A compendium of the previously developed views of the dynamics of thought
(Overview)

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Abstract

Purpose: To summarize three views of the human mental apparatus as previously developed.

Design/Methodology/Approach: Each of the three views are presented, then followed by the role each is expected to assume with respect to (1) decision making and more selective attention; (2) deduction and less selective awareness; (3) reasoning and more selective anxiety; and (4) perception and less selective inertia.

Research limitations/implications: Each of the three views is presented as a static image. This in turn allows for postulates of competitive thinking such as discussion of a contrarian investment but does preclude estimates of risk and uncertainty.

Findings: With each of the three views as a static image it is possible to hypothesize elements of motivation and variable selectivity with respect to value and choice.

Social implications: This summary of three views of the human mental apparatus allows recognition of the undeniable resilience of the longitudinal event known as life, as each new day is a declining percentage of that event, versus, trend being extrapolated from a point in time.

Originality/value: With life the ultimate wager, the survey of the three views acknowledges the value of varied approaches over time to an understanding of the human mind as being key to unlocking the secrets held by inertia and structure, while accepting outlier arguments as challenges to be reconciled.

Keywords: decision, deduction, reasoning, perception, motivation, value, choice, professional responsibility

Paper type: Original writing.
With apathy the underlying theme, the dynamics of thought is presented in eight segments with three graphics the lead references.

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The Mind (Figure 1)

This Figure has four vertical segments with communication between segments ranging from explicit to implicit. Four of Sigmund Freud’s theories form the basis in tandem with conditioning as set forth by Ivan Pavlov and B. F. Skinner. Discussion will cover the theories, an accounting of the four segments, then an accounting of communications between segments.

From left to right Freud’s theories include the two principles of mental functioning – reality and pleasure (Freud, 1911|1958, pp. 213-226); the topographic model – conscious, preconscious, unconscious (Freud, 1915a|1957, pp. 174-178); “The psychopathology of everyday life” (Freud, 1901|1960, pp. 1-279); and, the theory of instincts or drives – source, aim, object (Freud, 1915b|1957, pp. 109-140).

Reference to Pavlov’s and Skinner’s theories of conditioning is limited to self-directed actions. Pavlovian (classical) conditioning accounts for associative processes as the fundamental concept in the analysis of learning (and learnt) behaviors (Rescorla, 1988). Skinnerian (operant) conditioning is the learning of behavior that is controlled by its consequences (Skinner, 1950). Pavlovian conditioning is overt, Skinnerian conditioning is covert.

The first segment is about the classification of the character of thought. Attention and awareness are influenced by Freud’s reality principle with distortions resulting from terminal uniqueness. For its part, terminal uniqueness is adaptation by overt Pavlovian associative processes. Perception and influence are influenced by Freud’s pleasure principle with distortions resulting from remorse management. For its part, remorse management is a defense against the covert Skinnerian consequence-related learning, which, in turn, reduces to seduction. For emphasis, seduction results from conditioning be it overt or covert.

The second segment is limited to Freud’s topographic model. The alignment of each decision, deduction, reasoning and perception follows Freud’s logic with the segregation of the reality and pleasure principles the guide.

The third segment accounts for the momentary dynamics of thought. ‘Bottom up’ and ‘top down’ are cognitive psychology constructs. Bottom up mental processing is defined as “processing that is directly influenced by environmental stimuli” (Eysenck, 2000, p. 528). Top down mental processing is defined as “stimulus processing that is affected by factors such as the individual’s past experiences and expectations” (Ibid, p. 537). ‘Suppression’ and ‘repression’ are Freudian constructs with “The psychopathology of everyday life” the basis. ‘Working memory’ is adapted from his “Project for a Scientific Psychology” (Freud, 1895|1966, pp. 283-397).
The fourth segment is limited to Freud’s theory of instincts or drives.

Now, an accounting of communications between segments to be presented in three steps ranging from outer boundaries to centrist with apathy the final topic.

Communications between the first two segments are the outer boundaries of communications in total, with the second segment a result of the first. The reference to each decision, deduction, reasoning and perception is a reference to a fluid interaction of some combination of traits, experience and interpretation. Traits are the core of personality and include normal and abnormal which lead to the integration of dispositions and on to personality (Prince, 1929). Thus, personality is expressed through decision, deduction, reasoning and perception, while disposition is expressed through the more/less selectivity of attention, awareness and perception with respect to the reality and pleasure principles. At the base of communications is the inertia of influence – seduction, the cumulative result of the various overt/covert invocations of conditioning over time.

