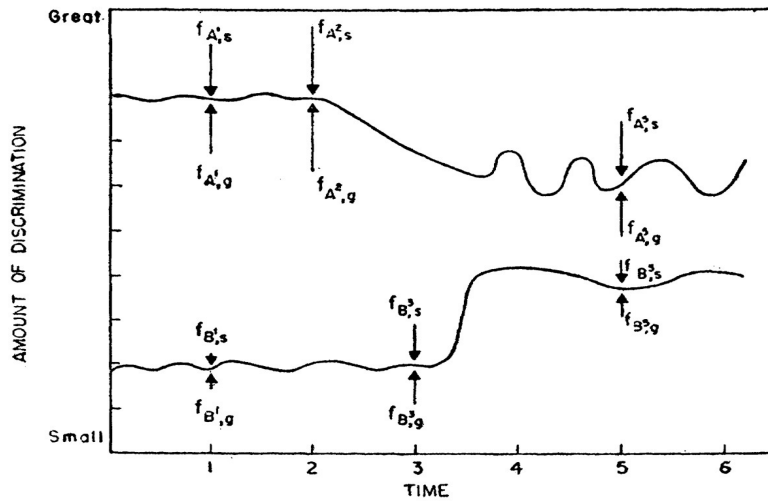
Fig. L3: Phase space (Lewin, 1947a, p. 15).

Fig. L4: Diagrams in managing group processes (Lewin 1947a, f. 8, 13, 14; Lewin 1947b, f. 1-3).

Fig. 1

CHANNELS THROUGH WHICH FOOD REACHES
THE FAMILY TABLE

Fig. 2

149
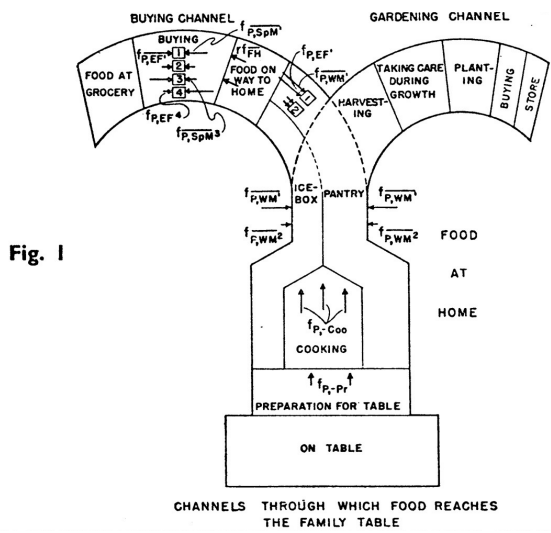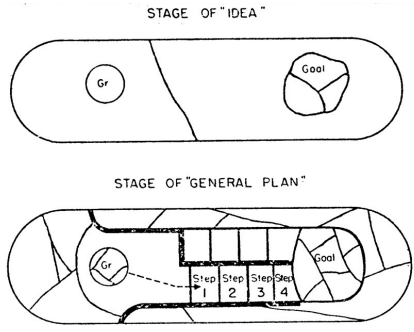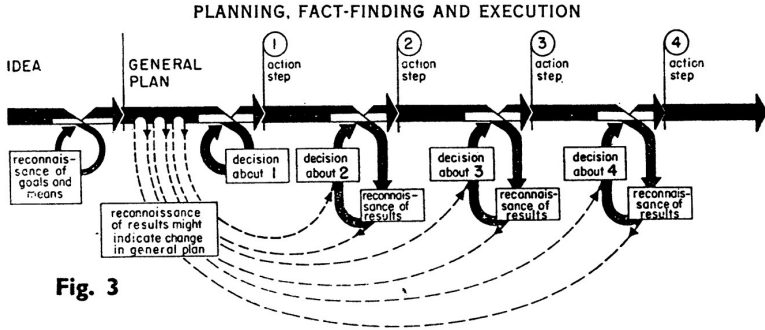
FIG. 8   AGGRESSION IN TWO GROUPS OF BOYS
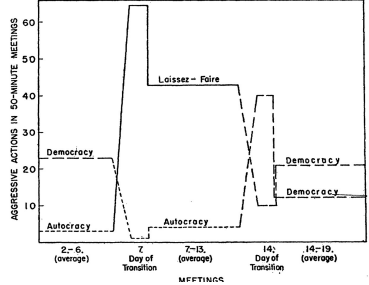
FIG. 14   EFFECT OF PACING CARDS
ON STABILITY OF PRODUCTION
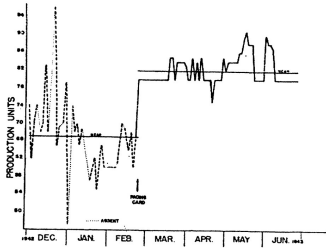
FIG. 13 QUASI-STATIONARY EQUILIBRIA BEFORE AND AFTER CHANG-
ING LEVELS OF PRODUCTION, SHOWING TWO POSSIBLE
STATES OF TENSION AT THE NEW LEVEL

FIG. 13a	FIG. 13b	FIG. 13c
BEFORE CHANGING LEVEL OF PRODUCTION	AFTER CHANGING PRODUCTION LEVEL THROUGH STRENGTHENING FORCES TOWARD HIGHER PRODUCTION	AFTER CHANGING PRODUCTION LEVEL THROUGH REDUCING FORCES TOWARD LOWER PRODUCTION

PLANNING, FACT-FINDING AND EXECUTION

Fig. 3

39
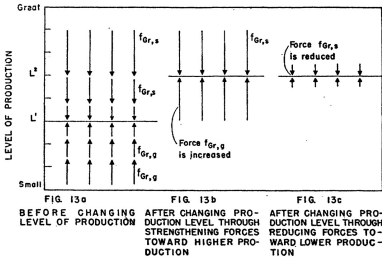
1.3.14 Appendix

Lewinian "rules to be followed for building good theory" (Gold, 1992).

A. The Constructive Method Rule.

"To create concepts, however intangible, that seem necessary for explanation" (Gold, 1992).

B. The Dynamic Approach Rule.

"Multiple forces at work in any situation" (Lewin, 1947a).

"Use many levels of analysis to understand what is going on within the social system" (Lewin, 1947b).

"Elements of any situation should be regarded as parts of a system" (Lewin, 1938).

Fourier analysis.

An operation based on distinguishing and separating.

Complexity can be managed by identifying the component parts.

Assess influences.

Is aiding in defining the right focus, between too wide and too narrow.

C. The Field Theory Rule.

Gaining an overview, "an analysis starts with the situation as a whole" (Lewin, 1947a).

"To understand or to predict behaviours, the person and his environment have to be considered as one constellation of interdependent factors" (Lewin, 1946).

"Thus the notion of 'field' refers to: a) all aspects of individuals in relationship with their surroundings and conditions; (spatial structure); b) that apparently influence the particular behaviours and developments of concern (dynamic qualities); c) at a particular point in time (temporal snapshot)" (Lewin, 1947a).

D. The Contemporaneity Rule.

"Only conditions in the present can explain experience and behaviour in the present" (Gold, 1992).

E. The Mathematical Representation Rule.

F. The Single Level Analysis Rule.

"Psychological phenomena be explained by psychological conditions" (Lewin, 1947a)

1.6 Bion's Basic Assumption Model

1.6.1 Historical context and fundamental concepts

Bion's investigation of group phenomena stands in line with the psychoanalytic tradition. The core arguments are condensed in the summary review published 1961 (Bion, 1961, pp. 139-189), being the subject of study of this chapter. Rooted in Freud's work, his model is infused by Melanie Klein's advances in object relations, which, originating in working in the classical dyadic analytic setting, Bion puts into practice in the realm of groups.

Referring to Klein's notion of the early onset of the Oedipus complex, Bion bases his theory of groups onto the early awareness of the infant "the individual is in contact with the breast and, by rapid extension of primitive awareness, with the family group". In Klein's work the baby as early as in the course of the first six months recognises the presence of the father, develops archaic phantasies about the relationship of the parents, while grappling with rising currents of sadism and subsequent persecutory anxieties. Being in contact with the breast refers to part object relationships, where objects, while still not integrated in space and time, are fused with strong affective currents. Libidnal and aggressive trends are split, thus the presence of a good breast and a distinct bad breast are the hallmark characteristics of this early stage labelled as the paranoid-schizoid position. Yet Bion extends further, by identifying a necessity deeply nested in man's relation to the group object: "The adult must establish contact with the emotional life of the group in which he lives; this task would appear as formidable to the adult as the relationship with the breast to be to the infant" shifts the understanding of the relationship between individual and group from an informal and quasi-voluntary association to a inescapable and pervasive unconscious desire. The group that is fantasised to function as the breast, necessarily throws the individual back to the early stage of part object relationships, as the group is bound to fail to meet the nurturing needs of the individual.

Whereas Freud has already eluded to the observation that groups seem to be of limited intelligence with primitive affective trends governing its functioning, Bion without explicitly mentioning, compacts the same notion by mentioning that groups resort to "what may be a massive regression" to the paranoid-schizoid position. As he avoids the term paranoid-schizoid position (PS), it is up to the reader to draw the comparison.

From the above mentioned it follows that the individuals of the group will always entertain a set of needs and desires on the level of the unconscious against the group. This psychic activity is bound to influence the performance and behaviour of the members, mostly counteracting to the consciously set task of the group. The relationship to reality marks the watershed in the subsequent group theory of Bion which is at first organised into two main categories, namely the "Work-Group" function and the "Basic Assumption" modes.

The Work Group develops affinity to the functioning of the Ego. Following the reality principle, it establishes contact to the environment and its parameters of time, space and causality. From a Kleinian perspective, the assumption could be met that the Work Group acquires a mode of functioning as set forth in the description of the depressive position. Its activity is marked by the use of more mature defence mechanisms, by achieving ambivalence as opposed to splitting, and reparational tendencies. Bion mentions the capacity of the Work Group to tolerate new insights, the capacity for development, it being able to adopt a scientific mode of thinking. Thus the Work Group is the mature aspect of group life, on which all human advancement is founded. Understanding how far mankind has come, one can be optimistic that the Work Group function eventually prevails over the other, in the following to be described, less mature modes of group activity.

In contrast to the Work Group function, containing the healthy and ideal condition of group activity, and marked by the kind of relatively rational and insightful behaviour of its constituents (that what every manager and group leader presupposes when assigning a task to a team), the Basic Assumption modes constitute a kind of dirty reality which afford a closer look.

It has been mentioned that the Work Group likens the Ego function in terms of "development of thought designed for translation into action". The Basic Assumption modes yet are manifestations of instinctive behaviour, where the properties of the Id break through. A rather marked distinction set forth in the theory is the observation that whereas participation in a work group requires a form of intellectual qualification, in order to be merely included in the group, "participation in the basic-assumption activity requires no training, experience, or mental development." What follows from this is a bit of a landslide in terms of understanding groups which now begins to account for the frightening capacity of groups to turn into mobs. It understands that while on the one hand the individual has to bring a set of qualifications such as skills or achievements to be allowed or invited to take part in some specialised work group units (not alluding to initiation rites or other totemic customs), in the factual psychic reality of the group these become mere adornments as the more instinctive and emotion driven processes begin to drive the group dynamics. Even more so for the largest of groups, which hardly require any qualification other than birth: nations and other territorial groups. Consequently, one factor to be observed in the carving out of the basic assumption planes is the distribution of power and the question of the leader, which seizes to be derived from merit or skill but is more a result of an individual being in tune with the rising psychic currents in the group. The group assigned the role according to what Bion terms "valency", a term borrowed from physics to describe the capacity of an element for 'instantaneous involuntary combination of one individual with another for sharing and acting on a basic assumption' (Bion, 1961, p.153).

The group is not a merely formal entity which convenes and dissolves, but in terms of characteristics reflecting the Id, the group knows not only no reality, no outside, it too has no relation to time. Thus group processes transcend the actual group session and remain active as residual instinctual activity. One is, and here the reference to the early recognition of the primal group, in instinctual phantasy, incessantly part of a group.

Bion has developed his theory in the course of work conducted in therapeutic groups, but asserts the existence of the observed phenomena to be valid for any other group situation regardless of organisational form or size, thus being an intrinsic psychic quality, where the conflicts of primary and secondary processes are projected onto the group creating a dynamic situation of fluctuating tendencies. And while he states that basic assumptions in contrast to work group function are pervasive states vivid in all groups, he does distinguish between more or less mature groups.

1.6.2 Brief overview of the three basic assumptions

Basic assumption dependency (BAD).

The first mental state that Bion carves out of the diffuse state of mental activities of groups is related to the initial stated relationship to the breast, being that of dependence. The basic assumption of dependency arises out of the shared belief that the group is "met in order to be sustained by a leader on whom it depends for nourishment, material and spiritual, and protection" (Bion, 1961). Participants in consequence regress to a passive state of helplessness and expectation, the work function is suspended in favour of projecting all good qualities into a breast-leader. Aside from observing a series of nonverbal behaviour in group members such as eating a sandwich, the passing on of chocolate, pertaining to the theme of nourishment, one individual is registered to state his belief that he does "not need to talk, because I know that I only have to come here long enough and all my questions will be answered without my having to do anything" (Bion, 1961). Here the structure that is inherent in the functioning of the church, that is the relationship of the priest to the congregation is mirrored. The observation stands in line with Freud's exemplification of the Church, next to the Army, as one of the key manifestations of group activity. The work group leader experiences his critique on the prevailing basic assumption of dependence as being guilty of blasphemy: "I now interpreted that I had become a very bad person, casting doubts on the group deity,

but that this had been followed by an increase of anxiety and guilt as the group had failed to dissociate itself from the impiety" (Bion, 1961).

Basic assumption fight-flight (BAF).

An instinctual trend of self-preservation, the flight-fight activity is deeply engrained in the behavioural palette of the individual. This idea, in the realm of the congregation, is projected onto the group as a whole, which is fantasised to have come together "to fight something or to run away from it" (Bion, 1961). As a basic assumption, the fantasy of preservation infuses the mental state of the group as a whole with consequences to the limitation of tolerated ideas. The group acts in defence of the status quo, thus an emerging leader is the one, "whose demands on the group are felt to afford opportunity for flight or aggression" (Bion, 1961). If in the dependence mode the libidinal tendency to absorb stand out, here the other main drive, aggression, becomes the motor. The group is likely to feel attacked, mainly from critique or insight, and is keen on preserving its primitive condition. The match to Freud's second key group, the army, is met, evidencing a certain congruency in between Freud's and Bion's models. Bion takes this into account and extrapolates the fact of the existence of such institutions to the idea of specialised work groups, which, in the realm of society as a whole, are installed, budded off from the main work group, "for the specific purpose of neutralising dependent group and fight-flight group respectively and thus preventing their obstruction of the work group function to the main group. This is observation poses a challenging idea of psychodynamic adaptation, in which the main group instinctively defends against pathological conditions by containing them, eventually putting them to useful work, by creating formalised institutions for the sake of controlled and isolated enactment of these otherwise counterproductive but inevitable psychic phenomena" (Bion, 1961).

Basic assumption pairing (BAP).

Here again the observation of a phenomenon in the therapeutic group is in close proximity to the key concept shared by Freudian and Kleinian theory, that being the impact of the primal scene. As tangible quality, the monopolisation of the group by two members forming an extended dialogue is to be observed. As the pair continues to perform the dialogue, the attention of the observer shifts to the other members: how is it that the others fall silent, do not interrupt? Whereas the manifest content of the dialogue contained hardly any deviation from the general discussion, "the occasional exchange of glances amongst the others seemed to suggest the view, though not very seriously entertained, that the relationship was amatory" (Bion, 1961). As an indicator of something peculiar taking place it is mentioned that the sessions in which such a sustained dyadic exchange had taken place was concomitantly also laden with an aura of "hopefulness and expectation" in contrast to the "usual run of hours of boredom and frustration" (Bion, 1961). In consequence, Bion works out the observed phenomenon of hopefulness to the presence of a Messianic hope being the main characteristic of the presence of the basic assumption of pairing. The fantasy that the pairing of the two actors will produce the solution, a Messiah or Utopia, allows the group to fall into a state of hopeful expectation, which is experienced as pleasure. The same hopeful expectation, which is directed to marriage would put an end to neurotic disabilities, the group relegates the solving of the actual group task into a diffuse future, regresses from work to the observation of the labouring of a mating couple. Yet, here the instability of basic assumptions as such come to light: in order for hope to exist, it never has to be fulfilled. Thus the group will defend against any concrete advance or change, by which hope might be torpedoed by the vicissitudes of reality. As an amendment to Freud's group archetypes, Bion proposes the specialised work group of the aristocracy as being entrusted with the contained perpetuation of pairing as pathological basic assumption. It does make quite some sense, if one turns to the success of paparazzi style yellow press, which basically works as a vehicle in delivering the latest updates on the intimate life of celebrities and royals with special emphasis on arrival of newborn princes and princesses and thus seems to satisfy basic voyeuristic needs

combined with hope and expectation, but might also account for the individual curiosity in confrontational debates especially when between two contestants or sports disciplines such as boxing or tennis.