Communications between the second and third segments accounts for interaction with the environment and fall in three classes – explicit, implicit and organizing (static and dynamic). Explicit is about bottom up and top down with each the direct link to the environment. Implicit is about suppression and repression which buffer messages from the environment via bottom up and top down for resolution by the organizing function of working memory. Organizing is accomplished within working memory with its core duty the interaction between the reality and pleasure principles, and, the buffered messages from the environment where that activity is in part static and in part dynamic.

On the static side each the reality and pleasure principles strive to avoid unpleasure, an extension of earlier development in “The Interpretation of Dreams” (Freud, 1900|1953, pp. 1-721), where unpleasure is the breeding ground for neuroses and/or abnormal traits with resolution accomplished via two mental processes. The first is “The psychopathology of everyday life”, the normative circumstance of living with resolution by the reality principle, and, the second is “Jokes and their Relation to the Unconscious” (Freud, 1905|1960, pp. 1-258) also rooted in “The Interpretation of Dreams” with resolution by the pleasure principle.

On the dynamic side is progression as the contra to regression and as set forth in Edward Glover’s assessment of addiction: “The approach to drug addiction was (and still is) profoundly influenced by the concept of regression. ...The idea of progression implies that psycho-pathological states are exaggerations of ‘normal’ stages in the mastering of anxiety and can be arranged in a rough order of precedence. It is, of course, implicit in Freud’s original pronouncement regarding paranoid states: namely, that the symptom is in part an attempt at restitution, i.e., an advance from the unconscious situation it covers. Not only does it restore some link with reality, however inadequate, it performs also a protective function. ...the core of an addiction or even of a severe obsessional state may depend more on the reduction of an underlying paranoid layer than on the most careful analysis of the recognized habit-formation or obsessional superstructure” [Italics in original] (Glover, 1936).

Communications between the third and fourth segments are implicit with emotion, motivation and apathy emerging from physiology versus the unconscious. The task now is to address in three steps the claim of implicit communications: First, an accounting of physiology on the strength of two theories of emotion – the James-Lange theory of 1884/1885 versus the Cannon-Bard theory of 1927 (Harlow, 1932; Harlow, 1933). Second, to incorporate an accounting of the unconscious on the strength of Freud’s source-aim-object specification of 1915, with motivation emerging from Freud’s reference to libido beginning in 1894 and with anxiety his starting point. Third, to set apathy as a special solution to progression with basis in “the tyranny of the should” (Horney, 1950, pp. 64-85) versus “Identity formation, finally, begins when the usefulness of identity ends” [Italics in original] (Erikson, 1956).
(1) The James-Lange theory of emotion hypothesizes that physiological arousal initiates the experience of emotion, a theory that was developed independently by William James in 1884 and Carl Lange in 1885. This theory follows developments in Charles Darwin’s 1872 publication, The Expression of the Emotions in Man and Animals, and extends to today’s affective neuroscience research (Dalglish, 2004). This theory effectively states that without physiology there can be no emotion. Alternatively, the Cannon-Bard theory of emotion hypothesizes that emotion emanates from the thalamic region of the brain independent of physiology, a theory that was developed jointly by Walter Cannon and Philip Bard in 1927. Aside from emotion that results from trauma, the James-Lange theory fails to account for “four differentiable feelings: pain-unpleasantness, pleasure-pleasantness, excitement and depression” (Harlow, 1932) – Pavlovian. Further, emotions (considered as specific emotional experiences) are not innate but develop as a result of learning” (Harlow, 1933) – Skinnerian.

(2) With “emotions develop as a result of learning” the reference, Freud’s focus on anxiety in his “Draft E” to Fleiss (Freud, 1892|1966, pp. 189-195) initially settled on hysteria as the origin of anxiety only to advance his thinking to sexuality with two alternative mechanisms: “Where physical sexual tension accumulates – anxiety neurosis. Where psychical sexual tension accumulates – melancholia” (Ibid, p. 192). He then introduced the term ‘libido’ with “Thus physical sexual tension above a certain value arouses psychical libido … The physical tension increases, reaches the threshold value at which it can arouse psychical affect; but for some reason the psychical linkage offered to it remains insufficient: a sexual affect cannot be formed, because there is something lacking in the psychical determinants. Accordingly, the physical tension, not being psychically bound, is transformed into anxiety” [Italics in original] (Ibid, pp 192-193).

Technically, from its Latin origin, libido is the physical sex drive, yet, Freud advanced past “moral insanity” (Ibid, p. 270) and on to a clinically favorable form of repression previously denoted as “reaction formation and sublimation” in “Three Essays on the Theory of Sexuality” (Freud, 1905|1957, pp. 178-179). Thus, Freud’s global theory of motivation.

On an in-stream basis, the psychical sexual tension being resolved to psychical libido but not to resolution implies emotion with no basis. The lack of basis can be claimed to be resolved with ‘psychical libido’ being equated to ‘psychical interest’, which emerges from the ambiguity in “If now we apply ourselves to considering mental life from a biological point of view, an ‘instinct’ appears to us as a concept on the frontier between the mental and the somatic, as the psychical representative of the stimuli originating from within the organism and reaching the mind, as a measure of the demand made upon the mind for work in consequence of its connection with the body” [Italics in original] (Freud, 1915b|1957, pp. 121-122).

Given ‘instinct’ can appear in many forms, e.g., affective idea and wishful impulses, it follows that the distance between libido and instinct is quite blurred with either or both accounting for motivation, which, in turn, is dependent upon the ‘pressure’ associated with each source (the demand made upon the mind for work), aim (value of expected satisfaction) and object (clarity of aim).

Now, an accounting of the unconscious, which is dependent upon the ambiguity in mental life from an emotional point of view. “An instinct can never become an object of consciousness – only the idea that represents the instinct can. Even in the unconscious, moreover, an instinct cannot be represented otherwise than by an idea” (Freud, 1915a|1957, p. 177). One final comment regarding ‘pressure’ that applies to the unconscious. “The characteristic of exercising
pressure is common to all instincts; it is in fact their very essence. Every instinct is a piece of activity; if we speak loosely of passive instincts, we can only mean instincts whose aim is passive” [Italics in original] (Freud, 1915b|1957, p. 122).

(3) Focus on apathy as a special solution to progression, with apathy in sync with pressure, has basis in “the tyranny of the should” (Horney, 1950, pp. 64-85) versus “Identity formation, finally, begins when the usefulness of identity ends” [Italics in original] (Erikson, 1956). All of which digresses to Glover’s mastering of anxiety.

The position that Horney advances is rooted in rejection of Freud’s theory of instincts with her position shared by Erich Fromm, Adolph Meyer, James S. Platt and Harry Stack Sullivan (Horney, 1950, p. 366). Thus, to Horney, et.al., the entire instinct collapses to working memory as depicted but also as the proxy for ‘object’ and ‘source’, hence, ‘aim’ as a self-fulfilling prophesy. While Erikson did not reject Freud’s theory of instincts, his placing identity in question, particularly where identity is about a person’s link to unique values, identity has the capacity to be just one more member of Horney’s “tyranny of the should”. To be sure, if the usefulness of identity is based on an unhealthy basis such as a should, Glover’s position with respect to progression has identity emerging in a safe-harbor state and as a proxy for Freud’s aim, the value of expected satisfaction, then the entire idea of safe-harbor is dependent upon pressure.

If pressure is passive, then aim is equally passive, and the stress resulting from a ‘should’ tracks with aim. From this it follows that the likes of affective neuroscience are a factual diversion from reality for that discipline simply assumes all thought is current with no basis in history – an over-focus on precision at the expense of fact.
Everyday life (Figure 2)

This Figure is the stage upon which the dynamic Figure 1 presents its drama.

Everyday life of this Figure is occupied by the upper half of Figure 1 while the lower half of that Figure is widely dispersed under the ‘pleasure’ curve of this Figure. Both working memory and Freud’s instincts of Figure 1 are dispersed along the lower region of the greyed ellipsoid of this Figure with but one significant exception.

That exception is ‘pressure’ which is synonymous with ‘libidinal energy’ of this Figure. Horney’s “tyranny of the should” is accounted for by each representation of ‘compulsive obsessive’, hence, an environmental factor. Alternatively, Erikson’s pursuit of the usefulness of identity contributes to phantasy to the extent that identity is not a factor in everyday life. These two qualifications allow apathy to be localized.

The problem with the likes of affective neuroscience is there is an either-or presumption – maturity versus destructive, leaving no room for the unstable actor. Given the assertion that if pressure is passive, then aim is equally passive, and the stress – mastering of anxiety – resulting from a ‘should’ tracks with aim, it then follows that apathy emerges from the loss of importance of everyday life, and, as a result, is not discoverable. Thus, apathy is localized between the two vertical bands – the pair to the left of everyday life and the pair to the right. For emphasis, this localization decidedly excludes ‘frustration initiates regression’ to the left and ‘anxiety initiates fixation’ to the right – the depletion of motivation is the sole issue.
Distribution of Thought (Figure 3)

The distribution of thought is based on two views of Freud’s thinking with support provided by Figure 1 (The Mind) and Figure 2 (Everyday life). The first is his original work, largely the “Fleiss papers” (Freud, 1892|1966, pp. 173-282) and the “Project for a Scientific Psychology” (Freud, 1895|1966, pp. 283-397). The second is driven by three dynamics – James-Lange, Cannon-Bard and conditioning.