1.6.3 Nature of basic assumptions; integration into the Oedipal theme and discussion of commonalities in terms of anxiety clusters

Basic assumptions are seen as mental states that perfuse a group. They appear as perceivable states within the fluctuating psychic life, which is of a dynamic quality that can be likened to the weather. Thus Bion understands that neither of these states is finite, neither of them solves the problem of defending against anxiety completely, but eventually, as after a period of sunny weather the next foggy or stormy episode is likely to occur, the group will eventually recombine under a different basic assumption. And though he sees the quality of his theory to have brought some order into the diffuse state of matters and having identified three distinct states, Bion too understands that the underlying dynamics has not been described in full. He has identified three different kinds of weather manifestations, has made remarks on what to look for and on the mechanics that are governing these three states, yet the underlying dynamics of the weather remain elusive.

Bion insists that he has not have had to resort to the postulation of a herd instinct, which would have been rather heretic after Freud has discarded the same concept in Trotter's work, yet the sort of flocking from one state to another, the nature of the Freudian concept of contagion and suggestibility remains unattended to. It is to be noted that the three basic assumptions have in common a relation to the oedipal situation, with each one containing a distinct predominant fantasy regarding the same. Dependence on the breast as the undisturbed blissful unison with mother, fight-flight mirroring the aggression against the castrating father, pairing being the advent of the Oedipal triangle in the light of the fantasised or observed primal scene. From a dynamic perspective, it is the capability of basic assumptions to defend against rising levels of anxiety, much like distinct battle formations. In the ecology

of anxiety situations, individual manifestations such as i.e. claustrophobia and persecution anxiety arise in contrasting situation and demand solutions, which as a consequence lead to triggering of new anxieties which in turn need to be fended against. This cluster could be best assessed as system of input-output relations. In case of persecutory anxiety arising, the solution would be the relocation to a safely enclosed space. Being finally encapsulated yet is the prerequisite for claustrophobic anxiety. On another token, understanding the nature of counteracting procedural demands, the evolving motion of a flock of birds functions in similar patterns: 1. Avoiding being left out, thus coming closer; 2. Avoiding collision thus increasing distance; 3. Desiring something outside, i.e. food and proposing a direction. In the structural dynamic model proposed by David Kantor, the idea of such prototypical motion types are taken up and elaborated in the context of the work group.

1.6.4 The use of projective identification in monitoring group dynamics and the role of nonverbal acts

Yet for Bion, as an analyst situated in an analytic setting, it was at first and most important to being able to navigate, to understand what is going on on the scene. Being one of the first analysts who have opened up the analytic situation (here the theme of pairing, of sexual activity as being a strictly dyadic enterprise with observers unwanted again surfaces, which too hints towards the irrational resistance of the general public against analysis, as being excluded from the primal scene) to groups, first task was to map the field. Main instrument in this was his use of Melanie Klein's theory of projective identification. Whereas projection means throwing shit at you, projective identification implies making you feel like shit. Or as Bion has late in his life reiterated in typical humbleness:

> "I don't think there is much to be said beyond Melanie Klein's version - what she called an omnipotent phantasy; a phantasy that a person can split off feelings, thoughts and ideas he does not want and evacuate them into another person, more particularly into the mother, and more particularly still at a primitive stage of existence, namely, at the breast. Of course the infant doesn't do anything, nothing happens. But the infant feels as if it

could do that, and feels that it gets rid of some characteristic which it doesn't like and then becomes afraid that that same characteristic is directed towards it by the other person - originally by the mother, or by the breast into which it projects it. The theory was not intended as a substitute for already existing psycho-analytic theories, but as an addition to them" (Bion & Bion, 2008, p. 243).

Though the statement in itself contains a sustained personal effort to integrate the lineage of psychoanalytic thought, still devoted to remedy the past rift between Klein and Freud, it gives evidence of a major node in interpersonal psychodynamics, being the capacity to induce profound emotions in others.

And so, Bion in the expounding of his group theory much relies on observing what the group does to him, what the group disposes of. The therapist, he says, is on the receiving end of projective identification. His technique is based on the following three moments, all three of which have to do with the capacity to verbalise something latent:

1. "There are times when I think that the group has an attitude to me, and that I can state in words what the attitude is;"
2. "(T)here are times when another individual acts as if he also thought the group had an attitude towards him, and I believe I can deduce what his belief is;"
3. "(T)here are times when I think that the group has an attitude to an individual, and I can say what it is" (Bion, 1961, pp. 142-143).

Subsequently, in the description of the vignettes there is much emphasis on non-verbal communication: the eating of a sandwich, as mentioned, glimpses that are exchanged, the notorious hammering of fingers, to name a few. These perceived fragments are compacted to a notion: "I had been guilty of blasphemy" (Bion, 1961, p. 148), upon which interpretations are formed, which "have to be made on the strength of the analyst's own emotional reactions" (Bion, 1961, p. 149).

1.6.5 Critique and limits of the theory; discussion of the dynamics; quasi-stable states; flocking

Being a guideline for navigating a group in a therapeutic setting, there are no goods and bads. Apart from the postulation of the Work Group / Basic Assumption dichotomy, it is much refrained from providing any form of qualitative diagnostics. Intensities such as severe or light are not discussed, nor are evaluative scales set up. Thus the emphasis is more on creating a tentative map in the work with groups. Even though the field mapped is understood to have universal validity, the map provided is useful for the trained analyst only, as the instrument used is along the lines of transference-countertransference. The strength of the theory is that it too allows for the revision of a series of meta-group phenomena, such as the specialised work groups, pointing to new uncharted depths of group psychology. Yet the clinical application of the map one has to take cautiously, as its main usefulness, less of a diagnostic device, is when used in therapeutic setting, that being providing the group with feedback via qualified interpretations.

1.6.6 Challenges in the use of the theory and potential abstraction to algorithmic procedures

In a potential application of the Basic Assumption and Work Group categories as transient and evolving properties in a finite group encounter, certain aspects need to be considered regarding gathering and interpretation of material. First, it appears paramount that next to written transcripts, quite a load of minutious verbal and nonverbal communication related data have to be included. The pitch of tone, occasional silence, evolving intensities of interaction necessitate audio recording and subsequent keying of the mentioned variables. This either requires the setup of a multitude of video streams with varying perspective and detail, or a system of transcription that incorporates mimics, posture, gesture and the likes. In any case, if the task to be tackled for example is the working out of correlation between

communication atoms and basic assumption mode, another indispensable channel is the conducting analyst. Capturing his impressions collected during the session requires the recap of the session and simultaneously obtaining the keyed sequence of basic assumption (BA) and work-group (WG) modes along with the expiation of the relevant indicators (what to look for).

1.7 Schindler's Rank-differentiation Model

Raoul Schindler's model accounts for the phenomenon of differentiation of members within a group according to impact, as a result of the internal processes leading development of an originally informal hierarchy (Schindler, 1957). The model is based on the now ubiquitous term "pecking order", which was coined by Danish animal zoologist and comparative psychologist Thorleif Schjelderup-Ebbe in 1921 (Schjelderup-Ebbe, 1975). His findings postulate that the sorting out and establishment of the internal hierarchy leads to a state of relative stability, once the infighting has concluded, and thus hints to the achievement of a homeostatic equilibrium. It too follows that thus certain decision making processes, in terms of the pecking order, the term order becomes alive as from there on it is an orderly manner the way the food source is approached by the group, thus the group procedure is engrained (hardwired) in the group structure.

Fig. S1: Rank dynamic relationships.

The model is structured in four classes according to impact or power. At the peak is an Alpha, followed by a Beta, then comes a crowd of Gammas, trailed by a sorrowful Omega. The model allows for the study of interaction patterns across these positions with respect to the consequences for the fate of each class and of the group at large.

A — The Alpha position does not need much illustration, as the notion of leaders as persona who internalise responsibility towards a group task and thus identify with it, is much engrained in our culture. Leaders have the responsibility towards the mass of Gammas, as they constitute the body of the group. Freud's primal horde under the regime of the hostile Alpha comes to mind.

Y — The Gamma population is the workforce of the group, a battalion of individuals who have relinquished the aspiration to lead, but retain the desire to be recognised and distinguished by the Alpha's attention and love. The relationship towards the Alpha is best unfolded in Freud's paper on group psychology cited in this work.

B — The Beta position is of a peculiar nature and not easily grasped at first, even though examples across diverse group populations consolidate the distinguished existence of the Beta. They come about as the alderman, the capo, the foreman, the sergeant, the chief of staff, the imperial councillor, Echnaton, Moses, Jesus, Mohamed, St.Paul, the pope, the first mate. He comes about as an interlocutor between an absolute or divine authority and the mass. His position hints to the nature of leadership as becoming extraneous to the group. It used to be taboo to look at an emperor, one who did so, was bound to perish. Following Freud's argument in Totem and Taboo, there needs to be a channeling of 'Mana', the divine power emanating from the leader, to arrive to the masses. The Beta thus is a hybrid. He is elevated from the Gammas by the mercy of Alpha, his fate is tied to the harmonious mitigation of Gamma pressures and Alpha demands. This moderating function is also encountered in

Freud's structural model of the psyche, where the Ego is the interloper, managing fragmented multitude of Id impulses and authoritarian (celestial) Super-ego demands.

W — The Omega position is the one distinguished by being a carrier of group frustration, which can amount to the identification of him with the enemy. Omegas come about as the scapegoat, the heretic, the stigmatised, the last in the row, the other, and as the fool. As he is stripped of any aspiration, nothing to lose, he is free to voice criticism. His fate much depends on the capacity of the group to tolerate frustration and criticism. Plato, Galilei, Luther, all that have fallen from grace in one way or the other, yet contributed to the overall advancement of the group, can be counted here as iconic Omegas.

1.8 Tuckman's Model of Small Group Development

1.8.1 Historical context and fundamental concepts

Tuckman published his model of small group development in 1965 under the title Developmental Sequence in Small Groups, where he coined the terms Forming, Storming, Norming and Performing (Tuckman, 1965), which in consequence to the pop quotability has come to become a cornerstone in human relations development for the next 20 years and is still considered as a valid scale, with "fairly predictable stages" (Scholtes, 1988). The genesis of the study was in the context of the US Navy's growing interest in small group behaviour due to an expected increase in small crew vessel contingents. Being a meta-study of around 50 articles, many of which being psychoanalytic studies of therapy or T-Groups, the review process began with separating the material to an interpersonal or group structure realm (self-reflexive task) and a task activity realm (solution-production task).

Interestingly, the author has pointed out one major limitation of the model being that in the review of studies, the therapy-group setting appeared significantly overrepresented. From the perspective of its success in the corporate environment

and in human resource development in general, it appears that the validity of the model underlines the role of therapy group settings as being robust incubators for general group theory.

1.8.2 Timeline

The model conceptualises group work to be subject of a more or less inevitable linear progression along time, suggesting a growth or maturation of relationships. There is consensus that "groups do appear to emerge, develop and grow in an orderly and predictable manner" (Bonebright, 2010, p. 117). Being so, the five stage model entertains a familiar parallel to two other developmental models. The first being that of Freytag's five stage diagram of the dramatic structure and that of the psychoanalytic model pertaining to the development of the ego. The juxtaposition of these models to Tuckman's small group model allows for, when compared to the dramatic structure to understand the universal nature of the stages, and when supplemented with the model of ego development, to work out parallels in the honing in of psychic processes in the light of an emergent task.

Let us begin with a brief outline of the development of the ego. The first initial stage after birth is that what is presumed as primary narcissism, a feeling of oneness with the universe, being an archaic form of egocentricity. Hallucinatory processes are predominating. In the second stage, the differentiation of self and others is absolved. Still on the level of part object relations, a purified pleasure ego is differentiated out of the Id. At this level, all bad is projected out, and all good is imported, leading to the rise of a secondary narcissism defined by grandiosity and omnipotence. On the other hand, the rising levels of sadism due to frustration lead to persecutory anxieties which have to be defended against. Following Melanie Klein, this second stage is subsumed under the paranoid-schizoid position (PS). Further down the road, stage 3, the depressive position (D), as experiences resulting reality testing are built up and integrated, the all good me and all bad other view is gradually revised leading to the achievement of the capacity for ambivalence. The

ego, now understanding it is not perfect, tries to hold on to the notion of grandiosity by differentiating out a new faculty, in which all that is perfect is placed for future achievement. This is the birth of the ego ideal. I am not perfect now, but one day I will be. Until then, the repository contains an idealised figure such as god. A perfectly omnipotent, perfectly omniscient and perfectly benevolent figure (Carveth, 2017). The fourth stage is marked by the surrendering of grandiosity and the acceptance of imperfection (the acceptance of lack), the subject seizes its futile longing for perfection, achieves happiness in being good enough. The development of the ego is a process of synthesis, of wiring together the fragments of a corpse (mente) morcelé along with the structural differentiation of ego faculties from the Id. The question arises, what is driving force behind the gradual shift from autoeroticism to object love. It appears, the psyche is in a struggle to renounce the initial omnipotence and grandiosity, a resistance which can be traced in the evolution of mankind from a geocentric to a heliocentric worldview. Nevertheless, the glorification of the self stands in the way of contact with others. Libido theory tries to account for this incompatibility of autoeroticism and object love. Rather than being a re-channeling of energies, in the time unfolding, a process of mental accumulation takes place, in the course of which the exterior gains importance. The fundamental difference between phantasy and experience is that while phantasy remains a mental permutation, it does not create memories, in the way external events do. Thus, hallucination and phantasy being initially the predominant mental content, they recede and give way to navigational symbolic experience. Experience over time results in the build up of memories and experiences which in turn is the capital of reality testing, one of the core ego functions.

A following timeline of ego development can be hypothesised: primary oneness, phantasy life, omnipotence, self-object differentiation, sadism, defence against persecution, splitting, magical thinking, object integration, ambivalence, repression, reparation, reality testing, idealisation, surrender, reflexion, conscientiousness, sublimation.

The qualitative evolution of the dramatic narrative when correlated to Tuckman's model result in the correspondence of the following pairs:

1.8.3 Exposition — forming

At the beginning, there is the beginning. In the human condition, this is called birth, entering the world. The neonate organism is for the first time flooded with environmental information, which thus is encoded as the first experience. One could argue that this phase implies the setting of a baseline against which all later impressions are evaluated. Each story needs a beginning. In the unfolding of the drama as a narrative, this initialisation is referred to as "Exposition".

> "The exposition is the portion of a story that introduces important background information to the audience; for example, information about the setting, events occurring before the main plot, characters' back stories, etc" (Wikipedia, 2017b)

Mutatis mutandis for the group:

> "The first stage of the model is 'testing and dependence'. In this stage, the group becomes oriented to the task, creates ground rules, and tests the boundaries for interpersonal and task behaviours. This is also the stage in which group members establish relationships with leaders, organisational standards, and each other" (Bonebright, 2010, p. 113).

1.8.4 Conflict — storming

A dialectic of growth and expectation, the next phase in a narrative is defined by the build-up of potential in the wake of contradicting parameters. The basis of neurosis is intrapsychic conflict, and it so happens that conflict, which not at least due to separation and individuation in psychic maturation, not only awakens voyeuristic pleasures.

> "In the rising action, a series of events build toward the point of greatest interest. The rising action of a story is the series of events that begin immediately after the exposition (introduction) of the story and builds up to the climax. These events are generally the

most important parts of the story since the entire plot depends on them to set up the climax and ultimately the satisfactory resolution of the story itself" (Wikipedia, 2017b).

It appears that this stage is mirrored in the development of groups.