<table>
<thead>
<tr>
<th>mental label</th>
<th>id</th>
<th>ego</th>
<th>superego</th>
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<tbody>
<tr>
<td>mental</td>
<td>the influence of heredity</td>
<td>the individual’s own experiences</td>
<td>the influence of other people</td>
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<td>representation</td>
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<th>bio-psycho-social continuum</th>
<th>concept of self</th>
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<td>mental</td>
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<td>personal theories of what is and what might be</td>
<td>voices from the past</td>
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<td>representation</td>
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<td>permanence</td>
<td>dynamic and static</td>
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<td>visibility of</td>
<td>describable and/or observable</td>
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<td>primary</td>
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Figure 3 - Distribution of Thought
Source: Cook, 2014, pp. 32-35

Freud’s first use of the terms id, ego and superego did not appear until his “The Ego and the Id” (Freud, 1923|1961, pp. 3-68). However, differentiation between influences experienced in his thinking date to 1880 in the work of Josef Breuer (Freud, 1922|1955, p. 235) with that influence advancing through joint Breuer-Freud work on hysteria (Freud, 1896|1962, pp. 189-221), with the “Anna O” (Freud, 1895|1955, pp. 21-47) the companion evidence. Hysteria first then the Anna O case.

Regarding hysteria Freud was only able to offer speculation versus logical analysis with his approach effectively an accounting of seduction, e.g., “… hysterical compulsion is (1) unintelligible, (2) incapable of being resolved by the activity of thought, (3) incongruous in its structure” [Italics in original] (Freud, 1892|1966, p. 348). He implicitly challenged Darwinian thought by wondering “Is heredity anything other than a multiplier?” (Freud, 1892|1966, p. 177), with Josef Breuer’s analysis of the Anna O case providing the answer of ‘no’ to that question.

“She [Anna O] aptly described this procedure, speaking seriously, as a ‘talking cure’, while she referred to it jokingly as ‘chimney sweeping’” (Freud, 1895|1955, p. 30). Thus, her ‘chimney sweeping’ was effectively “working backward to the origin of a symptom led to the disappearance of the symptom” (Kimball, 2000), with Glover’s mastering of anxiety accomplished in the absence of progression. Anna O had her own recap – “I want to say that a living organization can only exist against the background of a spiritual or ethical goal. Observation of all details, collection of all experiences, which may accomplish the end, uncompromising determination, not to lose the ethical background from view, and most of all: a blessed phantasy – which will keep the creation (you call it organization) alive in outlook. I go so far as to say that it is impossible to organize without phantasy” (Edinger, 1968, p. 69; Kimball, 2000), where Anna O’s reference to ‘phantasy’ is in line with Freud’s pleasure principle of Figure 2.
The bio-psycho-social continuum of the ‘circa 2000’ region comports with the James-Lange theory of emotion where that theory’s dependency on physiology is relaxed to encompass bottom up and top down of Figure 1 with any influence within Figure 2 of no consequence.

The concept of self of the ‘circa 2000’ region comports with the Cannon-Bard theory of emotion where that theory’s dependency on the thalamic region of the brain is relaxed to encompass suppression and repression of Figure 1 with influence within Figure 2 across everyday life and with elective dispersion under the direction of frustration and/or anxiety.

Seduction of the ‘circa 2000’ region comports with the evolving result of overt and covert conditioning, which results in the momentary configuration of remorse management as received by working memory of Figure 1. The as-received configuration is then applied to the existing array of traits within libidinal energy of Figure 2, which, in turn, determines the pressure available to the instincts of Figure 1.
Narratives

This material is presented in eight segments: (1) Baseline assumptions, (2) Resistance to a contrarian investment, (3) Decision making and more selective attention, (4) Deduction and less selective awareness, (5) Reasoning and more selective anxiety, (6) Perception and less selective inertia, (7) Motivation and variable selectivity of value and choice, (8) Professional responsibility versus life as the ultimate wager.

Baseline assumptions

The objective here is to summarize influences that apply in a generic sense to source-aim-object, Freud’s theory of drives or instinctual processes of Figure 1 and is presented as six summary discussions.

Controlling idea: The controlling idea is David Hartley’s Theory of the Human Mind (Priestley, 1775) which includes two primary tracks. The Doctrine of Vibrations (Ibid, pp. 7-11) and the Doctrine of Association of Ideas (Ibid, pp. 12-28). This is a statement about dualism where Vibrations are about nerve sensations that can originate in the brain or be caused by a reaction to external stimuli, and where Ideas are about communications with the pluralistic world in that ideas build on experience and influence, hence, Association from the two perspectives that describe the all of life.