"The second stage represents a time of intergroup conflict. This phase is characterised by lack of unity and polarisation around interpersonal issues. Group members resist moving into unknown areas of interpersonal relations and seek to retain security. Tuckman (Tuckman, 1965, p. 386) stated that 'group members become hostile toward one another and toward a therapist or trainer as a means of expressing their individuality and resisting the formation of group structure'. In this stage, members may have emotional response to the task, especially when goals are associated with self-understanding and self-change. Emotional responses may be less visible in groups working toward interpersonal and intellectual tasks, but resistance may still be present" (Bonebright, 2010, p. 114).

1.8.5 Crisis — norming

Tension which has thus been built up, eventually in the healthy and ideal trajectory is resolved by arriving at overcoming narcissism in favour of object love and thus arriving at the ability to building stable relationships. This is the turning point, where maturational processes yield to the enactment of the achieved positions.

"The climax is the turning point, which changes the protagonist's fate. If the story is a comedy and things were going bad for the protagonist, the plot will begin to unfold in his or her favor, often requiring the protagonist to draw on hidden inner strengths. If the story is a tragedy, the opposite state of affairs will ensue, with things going from good to bad for the protagonist, often revealing the protagonist's hidden weaknesses" (Wikipedia, 2017b).

Whereas in drama this implies that the stage has been set, in the case of the unscripted group in this stage the individual positions are being assumed or distributed, characters are being defined. In the case of Tuckman's model, the emphasis is laid on the achievement of harmony.

"During the third phase, the group develops cohesion. Group members accept each other's idiosyncrasies and express personal opinions. Roles and norms are established. Neuman and Wright (Neuman & Wright, 1999) described this as a stage of developing

shared mental models and discovering the most effective ways to work with each other. Tuckman (1965) stated that in this stage, the group becomes an entity as members develop in-group feeling and seek to maintain and perpetuate the group. Task conflicts are avoided in an effort to insure harmony" (Bonebright, 2010, p. 114).

1.8.6 Catastrophe — performing

After coming to know, who is who, which actor represents what, curiosity in the dynamics predominates. What happens next? How will it end? Playing out and functionality, intercourse, take over in the narrative.

"During the falling action, the conflict between the protagonist and the antagonist unravels, with the protagonist winning or losing against the antagonist. The falling action may contain a moment of final suspense, in which the final outcome of the conflict is in doubt" (Wikipedia, 2017b).

The notion of intercourse is in the same fashion defining the corresponding developmental stage of the group:

"In the final stage of the original model, the group develops 'functional role relatedness' (Tuckman 1965:387). The group is a 'problem-solving instrument' as members adapt and play roles that will enhance the task activities. Structure is supportive to task performance. Roles become flexible and functional, and group energy is channeled into the task" (Bonebright, 2010, p. 114).

1.8.7 Catharsis — mourning (adjourning)

"The dénouement comprises events from the end of the falling action to the actual ending scene of the drama or narrative. Conflicts are resolved, creating normality for the characters and a sense of catharsis, or release of tension and anxiety, for the reader. Etymologically, the French word dénouement is derived from the word dénouer, "to untie", from nodus, Latin for "knot". It is the unraveling or untying of the complexities of a plot. The comedy ends with a dénouement (a conclusion), in which the protagonist is better off than at the story's outset. The tragedy ends with a catastrophe, in which the protagonist is worse off than at the beginning of the narrative. Exemplary of a comic dénouement is the final scene of Shakespeare's comedy As You Like It, in which couples

marry, an evildoer repents, two disguised characters are revealed for all to see, and a ruler is restored to power. In Shakespeare's tragedies, the dénouement is usually the death of one or more characters" (Wikipedia, 2017b).

The deed is done, all has been said, and the end has come. Eventually those who survived might have learned something, might be able to tell the tale. In libido theory, mourning implies the gradual and eventually painful process of withdrawing energy from a cathexed object. Be that the membership in a play or narrative through identification or in an actual work group, mourning is the universal process of getting on with life.

> "In 1977 (…) (Tuckman and Jensen) revisited the original model and reviewed subsequent literature on team development. Based on this review they identified a fifth stage, 'adjourning'. This revision reflected the group lit cycle model in which separation is an important issue throughout the life of the group" (Bonebright, 2010, p. 114).

Whereas the evidencing of parallels between the structure of a drama and the lifecycle of a group is readily met by juxtaposition of stage definitions, can be left to dry, the tracing of interrelations to ego development requires a slightly different strategy.

The phenomenon of linear development of the psyche is in psychoanalytic theorising augmented with a set of time based events which introduce the possibility of leaps along the timeline. As certain points of fixation establish moments of development which under certain circumstances can be returned to, the psyche is granted a level of flexibility to regress to past stages of development as a way to deal with emerging pressure situations. A flight back into the past, regression is a widely recognised mental capability. Thus the timeline becomes a solution space, much like the tonal spectrum of an instrument. In the following, the behavioural peculiarities as evidenced in the Tuckman model shall be investigated from the perspective of psychodynamic functioning.

1.8.8 Forming — dependence; nurturing — BAD

This initial stage is marked by the arrival of the subject in the group constellation, where presumably not much in terms of performance is expected from him, but as a mirroring of the moment of birth, the euphoria of being there is dominant. The individual has qualified to be included, due to his merits and skills. The group leader or coordinator appears as a guiding and informing parental entity providing initial care. Thus the first phase is that of nurturing and soothing, where the members engage in "testing and dependence". Thus the bliss of passivity prevails, a regression to the oral phase remains unchallenged, the capacity to accept and to ingest the provided mixture of motivational love and factual guidance by the parental figure stand at the centre.

1.8.9 Storming — persecution; self preservation — BAF

It is stated that in the process labeled storming, 'group members become hostile toward one another and toward a therapist or trainer as a means of expressing their individuality and resisting the formation of group structure'. First of all, here a major qualitative difference to Freud's view on groups become manifest. In his 1921 paper on group psychology, Freud has painted a portrait of a group as comprising of a collection of individuals gone wild. The emphasis of the description is on the loss of critical thinking and reality testing with an overall reverting to primary process thinking. As opposed to this unambiguous succumbing to a fascia or horde, Tuckman's model exposes the variety of difficulties, emphasising the initial reluctance of the subject to renounce his individual faculties in the context of small groups.

Yet, how can this resistance be accounted for? Loss of individuality, of acquired distinguishing marks, fused with a loss of autonomy could at first be declared to be rooted in the fear of castration reverberating from the Oedipal complex. Indicative is the mentioned resistance to self-change and rising hostility. In any case, the entering of the group is at first perceived as a danger situation against

which defences have to be activated and in the light of which Narcissistic trends, due to an indicated need of self preservation, are surging. When one perceives himself in danger (of persecution or annihilation), one instantaneously becomes very important for himself. Thus the fight-flight instinct, in the wake of which aggressive drives are foregrounded, is an autoerotic enterprise with a sound ethological base: survival.

In her 1930 paper on symbol formation, Melanie Klein stresses the early recognition of the Oedipal situation of the infant, which, coinciding with a rise of sadistic impulses due to frustration and growth of teeth (from sucking to biting), gives way (following the mechanism of Talion) to the earliest anxiety situation of persecution. Thus the infants fantasised retaliation by the parents comprises the earliest group experience. Lacking the option of fight-flight, the infant, operating on part-object level, turns all its mental energies to the resolution of the imagined danger resulting in the paranoid-schizoid position governed by splitting and projective identification. The paranoid-schizoid position (PS), as opposed to the depressive position (D), is the mode of archaic self-realisation and remains closely related to the subject's most immediate interests. Entering a small group context in which the fear of the other is characteristic, might hint to the emergence of a primitive spontaneous transference on the level of part objects. This throws the unconscious of the subject back to the pre-symbolic times, a regression takes place, initial anxiety situation of persecution and annihilation is relived. The other group members, organs of an organisation, appear as persecuting part objects (bad breasts, penises). This fantasised danger in itself is enough to mobilise the now available self-preserving defences, fight and flight tendencies, PS, resulting in aggressive affects.

Utilising Freud's model this phase also contains the elements of sibling rivalry, fighting for the shared love object, prior to accepting uniformity in lack, in which case the characteristics of envy take the scene. Yet, this scenario can nevertheless be folded back into the above mentioned, as siblings in Klein's model do appear as part objects, contents of the parental bodies.

1.8.10 Norming — foreplay; reaction formation

This stage is described as being marked by the rise of harmonious tendencies, where "the group develops cohesion" (Tuckman, 1965). It stands in accordance with Freud's observation of sibling rivalry undergoing a process of reaction formation in the course of which hostile tendencies linked to envy undergo repression, aggressive trends are suppressed allowing for the libidinal trends to prevail. Uniformity and social justice in the light of the unattainable shared love object dominate the family transference, empathic ties are established (libidinal cathexis). Developing an interest in working with each other, coupled by a rise of in-group feeling, the avoidance of conflicts, hint to a rise in (incestuous) sexual phantasies, based on a gradual stimulation of, (interest in) each other. Positions are worked out, the notion of foreplay, as curiosity and stimulation is being enacted, the group comes to being as a family where the taboo of incest is about to being loosened, the engagement with (as exploration of) the other is encouraged.

1.8.11 Performing — intercourse; production — BAP

The foreplay then is infused with the execution of the group task. Discursive interaction and production define the group domain. The group is left to its own devices, the parents vanish in the background, occasionally checking on the progress of things. It is now not the bedroom of the parents, but the children's room, where the action, the primal scene is unfolding, thus 'roles become flexible and functional, and group energy is channeled into the task'. The air is filled with excitement, coffee needs to be drank. 'Can you pass me this please', 'Can you bring me that', 'Do you know where this belongs', interactions in the group develop the nature of task related penetrations, laden with micro-sadistic and micro-masochistic qualities. The nature of relation to the other members is equally oscillating between identification (son to father) and sexual cathexis (son to mother). Freud in 1921 has pointed out the nature of ties based on identification being unstable in the sense that they contain

the possibility to transmute into sexual ties. Thus specialised groups such as church and army take special precautions defending against this tendency. The group now is ideally working on a common baby, which at the end has to be delivered, a metaphor which is often to be encountered.

1.8.12 Mourning

Overlooked in the initial model, the phenomenon of adjourning or mourning, where "separation is an important issue throughout the life of the group" (Bonebright, 2010), provides further proof to the hypothesis of the existence of loving investment. As group work can be subsumed as a more or less successfully sublimated sexual intercourse, with traces of sexual excitement retained, the members appear to each other as partners. It is not seldom that real life partners of subjects working in small task groups develop a certain jealousy towards that group. The greater the autonomy of such group, the more the exhilarating feeling of producing something unique arises, the more the subject is investing his libido in the group, withdrawing interest in his actual sexual partner. With his mind, he is even in his spare time obsessed with the group setting. Thus as the task is accomplished, a sort of post coital/post partum depression arises. Not only is the baby delivered, but there is no more need to 'work together' anymore. Freud (1917) has elaborated on the process of mourning as libidinal investments into objects, which in turn have been internalised, taken a place in the psyche, have to be gradually undone. If the effect of adjourning is understood as the periodic dissolution of the group at the end of the work day, the prerogative of withdrawal and dissolution might in the same way trigger a feeling of incompleteness or emptiness, as now the domain of fantasised intercourse has to be abandoned. A bitter sense of reality in the face of self deception kicks in. This moment in today's work culture is further pushed back by an increase of after-work leisure engagements, such as going for a beer with colleagues (communion in oral dependence, becoming true com-pan(liquide)-ions).

1.8.13 Less than ideal situation – Who wants milk with the coffee?

The narrative synthesised from Tuckman's small group model appears as the re-enactment of maturation from regressing to earliest anxiety situation of annihilation resulting in a fight-flight reaction under the banner of self-preservation followed by a development of libidinal investments to others, finally arriving at the achievement of sexuality and sublimation. In itself, the story represents an idealised process leading to the bearing of fruits, yet as a process of maturation, it contains pitfalls, fixation points with the possibility of regression, which have not been addressed so far. A fundamental principle in psychoanalysis is that all human relations are ambivalent in nature and contain a libidinal and an aggressive component. In the better cases the aggressive part is kept at bay due to repression, yet the group interactions have in the aforementioned been stated to contain an interplay of sadistic and masochistic acts, which under ideal conditions are playfully integrated in the production process and thus remain bearable. (Reciprocations.) Yet, as we know, much of the vitality and health of the group depends on the ego faculties of the members, such as the capacity of concern for the others, but also depend on instinctual abilities such as soothing and nurturing oneself and other, in the face of inevitable narcissistic injuries. When do things start to get out of hand? How can disintegration processes be conceptualised? The question towards the relevant psychic qualities of the group members does not enter the model, even though these dimensions and variables do account for healthy maturation versus local regressions and consequential disintegration.

1.8.14 External variables (context)

With Tuckman's model we are entering the field of organisational psychology. Bonebright's review contains a brief outline of the context: "Prior to the 1960s, organisational research focused mainly on individual productivity. Important examples include Taylor's 1911 'time and motion studies' and Roethlisverger and Dickson's 1939 Hawthorne studies" (Bonebright, 2010, p. 116). Sundstrom, De

Meuse and Futrell pointed out that "ever since the Hawthorne studies linked performance with group norms, their importance for work groups has been obvious but elusive" (Sundstrom et al., 1990, p. 127). The work space setting has since the industrial assembly line manufacturing scheme evolved and with it the considerations regarding the individual worker. Apple, Facebook, Google, the large scale tech companies stand at the frontline, as part of the strategy in competing for the 'brightest brains', in creating workplaces which not only consider the organic needs of the employees but also proactively engage in the shaping of and responding to psychic desires. A variety of non-work related additional offers enrich the workplace and install an aura of being provided for. Nurturing and dependence are cultivated, the company takes the role of an ambient caring parent, always in the background, never too demanding, pacifying, rewarding, granting freedom, stimulating. One strain of external variables in group work relates to the nature of exactly these psychic forces, the group super ego, impeding on the group from the larger organisational framework. Another strain can be identified due to shifting and evolving loyalties and identifications in the wake of an increased group transience. We are part of many groups at once. Something unforeseeable in the age of Freud or Bion is the economy of shared attention and permanent interruption. Subjects are immersed in multiple settings, of concentric and eccentric hierarchical systems. The nested and parallel group constellations are folded into each other in the wake of personal communication technology and social media, subsequent identifications are necessarily blurred, group boundaries are made more pervious, with consequential impediments on in-vitro conceptualisations of group development as put forward by Tuckman.

1.9 Notes on the resistance to change

A short note has to be shared on the resistance to change, which in one way or another is mentioned in Freud's observation as well as in Bion's and is again surfacing in Tuckman's model. It appears as a constant factor, the subject being

resistant to accommodate insight in the context of the group. There appears to be an impediment on character plasticity which might be cast as an inhibition. The differentiation of self-study groups engaging in reflexive tasks and production groups has been mentioned. Whereas in the former, this observed resistance is bound to become the topic of group work, in the classical production group, resistance to change is likely to cause friction resulting in considerable economical loss. It too has been introduced that an initial hostility to the group appears to be a constant phenomenon which in the normal course of maturation is remedied by reaction formation. A sustained resistance, Bion has eluded to this in the account on schismatic groups, on the level of the individual, has to be considered in terms of inhibition, more specifically as a disturbance of the epistemophilic instinct. In the context of learning difficulties, Melanie Klein has elaborated in her 1923 paper the close relationship of curiosity and instinctual drives.

> "The extremely important role played by the school is in general based upon the fact that school and learning are from the first libidinally determined for everyone, since by its demands school compels a child to sublimate his instinctual energies.' Entering school implies a profound change, where the child 'finds himself faced with new objects and activities, and must now test on them the mobility of his libido. It is, however, above all, the necessity for abandoning a more or less passive feminine attitude, which had hitherto been open to him, in order now to put forth his activity, that confronts the child with a task new and frequently insuperable for him" (Klein, 1923, p. 312)

The challenge to change, to adapt to a new situation, the need to become proactive, more importantly in the breaks between classes, is coupled with the learning of a variety of subjects in the course of the lectures. Klein points out the difficulties in transforming the internal world in the wake of the new demands, and evidences how the coinciding of these processes result in entanglement and increased risk of inhibition. In her work she gives detailed insight into the proximity of insightfulness and unconscious phantasies resulting in a pathological situation marked by learning inhibition:

> "I have already pointed out that in Erna it was only the analysis of the deepest layers of her sadism and of her earliest Oedipus situation that brought about any change in that

inhibition. Her strongly developed epistemophilic instinct was so closely linked up with her intense sadism that the defence against the latter led to a complete inhibition of a number of activities which were based upon her desire for knowledge. Arithmetic and writing represented violent sadistic attacks upon her mother's body and her father's penis to her unconscious. They meant tearing, cutting up or burning her mother's body, together with the children it contained, and castrating her father. Reading, too, in consequence of the symbolical equation of her mother's body with books, had come to mean a violent removal of substances, children, etc., from the inside of her mother" (Klein, 1932, p. 93).

The description allows for glimpses into the aetiology of resistance to change. Being a note on the side in this current endeavour, the nature of epistemophilic inhibition in the context of groups appears a pervasive phenomenon enough to be made topic of further investigations.

1.10 Kantor's Structural Dynamics Model

"In his research as psychologist, David Kantor started out investigating communication patterns in families with schizophrenics. The findings resulted in a theory of face-to-face communication published in Inside the Family in 1975" (Kantor & Lehr, 1975).

"Structural Dynamics is a theory of how face to face communication works (and does not work) in human systems. Its roots lie in systems theory, the study of phenomena as systems of interrelated parts. This model was developed through an empirical study of family communication over 35 years ago and has evolved and expanded over time an application to families, couples, teams and whole organisations. The Four Player Model is the core concept of David Kantor's theory of Structural Dynamics. The Model holds that in all interactions between people, there are four, and only four, possible speech acts. Many communication problems occur when individuals become 'stuck' and over use one of the four actions again and again" (Kantor, 2017).

The four player model proposes a matrix of four irreducible action types, on which any type of action can be represented in terms of role and force. Individual motives are backgrounded, the actions are abstracted in terms of intent and resulting direction. As a result, communication can be stripped of inherent prejudice bound to

result in blaming. The model serves as an instrument in the mapping and resolution of intra-group conflicts. The four prototypic movements are:

M — Move. The driving force, this disposition is defined by initiative and the drive to advance things. It contains proposition and persuasion, and a heading into a certain direction. The type of movement is forward, in the style of the avant-garde, consequentially stressing and tensioning the group formation.

O — Oppose. The antagonistic reaction to moving ahead, this disposition is that of the sceptic or critic and constitutes the main instance of resistance to moving in a certain direction. Being an anchor or gravity center, tension arises between position and opposition, which still has not arrived at the articulation of a counter or alternative position.

F — Follow. The supporter as an actor is either reinforcing the driving force or the critical position thus adding additional weight to either of them. The disposition is defined by loyalty and active support for the side taken.

B — Bystand. The observer refrains from active participation in decision forming but as a critical and insightful member, in the ideal case, is available for dialectical information of the group. The disposition can be understood as unbiased, taking the role of a more or less impartial referee.
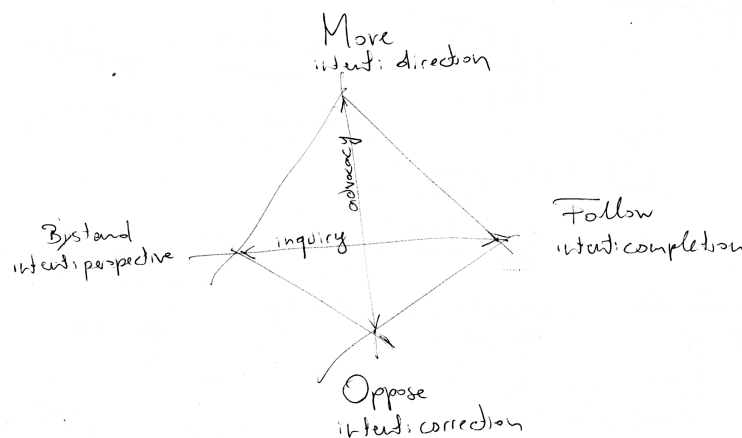
Fig K1: Performance space of group actors (Kantor, 2012).

The four orthogonal directions outlined in the model can be used to assess roles taken in the course of a group discussion by analysing the verbal contributions, the assumption being that all contributions can be assigned to either one of the four directions. As contributions evolve, the roles individuals take too is subject to shifts. The term role-dynamics accounts for the flexibility and oscillation of roles individuals take in the course of group life. Kantor's model makes the most sense when an explicit group task is at hand. The spatial metaphor embedded in the model elude to the group as a team in a ball game on a field, where spatial formations and team strategy fold into each other. In contrast to self-reflection groups, where the aim is hard to be grasped in terms of field-like space, there may be appears to be no singular ball, the usefulness of the model remains to be seen.

1.11 König & Schattenhofer's Psychodynamic Group Model

The model, presented in 2012, essentially comprises of two (static) section diagrams (König & Schattenhofer, 2012). Sections as such have their antecedents in medical anatomy, where they constituted a technique of inquiry. It holds the same in architecture, where sections are employed to convey structural information or to understand spatial relationships across matter. The vertical (actually horizontal) section situates the group between an external environment, and internal environments, out of which the group is differentiated. The borders to the respective environments are identified as the field of investigation and organise the work in sociological and psychological (again) sections. The second main section is the horizontal (actually vertical) section which organises group transactions along Freud's iceberg model into four distinct layers. The sections when utilised together amount to a quasi 3D solution space for a depth psychology informed investigation of group dynamic phenomena.

1.11.1 The vertical section (de facto horizontal map)

Is driven by the need place the group onto a map, juxtaposing it with its context. It is essentially a system-environment distinction operation, in the light of which the system (the group) appears as an autonomous entity, and borders become tangible. Yet the diagram is informed by the double notion of reality as described in depth psychology. The ego receives information from the outside world through the means of perception, but as a screen, an alternative content (psychic reality) is also projected onto from within. Due to the doubling of environments, the group, receives its relative degree of autonomy from its position being caught between, and
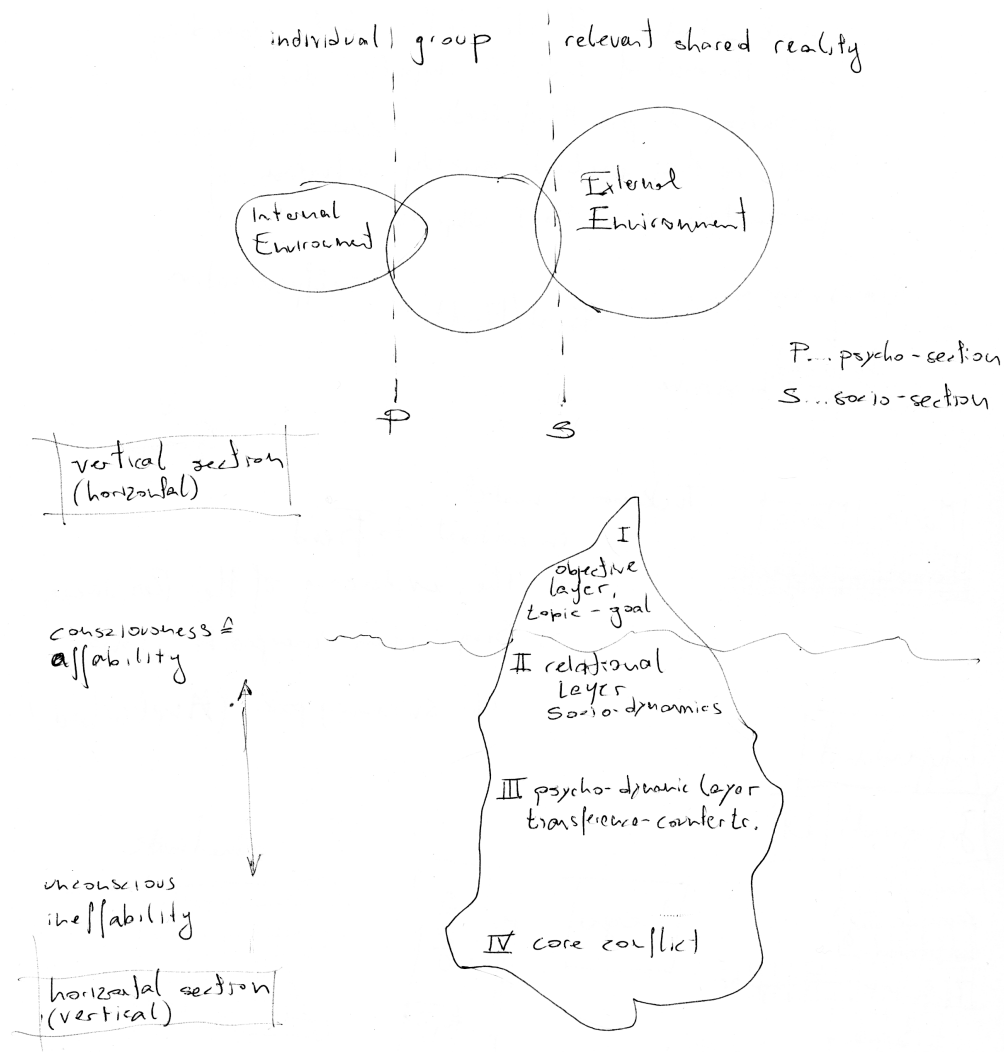
eventually having to mitigate impacts from these two ex-territories.

The question of group autonomy, in terms of the capacity for and freedom to articulate or to work out rules and laws concerning the group, comes to be seen as relative and partial autonomy. The internal economy, standing in contrast to an enveloping environment, out of which the group is differentiated, remains influenced (not autark) due to necessary interdependencies and interactions. The group is not autistic, it has to contain its own narcissism, much like the ego, and has to develop love for external objects.

EE; SocSec — External environment (external reality). EE signifies the set of material reality with adjunct rulesets which impede on the group from without, as either imposing constraints or as formal structural requirements. Examples for relevant external environment might be the judicial system at large, which remains valid inside the group, but also the question of ownership, timetables, economic factors and the like. The group task can be considered to be projected into the group from the external environment, as it is accompanied by certain pressures and modi operandi, but also the level of coercion versus autonomy, the regime under which the members are bound to the group form part of external reality. The border to external reality, a datum where the import and export is channeled through, is labeled socio-section, and is the subject of sociological investigation.

Fig. Ö1: Two complimentary sections of group space (König & Schattenhofer, 2012).

IE; PsySec — Internal environment (psychic realities). IE accounts for all conscious and unconscious individual psychic content such as impulses, emotions, needs, desires, values, perceptions, behaviours, phantasies, conflicts, traumata, capacities, and character. The group, so it is understood, is only able to absorb or accommodate a part of the internal economy, as much as a total integration would equal with the psychic dissolution of the individual in the group. Thus the distinction between private and shared psychic functions creates a border, the psycho-section, along which the psychological investigation is organised.

The identification of borders allows also for the understanding of conflicts, as these tend to unfold along borders. The mitigation and management of emerging conflicts along the internal and external reality border is essentially a group task, which next to the original task has to be absolved additionally. This holds true also for the horizontal (vertical) section.

1.11.2 The horizontal (de facto vertical) section

This diagram accounts for the varying degrees of communicability and affability of mental contents and organises them along the iceberg model in four distinct layers. Topics on the surface are easily bespoken, have a high affinity to language, whereas the deeper the contents are located, the more elusive and ineffable they become, thus resisting to the casting into the shared discourse based on rationality.

$L3_{wrk}$ — The objective working layer is located at the tip of the iceberg, above the level of consciousness. This layer concerns the thoughts directly related to group tasks and goals, and is easily expressed in terms of the logic of the task. This manifest discourse is structured according to functional aspects and at first appears devoid of affective trends.

$L2_{soc}$ — The socio-dynamic layer is collecting the economy of interpersonal relationships, which inevitably constitutes itself in the wake of sustained cooperation. Parts of it are easily communicated, as the relationships have one foot in formal organisation but extend into the realm of informal due to the impact of character differences. Who is listening to whom, who reacts to whom and in what way, what things tend to get excluded or disregarded, are main questions which allude to the first amalgamation of topics with individual emotions in the light of idiosyncratic perceptions and sensibilities. Disturbances to established group ideals, forming of alliances, perceived narcissistic injuries, cohesive and disintegrating trends, the socio-dynamic

layer is made up of emerging turbulences which appear on but also stress and define the group's limits of rational communication.

L1$_{psy}$ — The psycho-dynamic layer accounts for the underlying psychic constitution of the individual members that drives the socio-dynamic interaction. Here the psychogenic development and psychic constitution of each member is taken into the picture. Anxieties, desires, wishes, phantasies which are activated and projected onto the group are understood as relevant factors, which impact on the behaviour of each, and which have a preconscious to unconscious situation. These contents, as private and intimate in nature thus defended against by being labelled as irrational, strongly resist the casting into words.

L0$_{cor}$ — The core group conflict layer brings in the notion of an emergent group unconscious which in itself is a constituting element in the development of the unique group character. The ecology of transferences and counter-transferences of the individual members amount to the unfolding of a unique existential drama in the light of the amalgamated group unconsciousness, in which elements of conflict are engrained. An archaic situation driven by envy, rebellion, emancipation, death wishes, desire to be loved, rivalry, the Oedipal situation, is created. A homeostasis is reached in terms of definition of a hidden plot, in which the members unconsciously take roles. In practice it appears that the core group conflict is, as opposed to the gradual development of ties and relationships, a spontaneous incidental arrangement, which dates back to the moment of group initiation. Resulting from this idea of Ur-Knall of plot fixation is the hint that all the processes located in the upper layers which need some time to boil up, can be considered as the gradual acceptance and adherence to the roles assigned by the plot.

1.12 Summary

Up until here, the elaboration on group related theories that have become defining the understanding of group processes and group dynamics in the 20th century has been compiled. Starting with Freud's theories on mass psychology, the individual contributions approach the question of social interaction and psychic

processes from distinct angles. Moreno's sociometric models develop a means of graphical display of relationships in a transactional network and thus provide the tool for the mapping of a communication-topography. Lewin subsequently intensifies the systemic approach. His model of vector psychology, situated at the time of post-war mass production, introduces a further array of graphical devices along with a rational mode of inquiry inspired by the paradigms of natural sciences, cybernetics and industrial production. Also in the late 50s, Bion develops his group theory in the work with war veterans. His ideas are again more closely rooted in a psychoanalytical thinking and thus contribute to the elucidation of unconscious processes. Schindler revisits the notion of manifest hierarchy, and codifies the patterns which he observes to be universal in nature and thus inherent in group formation. Tuckman on the other hand investigates the temporal dimension, and provides us a robust model of the life cycle of groups. By working out the developmental steps and maturational processes, here the social cluster comes to resemble an organic unit with the characteristics of birth, life and death. Kantor focuses on the categorisation of actions within the group resulting in a model of fundamental behaviour patterns which have the nature of physical forces, (centrifugal, centripetal forces) and thus are governing the dynamics proper of a given group. Closing the investigation is a recent, 21st century, contribution of König and Schattenhofer, who return to Freud's topological model, and by taking on the reality of unconscious processes, structure group conflicts in a quasi-three dimensional space. All these models have a certain spatial quality in common, which allow for the conceptualisation of psychic reality of social groups by providing maps and instruments. Thus in this chapter, the groundwork is laid by the preparation of a toolset to inquire into group processes. The usefulness and validity of the concepts is unbiased by the nature of a specific group, be that in size on in the degree of pathology that might exist. In the following chapter, the work will turn to the discussion of a specific psychic disorder, which, as will be expounded, has as one main symptom, to influence and to distort the immediate social sphere around the carrier of the disorder. It is the conviction of the author of this present work that to

understand the nature of these distortions, the careful preparation of sensory instruments had first to take place.

2. Borderline

2.1 Notes on psychopathology

In the chapter on groups, much has been said about the relinquishment of ego faculties by the individual in the light of group participation, resulting in the renouncement of critical thinking and foregrounding of affective psychic life. If this is understood as a compromise in the liberties of the individual, the relationship between the concept of freedom, the capacity to free will, and ego functions need to be assessed. Freedom, so Gadamer, does not need to be defined or proven, because it already comes to being in the question towards the same (Gadamer, 2000): To state it crudely, the moment we ask ourselves, what freedom is, we have already achieved it. In the following, I will intend to elaborate on the relationship between pathology and freedom, in the light of the question of navigation and self-governance.

autoexec.bat. For a personal computer, this file contains the set of instructions that have to be carried out upon being switched on, in order to reach a state of functionality. Memory is being allocated, drivers are being installed, the operating system is being located and configured. If the PC does not encounter a file with this name, it is pretty much lost. One could say its only instinct upon coming alive is to search for this file, containing the essential instruction set for early life. Now as opposed to some animals, the autoexec.bat file for humans is rather short. It contains only few lines:

```
* search $breast ;
* attach to $breast ;
* begin suck ;
* the rest you will see ;
```

We might note that the echo of this primal command set must be that what makes us believe in a 'goal in life', a divine mission, which each of us has to find or define, depending on character, and then pursue and fulfil, making us beings in seeking.