Pursuit of maturity: The basis for this is the Big Five – Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism (Tupes, 1961). At issue is the risk of the square-peg-round-hole problem. Each anxiety and the advocated frustration applies to an entire population without regard for inclusion of the many subsets of social roles. “Despite the comprehensive nature of this [meta-analysis], there are several glaring omissions in the longitudinal database and numerous questions that remain unanswered. It is clear from our review that many more studies performed on a wider variety of samples are needed before definitive statements can be made concerning the patterns of change for specific traits, such as social dominance and agreeableness. Also, a disproportionate number of longitudinal studies of personality have been based on highly educated, middle class or affluent samples. Studies of ethnic minorities, the poor, and the working class are still a rarity in the field of personality development. Moreover, more studies of middle-aged and older individuals would help clarify some of the patterns of personality development” (Roberts, 2006).

Pursuit of isolation: This is about isolation from life, about being caught up in idealism that applies to no one person, hence, ethics. Hartley’s Vibrations are no more static than his Ideas, with Associations the net of a multitude of variables that morph in character from realization to realization. Thus, the problem is the risk of looking at everyday life as in-isolation versus the balance of Figure 2. In fact, the greater risk is looking at that portion of Figure 2 outside of everyday life while ignoring the varying realities that occur from day-to-day – “In view of the rapid progress made in recent years in Psychology, as evidenced by the continuous and ever-increasing output of books, monographs, articles and journals covering a wide range of subjects, it is worthy of note that practically nothing has been written upon our most common, everyday mental experiences, such as hope, disappointment, despair, modesty and shame, arrogance and pride, patience and endurance, friendship and loyalty, courage, ambition and very many others” (Morse, 1907) – as well as loneliness and aloneness.

Blindness to life as the wager: This is about a very dangerous hornet’s nest and its anti-thesis. On the ‘dangerous’ side is an “alarmingly high morbidity and mortality” in addiction specialty clinics or programs (Hser, 2017) while on the anti-thesis side is Harry Stack Sullivan and the Chestnut Lodge focus on psychoanalysis and occupational therapy (Stanton, 1961). Both sides of this blindness are about ‘aim’. The surface issue is Medication Assisted Therapy versus Recovery – “Recovery status is best defined by factors other than medication status. Neither medication-assisted treatment of opioid
addiction nor the cessation of such treatment by itself constitutes recovery. Recovery status instead hinges on broader achievements in health and social functioning – with or without medication support” (SAMHSA, 2016). While this dialog sounds rather straightforward, it sits in between two legal issues. The first, the application of a pharmaceutical intervention opens the question “for how long” and if ‘too long’ then the Donaldson Decision is a consideration (Wolfe, 1975). The second, the non-application of a pharmaceutical intervention opens the door to a demand of recognition of dualism by the patient with the issue being the definition of effective treatment as in the case of Osheroff v. Chestnut Lodge (Klerman, 1990). Sullivan’s position is a developmental approach with anxiety the concern (Sullivan, 1953, pp. 3-30). Setting initial focus on anxiety reduces the need to set life as a wager which of course assumes an initial detoxification has been completed successfully. From this it follows “no very simple explanation is adequate to communicate some of the instrumentalities that might be useful for improving one’s own life and the life of other” (Ibid, p. 5). However, given the experience with the non-pharmaceutical intervention, psychoanalysis and occupational therapy, and, successful recovery of schizophrenia as related with Fromm-Reichmann, with empathy the principle focus (Silver, 2015), this should be enough to justify pursuit of the character of anxiety versus that of frustration with out-patient supervision at least initially, perhaps longer, and there is nothing wrong with expecting a person to be their own provider of empathy.

Biological basis: This is an extension of references to objectivity and the Research Domain Criteria (Lilienfeld, 2014). The quest for a biological basis is quite stark – “Prominent psychiatrists have moved to rebrand psychiatry as clinical neuroscience and rechristen mental disorders as brain disorders. Recent shifts in research and funding priorities have followed suit, privileging neuroscience over psychological and behavioral research” (Olbert, 2015). If the rebranding and rechristening is decidedly successful, from which will follow greater justification for pharmaceuticals with psychotropic agents granted emphasis, will the professional emotion of empathy have any place in the delivery of services. Further, given the “alarmingly high morbidity and mortality”, how big of a pile of dead bodies do the proponents of the rebranding and rechristening consider to be acceptable. Better yet, do the proponents of rebranding and rechristening consider acceptable the inclusion of their very own friends and family members in the pile of dead bodies. Bottom line, this is about passing judgement on life with basis limited to observations of a limited percentage of the probable “despite the widespread quotes that the human brain contains 100 billion neurons and ten times more glial cells, the absolute number of neurons and glial cells in the human brain remains unknown” (Azevedo, 2009).

Mentalism: Continuing with passing judgement on life with limited basis, this is an extension of the heavily dated romanticism of idealism. Idealism is about drama and is neutral to both anxiety and frustration and includes two very broad issues. First, “Mankind appear to be divided into two classes, the dupers, and the duped. … From all these instances one inference is clear. When we depart from the guidance of reason we are liable to fall into innumerable errors. Ignorance is the source of credulity. We are therefore imperiously called on to instruct ourselves, and to attend to the results of experience. If the many would by the acquirement of knowledge, and a consequent enlargement of mind, raise themselves above the rank of dupes, the number of dupers who have been accustomed to prey on them would speedily decrease, while another numerous class, who are first duped, and then unwillingly lend themselves to spread the imposture, would see through the snare, and no longer without any bad intention act as decoys to others. According to the aphorism of Lord Bacon, ‘knowledge is power’, especially if our attention is directed to that kind of knowledge which is best adapted to our individual neglect the means of acquiring it, when we have them within our reach” (Anonymous, 1809). Second, is the realm where heavily dated romanticism overtrumps science of an age. This is about “the relationship of personality to body shape … one of the earliest known forms of psychology” (Hall, 1977). There is a quest to create standardized images of the human mental apparatus which in turn will allow
for the cookie-cutter approach to the understanding of overall human conduct. “The choice of hypothetical constructs is a necessary and fateful step in one's approach in all of psychology, not just psychoanalysis. It is virtually an obligation of theorists with new propositions to commit to one or another mind map” (Wilson, 1995).

**Resistance to a contrarian investment**

This topic is about communications in healthcare, applies to seduction of Figure 3 and is presented as two summary discussions.

Spontaneous development: Included here are the likes of diary entries ranging from random thoughts to outline-based sequential statements, with the array presumed to be an investment in self, and if contrarian they are deliberately so. For this a reference point is needed – a person as a child and later as an adult, which advances to consideration childhood phantasies versus the concealment of comparable phantasies in adulthood (Freud, 1905|1957, pp. 142-153). Beyond the reference point there are sequential statements that tend to be organized in development though ideally spontaneous in origin (Freud, 1925|1961, pp. 225-232). The intent of the underlying investment in self is simply learning by anxiety – “The unwitting development, which is the pattern of sublimation, becomes an important element in learning to be human – that is, in learning to behave as one should in a given society” (Sullivan, 1953, pp. 151-154).

Professional development: Addressed here is the intended antithesis to an individual learning by anxiety, an individual must be willing to consider professional guidance as a contrarian investment on the strength of an expected array of professional ethics (Mac Iver, 1922).

**Decision making and more selective attention**

This topic has Ischemic heart disease as a baseline issue thus exposing ‘what’ versus ‘why’, applies equally to ‘more selective attention’ of Figure 1, Everyday life of Figure 2 and the bio-psycho-social continuum of Figure 3 and is presented as three summary discussions. Ischemic heart disease is the number one killer in the world.

Generalizations: A cautionary note – “One common source of error in philosophy has been the principle of generalization wrongly applied. For the sake of explaining phenomena we must understand that a higher development produces new conditions which are absolutely absent in the lower strata of life. Now it happens that some philosophers take features typical of the highest and most complicated forms of existence and generalize them to explain the nature of lower forms. Others do the reverse. They generalize the lowest forms and explain all higher features as mere repetitions of simpler modes of activity” (Carus, 1913). This collapses to the suppression of logic, the distance between the first and second columns of Figure 4, which shows the causal chain of Ischemia. The chain begins with initial demographics, advances through life’s choices, then on to unintended consequences with the debilitating condition the result. The causal chain describes the ‘what’ of the progression from the initial demographics to the final result.

![Figure 4: Ischemic Causal Chain](image)
debilitating condition but fails to address the ‘why’ of the progression, which is principally the impetus in the form of rationalizations in tandem with Freud’s ‘pressure’ with the combination of the two – rationalizations and ‘pressure’ – accounting for apathy.

Personality: A second cautionary note – “in a general way alteration of personality is effected through the primary organization by experience and later coming into dominating activity of particular systems of ideas with their affects, on the one hand, and the displacement by dissociation or inhibition of other conflicting systems on the other. In slighter degrees and when transient this alteration may be regarded as a mood. When the alteration is more enduring and so marked by contrast with the preceding and normal condition as to obtrusively alter the character and behavior of the individual and his capacity for adjustment to his environment, we have a pathological condition” (Prince, 1919). By glossing over the potential for mood, there remains but one troublesome option, the discovery of a person’s very own ‘judge’, ‘jury’ and ‘executioner’.

Learning: Allowing the prior comments about Generalizations and Personality to merge into one idea results in the challenge – “the joint problems of learning to trust and trusting to learn” (Landrum, 2015).