Happiness, freedom, the guiding star: the breast, as the object to be sought, in its boundless variety of psychically transposed manifestations continues to inform personal and cultural development.

But first, let's finish the thought of conceptualising the moment of coming live, of being switched on, or rather of being deployed to action. (Paratroopers, jumping from the warplane, behind enemy lines.) A baby is growing and developing in the womb of the mother. At some point, the music of life sets in. At first a feeble ping, a single tone, the psychic apparatus begins registering. External stimuli are fused with phantasy and hallucinations. Maybe the first archaic preconceptions are formed. In conjunction with the motherly carrier, it is registered that there is a sequence of more and less pleasurable moments. Bliss and stress are forming the first rhythms. Around the registering and hallucinating engine generating thoughts, the psyche is developed to handle, to think the emerging thoughts. Then comes the moment of birth (… of truth). And each of us is born with the above mentioned singular primal instruction, along with the promise that more will follow, and along with that, equipped with a set of hard wired capacities, which, like Ikea furniture, comes in pieces: the capacity to feel pleasure, the capacity to sense pain, the capacity to influence certain parts of the body. Upon these fragmented capacities, le corps morcelé, another set of capacities have to be realised, with the help of the parents, in the effort of integration and operation, of assembling the Ikea furniture: capacity of tolerating frustration, of metallisation, of distinguishing self and others, of concern for the other, object constancy, and not the last, the capacity of free will.

Life after birth is distinct from intrauterine life in the sense that it involves the capacity to move. This relative freedom is accompanied by a need to navigate. Navigation is essentially an operation which is best accounted for in terms of cybernetics, where it takes the form of a reiterating cyclic management of measuring the current position, comparing that to the set target, and articulating a corrective action. The idea of cybernetic systems is epitomised in the thermostat: A certain temperature is to be maintained by the use of a heating system. Order, in this sense is the achievement and ability to maintain the given goal (temperature), success of

achievement is characterised by tranquility. In case of the human, the acquisition of the ability to maintain a physical motoric equilibrium is not distinct from the ability to maintain a regulation of let's say affect, or the regulation of frustrating and pleasant experiences in managing external reality. All these regulating operations are coupled with expenditure of energy. Corrupted regulating circuits begin to oscillate, temperature goes extremely down before an intense heating operation is initiated, leading again to an excessive buildup of heat which needs to be counteracted. Order as tranquility is disturbed, and much energy is expended in keeping the system in bounds. In terms of management of reality, it is the ego, which is the central instance in regulating bodily needs and libidinal desires, navigating through space and time. This requires the overcoming of the psychotic condition of oneness, of the distinction of figure and ground, of actor and stage. Much before cybernetics or psychoanalysis, Hölderlin, in 'Urteil und Sein', roots the capacity for judgement in this initial distinction:

> "Urteil. ist im höchsten und strengsten Sinne die ursprüngliche Trennung des in der intellektualen Anschauung innigst vereinigten Objekts und Subjekts, diejenige Trennung, wodurch erst Objekt und Subjekt möglich wird, die Ur=Teilung. Im Begriffe der Teilung liegt schon der Begriff der gegenseitigen Beziehung des Objekts und Subjekts aufeinander, und die notwendige Voraussetzung eines Ganzen, wovon Objekt und Subjekt die Teile sind. ‚Ich bin Ich' ist das passendste Beispiel zu diesem Begriffe der Urteilung, als Theoretischer Urteilung, denn in der praktischen Urteilung setzt es sich dem Nichtich, nicht sich selbst entgegen" (Hölderlin, 1795).

Only what is first separated can be put into relationship:

> "Sein – drückt die Verbindung des Subjekts und Objekts aus" (Hölderlin, 1795).

Accounting for the psychotic state of un-differentiation:

> "Wo Subjekt und Objekt schlechthin, nicht nur zum Teil vereiniget ist, mithin so vereiniget, daß gar keine Teilung vorgenommen werden kann, ohne das Wesen desjenigen, was getrennt werden soll, zu verletzen, da und sonst nirgends kann von einem Sein schlechthin die Rede sein, wie es bei der intellektualen Anschauung der Fall ist" (Hölderlin, 1795).

We have mentioned the capacity for free will. This involves the capacity to reflect on the goals that are to be attained. Once the ego has achieved differentiation from its environment, has managed to operate its navigational needs economically, there is still energy left for a further operation:

> "Aber dieses Sein muß nicht mit der Identität verwechselt werden. Wenn ich sage: Ich bin Ich, so ist das Subjekt (Ich) und das Objekt (Ich) nicht so vereiniget, daß gar keine Trennung vorgenommen werden kann, ohne, das Wesen desjenigen, was getrennt werden soll, zu verletzen; im Gegenteil das Ich ist nur durch diese Trennung des Ichs vom Ich möglich. Wie kann ich sagen: Ich! ohne Selbstbewußtsein? Wie ist aber Selbstbewußtsein möglich? Dadurch daß ich mich mir selbst entgegensetze, mich von mir selbst trenne, aber ungeachtet dieser Trennung mich im entgegengesetzten als dasselbe erkenne. Aber inwieferne als dasselbe? Ich kann, ich muß so fragen; denn in einer andern Rücksicht ist es sich entgegengesetzt Also ist die Identität keine Vereinigung des Objekts und Subjekts, die schlechthin stattfände, also ist die Identität nicht = dem absoluten Sein" (Hölderlin, 1795).

The distinction of I and Me, which introduces a faculty for reflection on the self, in managing the economy of goals, is what constitutes the 'Lebendigkeit des Geistes' in terms of order or health as the ability to recognise and realise a degree of freedom and autonomy: self-navigation, or self-governance.

Now this view on the human condition stands in close relationship (contrasting) with what is termed borderline pathology, being a condition defined by pervasive instability and volatility on multiple psychic domains due to the impaired ability to regulation leading to a dysfunctional cybernetic economy. Thus the borderline condition stands out as a disorder, which owing to its mechanics fundamentally undermines the attainment of freedom and tranquil order and which, as we will see later, happens also to stand in conjunction with an impaired distinction of subject and object.

2.2 Borderline

Something in the way you love me won't' let me be

I don't want to be your prisoner, so baby, won't you set me free

Stop playing with my heart

Finish what you start

When you make my love come down

If you want me, let me know

Baby, let it show

Honey, don't you fool around

Just try to understand (understand)

I've given all I can

'Cause you got the best of me

Borderline,

Feels like I'm going to lose my mind

You just keep on pushing my love

Over the borderline

Borderline,

Feels like I'm going to lose my mind

You just keep on pushing my love

Over the borderline

(Borderline)

Keep on pushing me, baby

Don't you know you drive me crazy

You just keep on pushing my love

Over the borderline

Something in your eyes is makin' such a fool of me

When you hold me in your arms, you love me 'til I just can't see

But then you let me down, when I look around

Baby, you just can't be found

Stop driving me away, I just want to stay

There's something I just got to say

Just try to understand (understand)

I've given all I can

'Cause you got the best of me

Borderline,

Feels like I'm going to lose my mind

You just keep on pushing my love

Over the borderline

Borderline,

Feels like I'm going to lose my mind

You just keep on pushing my love

Over the borderline

(Borderline)

Keep on pushing me baby

Don't you know you drive me crazy

You just keep on pushing my love

Over the borderline

Look what your love has done to me

Come on baby, set me free

You just keep on pushing my love

Over the borderline

(Borderline)

You cause me so much pain, I think I'm going insane

What does it take to make you see?

You just keep on pushing my love

Over the borderline

Keep pushing me baby

Keep pushing me baby

Keep pushing my love

Come on baby

Come on darling, yeah

(Lucas & Madonna, 1983).

A girl, madly in love, flooded by emotions, about to lose her mind, teasing, tempting, inducing feelings of guilt, about to disintegrate, externalising control, being persecuted, feeling empty (you have got the best of me), fusion anxiety (your prisoner), abandonment anxiety (stop driving me away), "Borderline" the song recorded by American singer Madonna for her eponymous 1983 debut studio album "Madonna", released by Sire Records as the album's fifth single, incidentally appears to contain much of the emotional rush, and some other key characteristic traits of 'the borderline condition' to be discussed in consequence.

Do listen to the song first: `https://www.youtube.com/watch?v=rSaC-YbSDpo`

To get a feel for the spirit of the times, the release of the song marks the 10th anniversary of the borderline diagnosis, having been included in the DSM III in July

1973. Marilyn Monroe, whose persona was caricatured by Madonna in the video clip to 'Material Girl', was one of the iconic characters associated with borderline personality disorder, adding a sparkling thrill to the evocative mysticism of the term (Taraborrelli, 2009).

2.3 The borderline cluster

The term borderline originates in the context of psychoanalysis. It was introduced by A. Stern in 1938 to describe patients, who appeared to oscillate between psychotic and neurotic states, creating a challenge in the setting due to developing marked regressions when placed on the couch. Other terms developed to grasp the phenomena are 'as-if personality' (Helene Deutsch) (Roazen, 1985), and pseudo-neurotic schizophrenia (Hoch and Polatin) (O'Connor et al., 2009). Definition of the term was subsequently consolidated in the 1960s and 1970s. Kernberg expanded and operationalised the term, differentiating between a structural and a functional borderline condition, leading to the distinction between BPO, borderline personality organisation and BPD, borderline personality disorder (Kernberg, 1975).

Presently four distinct terms are circulating in the field:

1. Borderline state. Designates "a state of mind on the way to psychotic decompensation (Knight, 1953). Borderline states and/or transient micro-psychotic episodes can be seen in all borderline syndromes" (Auchincloss & Samberg, 2012),

2. Borderline personality disorder. Is a psychiatric diagnosis, listed in ICD-10, (F60.3) and DSM-V, (301.83). It is "applied to patients with unstable interpersonal relationships, identity disturbance, fears of abandonment, chronic anger, frequent feelings of emptiness and boredom, diffuse impulsivity, and a tendency toward self-damaging acts" (Auchincloss & Samberg, 2012).

3. Borderline personality organisation. Is a psychoanalytic diagnosis, "marked by identity diffusion; non-specific ego-weaknesses, such as impulsivity, affect intolerance, and reversion to primary process thinking under stress; failure to

integrate positive and negative aspects of object relations; the predominance of defences based on splitting; the presence of generally intact but fragile reality testing"(Auchincloss & Samberg, 2012). Additionally, accounting for the variety of clinical pictures, a vertical four tiered differentiation based on the level of functioning is introduced.

4. <u>Borderline traits and features.</u> Refer to borderline related more or less transient or situationally occurring aspects when encountered in higher functioning individuals.

What becomes apparent when approaching the subject, is first a vast diversity of the clinical pictures (especially due to the palette of social practices in the wake of 'acting out') along with the variety of vocabulary used attempting to pin down the markers, but also the complications in regard to diagnosis and especially to treatment (due to the pathological distortion of interpersonal fields as a result of massive use of projective identification). Additionally expanding the borderline cluster is the inclusion of a further variety of personality disorders falling under the category of borderline personality organisation, such as narcissistic or asocial personality disorders. All this results in the understanding that we are dealing here with a wide field of markers with unclear edges.

On the intake side, the variety of presenting clinical pictures has been mentioned. What do delinquent criminals have in common with teenage girls who happen to cut themselves in the bathroom? What does the white collar manager who experiences pleasure when being suffocated have in common with the at times needy and at times mobbing, but tendentiously over affectionate lady who recently popped up working at the local pharmacy?[3]

In his analysis of borderline communication, Steinberger contrasts three different cases. Written documents that have voluntarily and spontaneously been

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[3] Answer: Acting out. Which is the psychic negation of remembering. And: 'Looking for love in all the wrong places.'

produced by patients give evidence of the different appearances the disorder can take. The predominant theme of seduction (Case A):

> "Die Schreiberin verführt uns in ein "Guck-guck-da-da"-Spiel, bei dem sie dem Leser gleich zu Beginn die Frage stellt, ob er schon vom Inhalt des Briefes wisse. (Dieses Thema wiederholt sich ebenso wie das Thema der Schuldgefühle.) Wenn wir uns auf diesen Dialog einlassen, erkennen wir ein neckisches, lustvolles Spiel zwischen Mutter und Säugling, wie es aus der Säuglingsforschung bekannt ist. (Was sich verändert darstellt, sind die auftretenden massiven Schuldgefühle - es bleibt wenig Raum für eine Ausweichmöglichkeit, die durch einen Aspekt von Ambivalenz geschaffen wird" (Steinberger, 2016, p. 135).

The theme of aggression and disgust (Case C):

> "Die beiden weiteren Briefe, die an sehr "schemenhafte" Personen gerichtet sind, weiblich und blond, verknüpfen sexuelle Wünsche und Aggression. Hier reagiert der Leser meist mit Ablehnung, Abscheu und Ekel. Die unbewussten Strukturen, die hier berührt werden, lösen sehr schnell Angst aus und werden entwicklungspsychologisch mit sehr frühen Gefühlen belegt, wie zum Beispiel mit dem des Ekels" (Steinberger, 2016, p. 135).

Yet, despite the apparent spectrum that presents itself, there is a commonality which is genuine to the disorder:

> "Wir werden zu einem Zustand von "reinen" bzw. "nackten" Gefühlen verführt, die frei von jeder Ambivalenz sind und uns zur Sehnsucht eines kleinen Kindes nach symbiotischen Gefühlen (ver)führen" (Steinberger, 2016, p. 136).

Tentatively put, the patients in any case evoke strong emotional reactions in their environment.

2.4 Approach to the terminology of borderline

The syndrome we are discussing has in the last decade generated a vast amount of research. Being a fairly recent discovery, much needed to be done, and in consequence the investigation of the disorder has also had an impact on psychoanalytic theory,

"including greater precision and richness in the understanding of character structure, especially with regard to ego functioning and object relations; new appreciation of defense mechanisms based on splitting, such as projective identification and omnipotent control; new understanding of how to apply Kleinian object relations theory to character pathology; and appreciation of the interactions between defense, object relations, and interactions with other people. In psychoanalytic practice, work with borderline patients has led to significant contributions to the "widening scope" of psychoanalysis by offering a system for classifying character disorders that includes different levels of psychopathology, a better understanding of who will benefit from analysis, and modifications of psychoanalytic technique necessary for the treatment of more-disturbed patients. Work with borderline patients has also led to greater understanding of countertransference, and particularly the ways in which the analysts countertransference functions to provide information about the patient's inner life" (Auchincloss & Samberg, 2012).

The exposure the disorder and its varieties has received, to underline a certain parallel in terms of the political dimension, allows for grasping the nature of the fury 'hysteria' had had generated one hundred years ago: On a cultural level, one could perceive a transferential relationship linking the two (battlefield) diagnoses. (Hysteria — Borderline).

The diversity of positions in regard to Borderline are reflected in the diverse terminology. In the following section I will try to provide an overview, starting with the psychiatrical perspective, followed by a generalised psychoanalytic concept, from which then a sequence of more specific analytic investigations branch out. This last item shall be already geared in the direction of characterising and understanding borderline communication patterns as such. What should be achieved in consequence is the sequential listing of interrelating building blocks that feed into the establishment of a topographical map, as the borderline condition is best understood as a conceptual field.

2.5 The descriptive definition in psychiatry

Aggressive; emotionally unstable; explosive; emotionally unstable; emotionally unstable; explosive; unstable; volatile; self-damaging impulsivity; self-mutilating; instability; impulsivity; unstable; impulsive; intense: risky; aggressive; excessive; aggressive; maladaptive; impulsive; unpredictable; instability; unstable; severe; lack; intense; frequent; impulsive; disturbed; life-threatening.

Good news is that the 2017/18 ICD-10-CM Diagnosis Code F60.3 is a billable/ specific code that can be used to indicate a diagnosis for reimbursement purposes. The otherwise characterisation of the disorder in the ICD-10 is expressed by the use of the above listed adjectives (Alkaline, 2017). The repetitious array gives evidence on the main perceivable characteristic of the disorder centring on markers of instability, synonyms of which: volatile, oscillating, unmoderated, fold into concepts discussed further below.

In the category of F60-69, affective disorders, the Borderline type personality disorder F60.31 is a subcategory of the F60.3 emotionally unstable personality disorder. The precise wording following the ICD-10 blue book (World Health Organisation, 2017):

F60.3 Emotionally unstable personality disorder

A personality disorder in which there is a marked tendency to act impulsively without consideration of the consequences, together with affective instability. The ability to plan ahead may be minimal, and outbursts of intense anger may often lead to violence or "behavioural explosions"; these are easily precipitated when impulsive acts are criticized or thwarted by others. Two variants of this personality disorder are specified, and both share this general theme of impulsiveness and lack of self-control.

F60.31 Borderline type

Several of the characteristics of emotional instability are present; in addition, the patient's own self-image, aims, and internal preferences (including sexual) are often unclear or disturbed. There are usually chronic feelings of emptiness. A liability to become involved in intense and unstable relationships may cause repeated emotional crises and may be associated with excessive efforts to avoid abandonment and a series of suicidal threats or acts of self-harm (although these may occur without obvious precipitants).

Additionally, when considering the lower structured borderline personality organisation (BPO) types, another, rather severe diagnostic category from the chapter F20-29 Schizophrenia, schizotypal, delusional, and other non-mood psychotic disorders, has to be taken into consideration:

F21 Schizotypal disorder

A disorder characterized by eccentric behaviour and anomalies of thinking and affect which resemble those seen in schizophrenia, though no definite and characteristic schizophrenic anomalies have occurred at any stage. There is no dominant or typical disturbance, but any of the following may be present:

(a) inappropriate or constricted affect (the individual appears cold and aloof);

(b) behaviour or appearance that is odd, eccentric, or peculiar;

(c) poor rapport with others and a tendency to social withdrawal;

(d) odd beliefs or magical thinking, influencing behaviour and inconsistent with subcultural norms

(e) suspiciousness or paranoid ideas;

(f) obsessive ruminations without inner resistance, often with dysmorphophobic, sexual or aggressive contents;

(g) unusual perceptual experiences including somatosensory (bodily) or other illusions, depersonalization or derealization;

(h) vague, circumstantial, metaphorical, overelaborate, or stereotyped thinking, manifested by odd speech or in other ways, without gross incoherence;

(i) occasional transient quasi-psychotic episodes with intense illusions, auditory or other hallucinations, and delusion-like ideas, usually occurring without external provocation.

The disorder runs a chronic course with fluctuations of intensity. Occasionally it evolves into overt schizophrenia. There is no definite onset and its evolution and course are usually those of a personality disorder. It is more common in individuals related to schizophrenics and is believed to be part of the genetic "spectrum" of schizophrenia.

Includes: borderline schizophrenia (amongst others)

DSM IV and DSM V. 301.83.

X Instability; impulsivity; frantic; real; imagined; unstable; intense; alternating between extremes; markedly and persistently unstable; impulsivity; recurrent;

suicidal; self-mutilating; instability; marked reactivity; inappropriate; intense; difficulty controlling; constant; paranoid; severe dissociative.

Y Abandonment; affects; affects; anger; anxiety; binge eating; devaluation; dysphoria; emptiness; fights; idealisation; identity; interpersonal relationships; irritability; mood; reckless driving; self-image; self-mutilating behaviour; sense-of-self; sex; spending; substance abuse; suicidal behaviour; temper; threats.

Z Early adulthood.

The extraction of verbal markers from the DSM-IV wording (American Psychiatric Association, 2012) regarding qualities (X), areas (Y) and temporalities — relevant developmental stages (Z) reflect an early view on the disorder, carried over with modifications from the DSM-III, focusing on the collection of specific symptoms. A list of 9 distinct areas is presented, out of which 5 criteria have to be met for positive diagnosis. The 190 words counting definition has after 17 years of service been declared void after having been systematically reworked to become a rigorous multidimensional checklist of now 494 words in the 2011 DSM-V[4]. The updated and now abstracted terminology is sought to foreground aspects and effects of symptoms rather than their actual manifestations, thus accounting for previously unnoticed or culturally isolated instances. This (necessary effort) (to tackle the things at the root) again hints toward the nature of the disorder to predominantly unfold on the interpersonal realm, marked by pathological distortions of cultural practices.

2.6 Psychoanalytic conceptual definition

The borderline personality organisation is characterised by the presence of deeply engrained (structural) pathological patterns, or maladaptations due to the failed development of critical ego functions leading to the predominance of primitive

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[4] Full DSM-V text cf. Appendix.

defence mechanisms. What is subsumed as a weak ego can be unfolded in terms of failures in maturing to achieve a series of ego related capacities which have the aspects of a) modulation and regulation; b) differentiation and separation; c) reality testing and organisation, achieving sustenance and coherence; and d) achieving integrated object relations.

BPO is understood to contain a very strong pre-oedipal lack, originating in a potentially pathological relationship between infant and mother or more precisely between infant and the breast. Mahler (1971) has hypothesised BPO rooted in problems in the rapprochement phase of development. Kernberg foregrounds the incapacity to synthesise and to maintain good and bad self and object representations in conjunction to the predominance of the primitive ego functioning corresponding to the paranoid-schizoid position.

The feature of instability is consistent and pervasive and relate to the notion of weak ego boundaries which in consequence is exposed to intrusions of Id-impulses on the one side, and severe super-ego demands on the other side.

Lacan, in discussing the psychotic structure, equally emphasises the achievement of critical distances, in terms of separation and differentiation, which are also to a certain extent applicable to BPO. The missing distance between signifier and signified, a space which would allow for critical and playful use of language, results in the condition of being inhabited by language as opposed to inhabiting language.

Reality testing and navigation is defined by the inability to sustain ideations regarding self, others and objects. History is permanently rewritten due to intruding libidinal and aggressive Id impulses. This folds in into the individual's fragmented and contradictory sense of self, which Kernberg termed identity diffusion. Unconscious anxieties of good objects being infected and destroyed by bad objects, which have not been sufficiently mediated in early infancy are carried over leading to an increased expenditure of mental effort to keep the good and the bad separated and thus is impeding on the achievement and integration of ambivalence, a prerequisite for mature organisation of external reality.

The prevalence of volatile oscillation is predominant in many aspects of ego functioning. In terms of interpersonal relationships, fusion anxieties alternate with loss anxieties. Primitive idealisation and primitive devaluation mark the polarity of impulsive and inconsistent relationship to others, corresponding to the danger of drive defusion, in consequence of which libidinal and aggressive components, integrated coexisting parts of any object relationship, disintegrate and are subject to splitting. A similar effect occurring on the event horizon of a black hole is known as the Hawking-Zel'dovich radiation. Everywhere nothingness is eventually split into positive and negative photons for a short while just to merge again into nothingness. If this occurs at the event horizon, it can happen that either of the two is split off into the black hole, with the other part remaining unmatched, bound to radiate into the universe (V, 2015). The splitting off of either loving or hating aspect of a relationship due to intruding Id impulses accounts for the volatility of the resulting behaviour. Following the concept of object relations, aspects of relations to self, body, significant others, work and other areas of reality are handled equally by the psyche.

Two other main markers are the presence of excessive projective identification and acting out, which will be elaborated in detail in the following section on borderline characteristic defence mechanisms.

2.7 Defence mechanisms and character formation

Why defence? The fragmented human condition marked by the absence of a cohesive sense for the self after birth has been mentioned above. Next to libidinal trends, the presence of primal aggression presents a problem for the infant, which taking its course, unfolds on the domain of infant and breast, and has to be resolved in conjunction with what Winnicott termed motherly reverie. The child at this early stage is experiencing the emergence of hateful phantasies in the wake of frustration, the absent breast. It wishes to destroy the breast, and, following the law of Talion, is immediately faced with anxieties regarding retaliation by the breast, which are

persecutory in nature. The role of the mother at this point is to show resilience, convincing the baby of the power of love able to survive the hallucinated attacks. The nameless dreads of the baby triggered by the baby's own arising sadistic impulses, with which the baby does yet not have the capacity to deal with, have to be taken in by the mother. Her role is to refine those anxieties, put them into a narrative, and thus helping the infant in developing its internal mythology, organising the relationship of good and evil. In the course of a healthy relationship the infant learns to cope with its aggression and resulting anxieties, which gradually expand to incorporate further trends of greed, envy, sadistic oral and urethral attacks. In her 1946 paper, Notes on Some Schizoid Mechanisms (Klein, 1946), Melanie Klein lays out the steps of early development of the first six months, as being marked by the requirement to mitigate anxieties arising from primary aggression. The ability to keep good and bad part objects apart is absolved by the capacity of splitting. At the same time the differentiation of self and others is achieved, where initial phantasies of narcissistic omnipotence (in conjunction with actual helplessness) color the infant's perception. In the course of interaction with the mother, omnipotency is moderated by gradually evolving reality testing: phantasy and external reality are learned to be distinct. At the same time, the still speechless infant, being unable to bear its own monstrous aspects, intends to rid itself from them by projecting unwanted and unbearable thoughts into the mother, more specifically into her breast. The capacity of the baby's evacuative ability regarding psychic contents is mirrored by the mother's capacity to take them in; she unconsciously takes in the feelings of the baby. By this coupling, an interpersonal defence mechanism is activated, which subsequently is referred to as projective identification. Once splitting is sufficiently achieved and reality testing enriched by nurturing experiences, the infant is ready to enter a next phase, where black and white thinking is overcome, the coexistence of good and bad in oneself is being tolerated, concern for the other in the wake of differentiation of representations of self and other is developed, and objects are accepted to have good and bad qualities. This next stage is labelled the depressive position (Klein, 1946), where the baby is

able to tolerate guilt, feel remorse and make reparations, developing an integrated alignment to objects and developing new sets of defence mechanisms in the advent of the next challenge, the oedipal triangulation. Thus defence mechanisms, constituting the operational repertoire of the ego, are understood as the set of operations in dealing with anxieties and psychic danger situations.

Why precisely the elaboration of the paranoid-schizoid stage (PS) was chosen for the presentation of psychic defence above, is that the set of primitive defence mechanisms: omnipotent control, splitting and projective identification, active in this stage, following Kernberg, are found to be correspondingly predominant in the BPO patient. Similarly, the developmental aims of this particular stage appear to be consistently the ones found corrupted: difficulties in keeping good and bad objects apart, impaired self/object differentiation, primitive idealisation/devaluation. Further, the lack of ambivalence hints to not having sufficiently arrived at the depressive position, resulting in the inability to integrate coexisting ambiguities, exposed in pervasive volatility of affective reactivity further compact the notion of correlation between BPO and PS.

Splitting as an operation refers to the intrinsic working mechanism of the psyche to compare two stimuli and establish a distinct place for them by adding an affective attribute or cathexis: This is good for me, this is bad for me, this I like, this I don't, this is relevant, this is rubbish, this I keep, this I throw away, this I search, this I try to avoid, this is me, this is not me. Thus an archive of distinguished items is built, which in the next step allows for the elaboration of relationships, operations, references between the items. Differentiation, maintenance of order, and evaluative integration constitute the basic elements of psychic processing, which run incessantly. In the psychic apparatus of the borderline patient one can discern the increased anxiety of the good part objects being poisoned and destroyed by the bad objects. This results in the tendency of the patients to hand over the good part objects to others for safekeeping, leading to the idealisation of the other: He is all good, I am left with all bad, which in turn triggers feelings of envy and emptiness. The consequence of envy is the destruction of the other evidenced in devaluation

and attempts of destroying the other. Thus the splitting operation is projected out onto the interpersonal domain with the consequence of developing pathological ties to the other, who in turn is experienced to contain parts of the self.

In his 1959 paper, Attacks on Linking (Bion, 1959), Bion presents a case example which might fold in to Mahler's theory of BPO being related to disturbances in the rapprochement stage of development.

The scope of the paper is to present a previously unnoticed phenomenon of patients in the analytical setting launching subtle attacks on the analyst-analysand relationship. The attacks are perceived by the analyst not to be directed against the person or object, but more specifically 'the destructive attacks which the patient makes on anything which is felt to have the function of linking one object with another.' The primary precedence being the coupling of infant and breast, but also the coupling of the infant's psyche to the mother's to form a cleansing assemblage or dialysis enterprise by projective identification.

> "Throughout the analysis the patient resorted to projective identification with a persistence suggesting it was a mechanism of which he had never been able sufficiently to avail himself; the analysis afforded him an opportunity for the exercise of a mechanism of which he had been cheated. (I did not have to rely on this impression alone. There were sessions which led me to suppose that the patient felt there was some object that denied him the use of projective identification. In the illustrations I have given, particularly in the first, the stammer, the fourth, the understanding girl and the blue haze,) there are elements which indicate that the patient felt that parts of his personality that he wished to repose in me were refused entry by me" (Bion, 1959, p. 312).

Here projective identification, opposed to earlier views vilifying the mechanism as primitive and to be overcome, receives a form of rehabilitation. The example demonstrates the need to couple, which if denied, leads to pathological forms of demanding. Making use of the transference-countertransference the scene is set into a developmental perspective:

> "The analytic situation built up in my mind a sense of witnessing an extremely early scene. I felt that the patient had experienced in infancy a mother who dutifully responded to the infant's emotional displays. The dutiful response had in it an element of impatient

'I don't know what's the matter with the child.' My deduction was that in order to understand what the child wanted the mother should have treated the infant's cry as more than a demand for her presence. (…) This patient had had to deal with a mother who could not tolerate experiencing such feelings and reacted either by denying them ingress, or alternatively by becoming a prey to the anxiety which resulted from introjection of the infant's feelings" (Bion, 1959, p. 313).

The mother fends herself from the unbearable demands of the child, unilaterally unties the bond on a psychic level, leaving the infant behind with its unprocessed psychic contents. The echoes arising from this repeated experience of being left uncoupled, detached, like left behind on a highway gas station, the incapacity of the mother perceived as indifference, are attacks on the peace of mind of the other: the unconscious wish for the other to break down in light of one's own baggage of pain. Just contrast the kid's fury at the gas station to the parents, failing to notice the absence, contently driving off to vacation.

Mahler's separation-individuation theory is best illustrated by imagining the pre-school child's movement trajectory on a given playground. In each developmental phase the trajectory contains the same two elements: an outbound movement of exploration (e), where tentative symbol formations and forming of hypotheses take place, followed by a return to the mother for 'refuelling'. (r) In the course of the e, the child gather experiences, fills its pockets with chestnuts, scars his knee, and at some point is filled up with contents that need to be sorted out. This is the job of the mother. Serving as a secure base, she has to be present, and she has to be able to accept what the child brings back, deal with the myriad of little things, give them meaning, put them into perspective, remedy the scars. After a healthy pitstop the child is ready for a next round of e.

This I want to contrast to another trajectory. Here, bounded by super ego and Id, ego consciousness unfolds a restless Brownian movement. The metaphor is that of a frenetic shopper in a supermarket, who keeps losing track of what he actually wants to cook for dinner. Just think of the worst shopping behaviour you can imagine. Each product on the shelf induces him a new idea and triggers a set of affects, "Wah, I hate this" or "Aah sweet, then I need this too", thus him hurling to

94

the next product popping up in his mind. Every now and then he violently throws stuff out of his trolley (or trashes the trolley and gets a new one). He has no shopping list, no plan, nothing to hold on to, and moreover it is closing time.

The binding element between the two trajectories is the shopping list. When the child refuels at the mother, the mother organises the child's shopping list retroactively and thus transmitting a sense of self and structure. Now in Bion's example the crying which was brought back along (the bleeding knee becoming the bloody knee) was refused by the mother. Some parts were accepted, some not, which on a conceptual level leads to a fragmentation of the child's playground trajectory. Instead of one line of e, now there are two: e, e'. The unchecked internal trajectory e', heading into invisible violence and disarray contrasted by a seemingly unchanged external trajectory e, which on the surface continues to function.

Then comes adolescence, accompanied by new agencies and developmental challenges, quest for autonomy and identity complicated by renewed instinctive demands. In the wake of this relative turmoil it eventually happens that previously unreciprocated projective identifications fold into what is called acting out.[5] The patient is still driven by unconscious hostility to indifference, yet the drive receives new fuel due to sexual maturation: He is tuning up the level of sensation in terms of risk and harm, launching the attacks on the peace of mind of significant others, arriving at delinquent acts and threats of suicide.