**Deduction and less selective awareness**

This topic has developing circumstances (reality) and ambiguity (pleasure) as a baseline issue, applies to ‘less selective awareness’ of Figure 1, the lower region of Everyday life of Figure 2 and the concept of self of Figure 3 and is presented as two summary discussions.

Adaptation (centrist): This is about consistency in the conceptualization of the “retrieval from store of memory images” of Figure 2 without variation and without regard for consequences of what might be retrieved. The rationale for consistency is to expose the results of the presumed correctness of the underlying definition of psychological resilience in tandem with the component definitions, concepts and theories (Fletcher, 2013).

Adaptation (divergent): Covered here are delusions and continuity with respect to the input to deduction of Figure 2. Delusions versus reality are at the end of the framing of the components of psychological resilience with the final molding of delusions accomplished by the transference with respect to suppression (Karon, 1989). Continuity versus pleasure is about the interim framing of the components of psychological resilience (Goldberg, 1990).

**Reasoning and more selective anxiety**

This topic is about analysis of the perils of affective neuroscience with conditioning the basis. Focus is on anxiety and limitations of language, and, loneliness/frustration and consciousness of abstracting. This topic is presented as two summary discussions and applies to ‘less selective perception’ of Figure 1 with emphasis on anxiety, the region below the pleasure curve of Figure 2 and seduction of Figure 3.

Reasoning: Logic in tandem with anxiety determines reasoning. It is assumed that each logic and anxiety are always operating in concert and with equal force and is driven by the objection to Freud’s theory of instincts by Horney, et.al. Support for this statement follows with a third variable, hypnotism, as contributing support for the static equality (Binet, 1899, pp. 56-68). And, that supporting narrative which could include the Binet-Simon intelligence scale of 1911 but will not. “Hypnotic experiments on visual hallucinations have enabled us to penetrate in part into the mechanisms of our normal perceptions. The principle conclusion which is drawn from them follows: When an exterior object conveys an impression to our senses, the mind adds, upon its own initiative, a certain number of images to the sensations experiences” (Ibid, p. 68). For emphasis, “…Stuart Mill remarked that all psychological explanations, without exception, are subject to a general condition: that of being an application of the laws of association by resemblance and by contiguity” [Italics in original] (Ibid, p. 92).
Judgement: This is a continuation to logic in tandem with anxiety determines reasoning with focus restricted to in-the-moment, the normative execution of life as defined by folk psychology. Reasoning could easily imply the use of the scales of justice in deliberations about alternatives. Given that reasoning happens quite quick, spanning perhaps only a few picoseconds, folk psychology must be advanced to consideration. Thus, when reasoning is expected to deliver on alternatives it seems that the starting point is about distinguishing between praiseworthy or blameworthy and good or bad. Given the pressure of time, the assumed picoseconds, “available evidence seems to indicate that people’s application of [folk psychology] is influenced by judgments of goodness and badness without the mediation of judgments of praise and blame” (Knobe, 2004).

Perception and less selective inertia

This topic develops the notion of apathy with the two parallel bands of Figure 2 the basis, with focus on denial and oscillation of preferences and is presented as three summary discussions.

Perception: The average person would probably prefer to stand on solid ground versus the alternatives such as quick sand – in psychology, the preference is the rigorous cannons of the natural sciences. Thus, “Perception is the conscious behavior through which are developed the meanings of objects and relations which operate in the adaptation of the individual to his surroundings and in the control of them. It is precisely in the process of perception that the individual, in direct contact with objects, develops reaction patterns enabling him to differentiate and distinguish the various objects affecting him” (Kantor, 1920). This line of thinking is parallel to Watson’s declaration that consciousness is an invention with no basis in fact (Watson, 1925, p. 3), that it is the behavior of a person that determines consequences, only to be burdened with the campaign for Pebeco toothpaste (Buckley, 1989, p. 141) which resulted in the production of a subliminal message, to which one must add Harlow Gale’s reliance on Wundt who molded his experimental psychology (Eighmey, 2007).

Imagination: “…perception is said to be an awareness of objects present to sense. Imagination is said to be awareness of objects not present to sense” (Gordon, 1935).

Object world: The cartesian physical mind fails to acknowledge the abstractions of life that go well beyond praise-or-blame and good-or-bad and on to subliminal initiated relationships (Bem-Zeev, 1989).

Motivation and variable selectivity of value and choice

This topic’s narrative is a continuation of the prior discussion of apathy and is centered on value and choice and is presented as two summary discussions.