In contradistinction to hysteria, where the pathogenesis is due to discrete and isolated traumatic episodes, the psychic injury in BPO is due to a sustained traumatic developmental experience. Whereas in hysteria the patient displaces the psychic struggle onto the bodily organs resulting in the formation of somatic symptoms, in case of the borderline patient, as we have seen, the immediate interpersonal field is vested to become the scenery of projection: Borderline patients come with the uncanny capacity to induce pathological distortions in their

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[5] Working definition for acting out: 'Looking for love in all the wrong places.'

environment. How this plays out in the context of groups, is stunningly characterised by Steinberger in the case of an inpatient therapeutic ward.

 "Er betrachtet die Personen um ihn herum nach dem Prinzip von Gut und Böse. Es gibt auf der Abteilung eine gute Schwester, eine gute Ärztin oder guten Therapeuten usw. Auf der anderen Seite steht natürlich eine sehr abgewertete Person. In dieser Inszenierung gibt es entsprechend immer auch den bösen Pfleger oder die böse Schwester. Auf allgemeinen psychiatrischen Abteilungen kommt es durch diese Spaltung zu grossen Konflikten innerhalb des Personals" (Steinberger, 2016, p. 57).

To follow the story of the nurse, who gets owned by the patient and turns bad, cf. Appendix IV. To understand the term 'owned', continue reading.

2.8 The concept of getting someone 0wned

The concept of intrusion by taking advantage of a systemic weakness is unconsciously exploited by borderline patients in the recourse to excessive projective identification, as it has been outlined above. Contemporary culture appears to have developed similar strategies on the digital domain, where capitalising on 'exploits', intrusion does not mean to 'rob something of its contents', but to 'take control over its organs'. Owned is a slang word that originated among 1990s hackers, where it referred to "rooting" or gaining administrative control over someone else's computer. 1. [cracker slang; often written "0wned"] Your condition when your machine has been cracked by a root exploit, and the attacker can do anything with it. This sense is occasionally used by hackers. The term eventually spread to gamers, who used the term to mean defeat in gaming (Raymond, 2003). Other variations of the word owned include own3d, 0wn3d, pwned, and pooned, terms which incorporate elements of leetspeak (Stanlaw, 2006). 2. [gamers, IRC, crackers] To be dominated, controlled, mastered. For example, if you make a statement completely and utterly false, and someone else corrects it in a way that humiliates or removes you, you are said to "have been owned" by that person.

2.9 Appendices

2.9.1 Appendix I — DSM-V Criteria. Revised June 2011

The essential features of a personality disorder are impairments in personality (self and interpersonal) functioning and the presence of pathological personality traits. To diagnose borderline personality disorder, the following criteria must be met (Alkaline, 2017):

A. Significant impairments in **personality functioning** manifest by:

1. Impairments in self functioning (a or b):

a. **Identity**: Markedly impoverished, poorly developed, or unstable self-image, often associated with excessive self- criticism; chronic feelings of emptiness; dissociative states under stress.

b. **Self-direction**: Instability in goals, aspirations, values, or career plans.

AND

2. Impairments in **interpersonal functioning** (a or b):

a. **Empathy**: Compromised ability to recognize the feelings and needs of others associated with interpersonal hypersensitivity (i.e., prone to feel slighted or insulted); perceptions of others selectively biased toward negative attributes or vulnerabilities.

b. **Intimacy**: Intense, unstable, and conflicted close relationships, marked by mistrust, neediness, and anxious preoccupation with real or imagined abandonment; close relationships often viewed in extremes of idealization and devaluation and alternating between over involvement and withdrawal.

B. Pathological **personality traits** in the following domains:

1. **Negative Affectivity**, characterized by:

a. **Emotional liability**: Unstable emotional experiences and frequent mood changes; emotions that are easily aroused, intense, and/or out of proportion to events and circumstances.

b. **Anxiousness**: Intense feelings of nervousness, tenseness, or panic, often in reaction to interpersonal stresses; worry about the negative effects of past unpleasant experiences and future negative possibilities; feeling fearful, apprehensive, or threatened by uncertainty; fears of falling apart or losing control.

c. **Separation insecurity**: Fears of rejection by – and/or separation from – significant others, associated with fears of excessive dependency and complete loss of autonomy.

d. **Depressivity**: Frequent feelings of being down, miserable, and/or hopeless; difficulty recovering from such moods; pessimism about the future; pervasive shame; feeling of inferior self-worth; thoughts of suicide and suicidal behavior.

2. **Disinhibition**, characterized by:

a. **Impulsivity**: Acting on the spur of the moment in response to immediate stimuli; acting on a momentary basis without a plan or consideration of outcomes; difficulty establishing or following plans; a sense of urgency and self-harming behavior under emotional distress.

b. **Risk taking**: Engagement in dangerous, risky, and potentially self-damaging activities, unnecessarily and without regard to consequences; lack of concern for one‟s limitations and denial of the reality of personal danger.

3. **Antagonism**, characterized by:

a. **Hostility**: Persistent or frequent angry feelings; anger or irritability in response to minor slights and insults.

C. The impairments in personality functioning and the individual's personality trait expression are relatively stable across time and consistent across situations.

D. The impairments in personality functioning and the individual's personality trait expression are not better understood as normative for the individual's developmental stage or socio-cultural environment.

E. The impairments in personality functioning and the individual's personality trait expression are not solely due to the direct physiological effects of a substance (e.g., a drug of abuse, medication) or a general medical condition (e.g., severe head trauma).

2.9.2 Appendix II — Borderline defence mechanism lists

BDM after Paulina Kernberg (Kernberg, 1992):

          Denial

          Splitting

          Projective Identification

          Primitive Idealisation

          Primitive Devaluation

          Omnipotent Control

          Identification With The Aggressor

BDM after Rohde-Dachser (Rhode-Dachser, 1996):

          Denial

          Splitting

          Projection

          Projective Identification

          Omnipotent Fantasies

          Screening

          Externalising

          Ego-Regression

BDM after Zanarini et al. (Zanarini et al., 2009):

          Projection

             Acting out

             Emotional hypochondriasis

             Passive agression

    Borderline defences: Splitting

             Projective identification

    Narcissistic defences: Devaluation

             Omnipotence

             Primitive idealisation

2.9.3 Appendix III — Symptom list and categorisation scheme.

The manual for TFP, transference focused psychotherapy, indicates four distinct developmental levels, expressed in regard to sexuality (Clarkin et al., 2005):

> A. High level borderline personality organisation: Ability for sexual arousal and sexual desire; fragile idealistic relation to part objects
>
> B. Borderline personality organisation with narcissistic personality: Ability for sexual arousal and orgasm; wide spectrum of infantile traits; no ability for profound emotional attachment to the love object
>
> C. Borderline personality organisation with aggression: dangerous sexual practices; polymorph pervert sexuality
>
> D. Low level borderline personality organisation: Absence of sensual lust; no lust for masturbation; no sexual desire to any object; no ability for sexual arousal

Citing multiple sources, Steinberger lists the palette of borderline related symptoms (Steinberger, 2016, p. 35):

> chronic, free floating anxiety
>
> multiple phobias
>
> hypochondriasis
>
> compulsive symptoms with a trend towards compulsive reconstruction (rearrangement)
>
> isolated delusions
>
> multiple or bizarr conversion symptoms
>
> dissociative reactions
>
> drowsy states
>
> depersonalisation
>
> changes in the body scheme
>
> depression (with diffuse rage in the foreground)
>
> polymorphous perverse sexuality
>
> episodic loss of impulse control
>
> tendency to sensitive elaboration
>
> tendency to pseudo-hallucinations
>
> mystical thinking, continuation of childhood fears (ghosts)
>
> self-harm devoid of suicidal intentions

2.9.4 Appendix IV — The tale of the nurse who gets owned and turns bad.

Scene 1: Splitting to Projection.

"Der Patient reduziert seinen innerpsychischen Leidensdruck, indem er seinen Konflikt von anderen leben lässt, bis auch diese Inszenierung eine innerpsychische Gefahr darstellt. Zum Beispiel weil jede "liebevolle" Zuwendung von einer "guten" Schwester die Sehnsucht nach einer Beziehung hervorrufen kann. Und diese Sehnsucht bedeutet eine Abhängigkeit, die der Patient in seiner narzisstischen Störung nicht aushält. Er muss die Beziehung zerstören, um nicht in Abhängigkeit zu geraten. Die "gute" Schwester wird zur bösen Schwester. Der Patient wird auf der Abteilung sein Drama wiederholen, wo er dann in der Letztinszenierung von der Station verwiesen wird — wodurch seine Abwehrmechanismen wiederum bestätigt werden, mit anderen Worten lernt er neuerlich, dass eine Beziehung unmöglich ist, weil er immer wieder verstossen wird und er in einem narzisstischen Triumph die Abteilung verlässt. Für den Patienten wiederholt sich eine für ihn vertraute Beziehungskonstellation. Das eigentliche Drama in Form einer dekonstruierten Weltsicht spielt sich in der Schwester ab. Sie ist fest davon überzeugt, moralisch richtig zu handeln. Sie fühlt sich vom Patienten bestraft, obwohl sie ihm Zuwendung geschenkt hatte. Sie wurde von ihm aber auch mit Lob überhäuft. Die Schwester bleibt in dieser Situation mit verwirrten Gefühlen zurück. Meist ist es Scham, die es nicht ermöglicht, über diese Gefühle im Team zu sprechen oder sie zu reflektieren. Die Scham beruht auf der Angst, von der Zuwendung des Patient "genascht" zu haben. Die Schwester hat sich über das Lob des Patienten in ihrem Selbstwertgefühl gestärkt gefühlt. Über ihre eigene Scham fühlt sie sich in dieser Beziehung nun gebunden. Um mit ihren inneren Gefühlen fertig zu werden, greift sie auf ihren Trotz zurück und beharrt auf der Feststellung, sie sei die "gute" Schwester und die Kollegen wären die Bösen, weil sie den Patienten nicht verstanden hätten. Eine andere Möglichkeit der Reaktion wäre, sich schuldig zu fühlen. Sie habe dem Patienten zu wenig Zuwendung gegeben. (In beiden Fällen) bleibt sie über ihre Gefühle in der Beziehung zum Patienten gebunden" (Steinberger, 2016, pp. 57-63).

Scene 2: Projection to Projective Identification.

"Betrachten wir nun die Schwester, die von einem Patienten als "böses" Projektionsfeld ausgewählt wurde. Bei einigen Begegnungen wird sie vom Patienten abgewertet. Natürlich entwickelt sie Gefühle der Wut und des Zorns gegenüber dem Patienten. Sie

versucht sich von ihm so gut es geht abzugrenzen. Der Patient fordert aber immer wieder gerade von ihr Leistungen ein, die sie im Rahmen ihres Berufsbildes erbringen muss. Einfühlsame Borderline Patienten wissen genau, wo sie Kränkungen auslösen können. Die Gefühle des Zorns überdecken die Gefühle der Hilflosigkeit in der Schwester. Sie erlebt sich gegenüber den Forderungen des Patienten als machtlos. Der Patient droht immer wieder sich zu beschweren, was er beim Oberarzt und bei seinem Therapeuten auch tut. Die Schwester beginnt den Patienten zu hassen, sofern sie die Möglichkeit hat, auf dieses Gefühl zurückgreifen zu können. Sie verbraucht nun sehr viel seelische Energie, um ihre sadistischen Impulse nicht an die Oberfläche dringen zu lassen. Wenn die Schwester versucht, sich ihrer sadistischen Gefühle zu erwehren und sie zum Beispiel die Einhaltung der Stationsregeln (Schlafenszeit, Frühstückszeit, usw.) gerade bei diesem Patienten sehr genau kontrolliert, wird der Patient nun in seinem sexuellen Bedürfnis befriedigt. Problematisch wird es für sie allerdings dann, wenn sie von den anderen Teammitgliedern in der Rolle des Bösen bestätigt und verstärkt wird. Die anderen Teammitglieder brauchen diese Schwester, da sie vor derselben Projektion des Patienten Angst haben. Die gute Ärztin projiziert ebenfalls ihre sadistischen Gefühle in unsere Schwester. Sie könnte ja den Patienten nach allen Regeln der medizinischen Kunst behandeln, wenn ihr nicht die böse Schwester dazwischenfunken würde. Die Ärztin ist in ihrer Vorstellung nur gut und braucht die Aggressionen des Patienten nicht auszuhalten. Jedenfalls scheint die Rolle unserer bösen Schwester vorgezeichnet zu sein. Sie dient als wichtiger Faktor in der Dynamik des beschriebenen Systems. (…) Wenn Patienten über Pflegepersonen sprechen, die sie als Verfolger erleben, so ist auffallend, wie viel Zeit sie in diese Verfolgungsfantasien investieren. Hier sind die Angst und die damit verbundene Wachsamkeit deutlich zu sehen. (…) Unsere Schwester wird vom Patienten nicht nur als böse erlebt, sondern er fühlt sich von ihr verfolgt und schlecht behandelt. Er versucht ihre Kollegen von seiner Sichtweise zu überzeugen. Im Laufe von vielen Berufsjahren frisst sich die Rolle der "bösen" Schwester in ihren Charakter. Sie wird der ihr zugedachten sadistischen Rolle gerecht, übernimmt nun bei jedem neuen Borderline Patienten die Rolle der Bösen und entlastet damit die anderen Teammitglieder. So kann das Team über viele Jahre stabil bleiben und jeder übernimmt in diesem Drama die ihm zugedachte Rolle" (Steinberger, 2016, pp. 63-67).

3. Conversation Analysis

3.1 Introduction

Healthy, working contemporary individuals utter an average of 5.000 - 20.000 words per day in mediated or immediate peer to peer communication, amounting to the daily production of 6 to 25 pages of text.

Even though it is said that actions speak louder than words, the compact condition of today's society is made possible by the suspension of violent and intrusive acts, the reposition of conflicts onto the verbal domain. Fights become arguments by the virtue of a shift along metaphorical contiguity. Use of language, amongst other functions, allows for the playing out of the individual agenda. Speech becomes the lubricant in the construction of a if not healthy but at least a functional working society which as a feature consists of a transactional space. We come together, we co-exist, we talk to each other.[6]

Obviously, communication as a daily business, undergoes a process of consolidation, by which the predictability and legibility of interactions is enhanced. The river bed, in which communication flows, is thus reinforced to a certain form. Aberrations, deviations from the norm, are likely ignored or are met with sanctions. What emerges in this way is an order of consensual lingual practice which tames the ambiguous nature of language and puts it to work. Yet, if the so consolidated interaction order is the means which allows us the expression and exchange of intent and content, is the infrastructure of togetherness and a device of enabling, then it becomes important to explore the constraints it inherently contains. What are the limits of the game? When does its own logic lead to impasses or breakdowns? What are the things that are sidetracked as ineffable? And can it be that certain personal concerns being thus jammed by the interaction order lead to substantial detrimental biographical effects?

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[6] For a moment, we permit to ourselves to suspend the question towards inner and inter psychic conflicts.

To explore communication from the perspective of a therapeutic investigation implies the inclusion of a qualitative marker of successfulness, functionality on one end, and pathology and breakdown on the other. There is a treasure island out there, one just has to follow the 'dogma that the overall effect of a given convention is that all participants pay a small price and obtain a large convenience'. This implies the affinity of the player to the game being a precondition to successful play, which further hints to the interwoven nature of psyche and language in terms of structural affinity.

The question and struggle in this investigation is which variables or markers can we obtain for the understanding of differences in conversational performance in the domain of group communication. Which would be the qualitative differences that could lead to characteristic distinction of the participants. Here we are located in a field bound by syntactic competence and game competence. Is the individual capable of forming a sentence? Is he capable of making himself understood? What is the spectrum of thoughts and ideas he can express? Is he able to navigate and fend for himself? Can he accommodate ambiguity and ambivalence? How is he benefitting or suffering in the interaction with others? Can he achieve a differentiation between subject and object? Can he embed the use of metaphors and metonymy into his discourse? When does he default on rhetoric devices? Which are the games he is playing?

In his 1982 presidential address to the ASA, Erving Goffman sketches out the transactional space as being governed by processes of routinisation and ritualisation. The diplomacy of everyday life, of face to face encounters is of course also a game with expectations, latent in the mindset of the other. Goffman impresses with an intent to expose the 'emperor's new clothes' dimension in our dealings with each other, and this he demonstrates in the introduction of his speech, which of a highly neurotic quality, is a deconstruction of the role of the presidential speaker and the mindset of the audience. "One is reminded that the sociologically interesting thing about Hamlet is that every year no high school in the English-speaking world has trouble finding some clown to play it" (Goffman, 1982). Expectations, psychosocial

consequences and side effects of the speech, but also the production of hierarchy and community, are put forth, the speech itself being understood as a backbone of a ceremonial liturgy. He is after the dictating yet elusive mechanics of social situatedness, proposing a body to body sociology, where by the use of microanalysis, the structural rules governing the co-construction of reality (in a transactional space) can be pinned down.