Motivation: This is but one example of the unintended consequences of Freud’s writing in German versus in English with Freud’s Instincts and their vicissitudes (Freud, 1915b|1957, pp. 109-140) the reference. “This is not only a mistranslation, it inaccurately implies to the reader a set of propositions Freud neither intended to convey nor did he espouse – namely, that the human psyche, which Freud referred to as the soul (Seele), was composed of behaviorally hard-wired, physiologically determined instincts that formed the edifice for human motivation and action. Instinkt was a word Freud rarely used in the context of the human subject, which he reserved for animal species, and loathed it for its simple equation to material reduction: this is precisely why he deliberately chose the word Trieb – more appropriately translated as drive, impulse, or urge – to characterize human motivation. Likewise, Schicksale, rendered as ‘vicissitudes’, is equally misleading because it implies a passionless, staid mechanism of change rather than the dynamic notion of mutability that belongs to the fate or destiny of life experience. This is what Freud had in mind when he envisioned the psyche as a temporal flux of dynamic events that arise from the most archaic fabric of our corporeal nature, which transforms over time through internal mediations we customarily refer to as ‘defense mechanisms’, itself another
unfortunate and misleading aphorism. ‘Drives and their Fate’ comes much closer to capturing the implied meaning behind the transmogrification of inner forces, a process that extends to the most unrefined and immediate expression or derivative of a drive to the most sublimated aspects of human deed and desire” [Italics in original] (Mills, 2004).

Vulnerabilities: This is about exclusion – self and social, with self the first topic, and, social as an extension of “cognitive stuck points” (Finlay, 2015). From time to time persons are confronted with economic opportunities that result is economic loss for any number of reasons with self-blame the candidate cognitive reaction (Vohs, 2007) which need not be if, e.g., opportunities are viewed from the perspective of adaptation-attachment. Social exclusion is the opposite and implies the onus is on those persons who are implementing the exclusion (Molden, 2009) rather than the person taking the time to evaluate their adaptation-attachment perspective.

Professional responsibility versus life as the ultimate wager

This topic is about the flattening of life, the contra thesis to apathy, is centered on the fundamental flaw of the DSM-5 and is presented as three summary discussions.

DSM-5: This is about the minute-to-minute demands of daily life which clouds over on a subjective basis the undercurrent of immediate detail. Freud made clear that psychic reality held greater importance than material reality (Caper, 1988, pp. 10-14, pp. 234-235). Thus, presumed priorities overtrump what an uninvolved observer might cite as practical expectations versus some array of immediate circumstances. This has emerged as the fundamental flaw of the DSM-5. The narrative begins with study groups that led to the release of the DSM-III in 1975 with the proposed anchor statement – “A medical disorder is a relatively distinct condition resulting from organismic dysfunction which in its fully developed or extreme form is directly and intrinsically associated with distress, disability, or certain other types of disadvantage. The disadvantage may be of a physical, perceptual, sexual, or interpersonal nature. Implicitly there is a call for action on the part of the person who has the condition, the medical or allied professions, and society. A mental disorder is a medical disorder whose manifestations are primarily signs or symptoms of a psychological (behavioral) nature, or if physical, can be understood only using psychological concepts” [Italics added] (Kinghorn, 2013). Coupled with the demands of publishing a series of definitive statements, the DSM-III, this statement digresses to a psychology without psychic energy, a realization that led to Freud abandoning his “Psychology for Neurologists” commonly known as his “Project for a Scientific Psychology” which was his attempt to explain psychic energy from the neuro-physiology perspective (Caper, 1988, pp. 17-39).

Conflict resolution: At the base of the entire problem of strategic/altruistic demands stands the application of adjudication. “Adjudication is the process by which the values embodied in an authoritative legal text, such as the Constitution, are given concrete meaning and expression. ...this has always been the function of adjudication, clearly embraced and legitimated by Article III, and continuous with the role of courts under the common law, but within recent decades a new form of constitutional adjudication has emerged. This new form of adjudication is largely defined by two characteristics. The first is the awareness that the basic threat to our constitutional values is posed not by individuals, but by the operations of large-scale organizations, the bureaucracies of the modern state. Secondly, this new mode of litigation reflects the realization that, unless the organizations that threaten these values are restructured, these threats to constitutional values cannot and will not be eliminated” (Fiss, 1982).

Thus, the social foundation, the Constitution, which should be the basis of strategic/altruistic demands has fallen to a political foundation in the form of a cookie-cutter solution. This same politicization has permeated research in health psychology with a “shift from an emphasis on mental illness to an increasing emphasis on physical illness” (Evans, 1989).
Professionalism: When the logic of humanism gains in importance versus the science of behavior, progress will be real (Conway, 1991). This same line of reasoning applies to operant conditioning that results from either the ever-changing environmental factors versus social engineering (Smith, 1992), with arguments against the existence of repression (Piper, 2008) a perfect example of highly politicized social engineering.
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