3.2 A brief sketch of the interactional space from the sociologist's point of view

Even though not being equipped with the gear to account for psychic currents, the sociologist nevertheless is sensitive to contemporary togetherness as being a neurotic enterprise (yet with psychotic enclaves) governed (and tormented) by libido, aggression, anxiety and their derivatives. In the attempt to pin down the tangible condensations of an otherwise intangible phenomenon of social relatedness, the case for the existence of a more or less autonomous ruleset, a guiding infrastructure of encounter, is made. Following is an intent to make explicit the sociological assumptions understood to inform the intersubjective field or inter- or transactional (the distinction remains diffuse) space by parsing Goffman's presidential address (Goffman, 1982).

We are never alone:

"It is a fact of our human condition that for most of us, our daily life is spent in the immediate presence of others; in other words, that whatever they are, our doings are likely to be, in the narrow sense, socially situated" (Goffman, 1982, p. 2).

Interactions as encounters are of a dynamic quality as they are defined by the limited capacity to concentrate, to postpone other vital activities, and thus are limited in time. Encounters are in nature fleeting and volatile contractions eventually leading to contracts, followed by dispersion:

"For always in the interaction order, the engrossment and involvement of the participants — if only their attention — is critical, and these cognitive states cannot be sustained for extended periods of time or much survive forced lapses and interruption. Emotion, mood,

106

cognition, bodily orientation, and muscular effort are intrinsically involved, introducing an inevitable psychobiological element. Ease and uneasiness, unselfconsciousness and wariness are central" (Goffman, 1982, p. 3).

We apparently need to be together (relatedness):

"A case can be made that the necessity for face-to-face interaction (aside from the obvious requirements of infant care) is rooted in certain universal preconditions of social life. There are, for example, all kinds of unsentimental and uninherited reasons why individuals everywhere — strangers or intimates — find it expedient to spend time in one another's immediate presence" (Goffman, 1982, p. 3).

Economical compacting of the transactional space and the build up of routes leading to routine:

"For one, fixed and specialised equipment, especially equipment designed for use beyond the family circle, could hardly be economic were it not staffed and used by numbers of persons who come together at fixed times and places to do so — whether they are destined to use this equipment jointly, adjacently, or sequentially. Arriving and departing, they will find it to their advantage to use hardened access routes — something that is much facilitated is they feel they can closely pass each other safely" (Goffman, 1982, p. 3).

Intent, visibility and readability:

"It is not only that our appearance and manner provide evidence of our statuses and relationships. It is also that the line of our visual regard, the intensity of our involvement, and the shape of our initial actions, allow others to glean our immediate intent and purpose, and all this whether or not we are engaged in talk with them at the time" (Goffman, 1982, p. 3).

Ritualisation, an emergent phenomenon in the wake of routinisation:

"The gleaned character of these observations is itself facilitated and complicated by a central process yet to be systematically studied — social ritualisation — that is the standardisation of bodily and vocal behaviour through socialisation, affording such gestures, if you will — a specialised communicative function in the stream of behaviour" (Goffman, 1982, p. 3).

Labelling; categoric versus individual perception of the other:

"The characterisation that one individual can make of another by virtue of being able directly to observe and hear that other is organised around two fundamental forms of identification: the categoric kind involving placing that other in one or more social categories, and the individual kind, whereby the subject under observation is locked to a uniquely distinguishing identity through appearance, tone of voice, mention of name or other person-differentiating device" (Goffman, 1982, p. 3).

Territorial overlap, intrusion and contestation; bodily exposure and vulnerability:

"It remains to be said that once in one another's immediate presence, individuals will necessarily be faced with personal-territory contingencies. By definition, we can participate in social situations only if we bring our bodies and their accoutrements along with us, and this equipment is vulnerable by virtue of the instrumentalities that others bring along with their bodies. (…) Similarly, in the presence of others we become vulnerable through their words and gesticulation to the penetration of our psychic preserves, and to the breaching of the expressive order we expect will be maintained in our presence" (Goffman, 1982, p. 4).

The currency of favour (from risk to resource, social reaction-formation):

"In all societies there is a fundamental duality of use, such that many of the forms of behaviour through which we can be offensively treated by one category of others are immediately allied to those through which members of another category can properly display its bondedness to us. So too, everywhere what is a presumption if taken from us is a courtesy or a mark of affection if we proffer it; our ritual vulnerabilities are also our ritual resources. Thus, to undermine the territories of self is also to undermine the language of favour" (Goffman, 1982, p. 4).

Ubiquitous nature of conflict:

"And thus, incidentally, a warrant for claiming that our experience of the world has a confrontational character" (Goffman, 1982, p. 4).

Transfer and contiguity of the social order:

"As Roger Barker reminded us with his notion of "behavioural setting", the regulations and expectations that apply to a particular social situation are hardly likely to be generated at the moment there. (…) Factories, airports, hospitals, and public thoroughfares are behavioural settings that sustain an interaction order characteristically

extending in space and time beyond any single social situation occurring in them" (Goffman, 1982, p. 4).

Counter ego-centricism and shared assumptions:

"It should be also said that although behavioural settings and social situations are clearly not ego-centric units, some interaction units clearly are: that ill-explored unit, the daily round is clearly one. (…) It is plain that each participant enters a social situation carrying an already established biography of prior dealings with other participants — or at least with participants of their kind; and enters also with a vast array of cultural assumptions presumed to be shared. (…) We could not utter a phrase meaningfully unless we adjusted lexicon and prosody according to what the categoric or individual identity of our putative recipients allows us to assume they already know, and knowing this, don't mind our openly presuming on it. At the very center of interaction life is the cognitive relation ww have with those present before us, without which relationship our activity, behavioural and verbal, could not be meaningfully organised" (Goffman, 1982, p. 4).

Engagement with the other, evolving from formal catalogue codex towards informal intimate:

"And although this cognitive relationship can be modified during a social contact, and typically is, the relationship itself is extra situational, consisting of the information a pair of persons have about the information each other has of the world, and the information they have (or haven't) concerning the possession of this information" (Goffman, 1982, pp. 4-5).

The above listed phenomena constitute the driving forces in what could be called the quasi-neurotic intersubjective field, which we encounter once we step out in the open. Marked levels of empathy and reciprocity, the Talion law, which lead to the establishment of norms, rules, customs and other invisible boundaries govern the field. In the moment we want something from the other, because he is a gatekeeper, the aggressive nature of acquisition needs to be disguised, complimented with libidinal trends due to arising guilt and subsequent reparational needs. Handling the norms, knowing the codes is that what finally opens doors and allows for the build of trust necessary to obtain bonds and contractual relationships with others. Yet the use of norms is not taught in school, awareness of that is rather associated with

'smartness' and 'cunning', and it is not surprising that those who transgress the customs of the interaction order, who crassly benefit from the constraints it poses, (by exploiting predictability), are the ones who have learned them the best: Well thought crimes involve the anticipation of reactions, the enactment of an un-negotiable transactional ceremony.

3.3 Ceremony?! – Latent and manifest content in conversation

Face to face encounters and ceremony.

> "A critical feature of face-to-face gatherings is that in them and them alone we can fit a shape and dramatic form to matters that aren't otherwise palpable to the senses. Through costume, gesture and bodily alignment we can depict and represent a heterogenous list of immaterial things, sharing only the fact that they have a significance in our lives and yet do not cast a shadow: notable events in the past, beliefs about the cosmos and our place in it, ideals regarding our various categories of persons, and of course social relationships and larger social structures. These embodiments are centred in ceremonies (in turn embedded in celebrate social occasions) and presumably allow the participants to affirm their affiliation and commitment to their collectivities, and revive their ultimate beliefs" (Goffman, 1982, p. 9).

Here conversation folds into the production of narrative, the collectivisation of mythology. Every encounter is understood to have a liturgical aspect, by which we consolidate our beliefs regarding the world. The navigational aspect of animated cognition has it that isolated facts contain an element of danger. Connecting the dots is one of the core ego functions: Secondary revision is the instance, by which atomic incidences are put into causal and temporal relationship to each other. In any encounter we adhere to the co-construction of a narrative, even the if its most basic obtained story line is: everything is in order, all is as I have expected it to be. This has a variety of implications on the nature of conversation. As co-constructed stories, conversational sequences are necessarily woven together in the light of mutual expectation which presupposes the consensus regarding controlled succession of elements.

In this sense, conversations do have rules. Failing to comply to those eventually is sanctioned by excommunication. The rules are never explicit. They center on the spectrum of possible responses that can be comprehended by the conversational other. Conversational units such as 'How are you' have a literal and a ceremonial dimension, which in turn define the quality of expected response. Failing to match the register of expected returns leads to confusion, mistrust, conversational breakdown or other undesired consequences such as being laughed off. The following dialogue is a poignant example of things going out of bounds (Sacks &Jefferson, 1992, p. 20):

    A: Hope you have a good time.
    B: Why?

Sacks uses this encounter to demonstrate the use and abuse of what he calls 'ceremonials' by psychiatric patients. A ceremonial is the initiation of a dialogue, in which the solicitor utters a statement to which there is a clearly defined response in terms of habitual expectation. The opening statement does not need to be declared in intention, more it is an attempt for expressing an otherwise embarrassing or ineffable thought content, which nevertheless is wishing for ventilation. Here, in A's sentence, intent and content, as the latent and the manifest content of dreams, is clearly separated. Yet there is a social contract in regard of the encoding. The manifest is a hint to the latent, in this case the transmission of the intent to the consolidation of an affectionate or sympathetic bond. The expected response would be cordial and appreciating in nature: 'Thank you, that is very kind of you.', which would reaffirm the existence of the affectionate relationship by reciprocation. Even though coerced, the ceremonial would resonate in the solicitor as reassurance and thus providing him with a sense of agency (control). Yet in this case, the respondent has a history of paranoia. One feature of paranoid patients is that in the countertransference they make the other feel weak. Sacks unpacks in the example the feeling of weakness as resulting from the patient's disregard for the underlying

ceremonial dimension of the sentence which is linked to the latent psychic intent of the statement. The denial of the patient to decode the message and the subsequent pain caused in the other is a clear demonstration of the presence of pragmatic rulesets in conversation. The awkwardness in A, whose statement thus has been violently turned into an 'accountable act', is a result of exposed inadequacy (Sacks & Jefferson, 1992, p. 20):

> A: Why? Well, I just would like — you know, you ought to have a good time if you are going on a trip…

The statement bursts of insecurity. Its lengthy elaboration and feeble structure shows that the conversation has run off the script. Taken off guard, A needs to reinforce impromptu the masking of his affective intentions without having recourse to further rhetorical devices.

3.4 The Conversation Analytical Matrix

Sequenced below is a synthetic table of conversation related markers. The sources include distinct fields, following the gradual transmutation of language from utterances to words to conversation to discourse and narrative. The list is ordered following the established logic of understanding language beginning with the essential building blocks and gradually climbing levels of complexity and abstraction towards the more intangible and at times diffuse realms of meaning and truth. The matrix is intended as a working tool. As a container it is meant to collect all the relevant dimensional markers of conversational products. While it does not have the claim to be complete, the work done here is aiming towards comprehensiveness. It is preliminary, open for amendments, while also it is awaiting the test of usefulness in subsequent text analyses. The items are of various sources, ranging from general and generic knowledge to proprietary contributions of individual authors, who in return we remain indebted to. From this also follows that at instances the categories are representing a specific perspective and thus are open

to scrutiny. The preliminary character is further mirrored in the varying degree of detailing of the categories, some remaining outlines and sketches, while others receive more focus. Whereas the differing depths might represent a danger of distortion in the use of the matrix, emphasis is on the equalised informational value of the items. There is an economy of compactness versus elaboration. Legibility and comprehensiveness counteract in the sketch of this to-be directory and ideally a manual would come in handy. It is the ambition of the author that further work will be intent on balancing out the mentioned deformations and shortcomings. Yet the logical next step is an experimental trial utilisation.

A Syntactic variables.

      Syntactic structure.
      Constituency.
      Length of speech.
      Phrase coherence.

B Semantic variables.

      Lexical ambiguity.
      Structural ambiguity.
      Subject and object.
      Metaphor and Metonymy.
      Frame perspectivisation (Hilpert, 2013a).

C Pragmatic variables.

      Responsiveness.
      Recursion.
      Inference.
         Locution - Illocution.
      Speech act direction.
         Direct.
         Indirect.
      Speech act class (Austin, 1955).
         Representatives.

Commissives.

Directives.

Declarations.

Expressives.

Verdictives.

Rhetorical devices.

Proverbs.

Quotes.

Jokes.

Tautologies.

Mythologies.

Lay theories.

Generalisations.

Turn taking (Sacks et al., 1974).

Repair.

Adjacency pairs (Hilpert, 2013b).

Question - Answer.

Invitation - Acceptance.

Opening sequence - Response.

Assessment - Agreement.

Assessment - Objection.

Request - Compliance.

Pre-closing sequence - Closing response.

Insertion sequences.

Politeness.

Cohesion.

Playfulness.

Success.

Ambivalence.

Sensual (affective) processing.

Core conflictual relationship theme (Albani et al., 2002).

Information packaging.

Implicatures (Davis, 2014).

Cooperative Principles (Grice, 1989).

Quantity.

Relevance.

Manner.

Quality.

Flouting.

Ritualisation.

Sociolinguistic devices.

Ceremonials. (Sachs, 1992, p. 15)

A3N - Account apparently appropriate, negativer. (Sacks & Jefferson, 1992, p. 24)

Correction-Invitation device. (Sacks & Jefferson, 1992, p. 21)

Counterfactual conditionals. (Sacks & Jefferson, 1992, p. 38)

Programmatic theories. (Sacks & Jefferson, 1992, p. 39)

MIR membership categorisation device. (Sacks & Jefferson, 1992, p. 40)

Social identifications and control mechanisms. (Sacks & Jefferson, 1992, p. 43)

Classifications. (Sacks & Jefferson, 1992, p. 47)

D Discursive variables.

Defence Mechanisms.

		Suppression;
Mature.		Anticipation;
		Humour;
		Sublimation;
		Altruism;
		Reaction formation;
		Generalisation (Loeb, 1982);
		Compensation;
		Undoing;
		Rationalisation;
		Isolation;
		Dissociation;
		Repression;
Neurotic.		Displacement;
		Passive aggressive;
		Schizoid phantasy;
		Magical thinking;
		Projection;
		Regression;
		Hypochondriasis;
		Acting out;
		Introjective excavation (Bollas, 1987);
		Distortion;

	Denial;
Psychotic.	Violent projection;
	Projective identification (Klein, 1946);

Games (Berne, 1964).

Life games.	Alcoholic;
	Debtor;
	Kick me;
	Now I've got you, you son of a bitch;
	See what you made me do;
Marital games.	Corner;
	Court room;
	Frigid woman;
	Harried;
	If it weren't for you;
	Look how hard I've tried;
	Sweetheart;
Party games. .	Ain't it awful;
	Blemish;
	Schlemiel;
	Why don't you-yes but;
Sexual games.	Let's you and him fight;
	Perversion;
	Rapo;
	The stocking game;
	Uproar;
Underworld games.	Cops and robbers;
	How do you get out of here;
	Let's pull a fast one on Joey;
Consulting room games.	Greenhouse;
	I'm only trying to help you;
	Indigence;
	Peasant;
	Psychiatry;
	Stupid;
	Wooden leg;
Good games. .	Busman's holiday;
	Cavalier;
	Happy to help;
	Homely sage;
	They'll be glad they knew me;

E UCS /

Meta-discursive markers,

Interpretative or (PA)

Analytic variables.

Infantile sexuality.

Oedipal triangulation.

Anxieties.

Object relations.

Primal scene myths.

Private mythologies.

Identifications.

Instinctive impulses.

Super ego demands.

Self preservation.

Conscience.

Secondary elaboration.

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DECLARATION

I hereby declare that the submitted work was produced independently and without outside assistance, and that any ideas, text and data derived from other sources are properly quoted and cited in the body of the text and in the bibliography. All quotations from books, journals, the Internet and other sources are marked and registered in the bibliography.

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