

The Sono Fabiç Method: Limbic Autism & Autistic Undisciplined Thinking

*"Reality is merely an illusion, albeit a
very persistent one" - Albert Einstein*

Gary Bruno Schmid

Hambergersteig 25, CH-8008 Zürich

Email/Telefon: gbschmid@mac.com /+41 76 575 2666

Website: www.mind-body.info

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Introduction

How can it be that intelligent and otherwise unbiased, open-minded, rational persons are blind to even the simplest facts or to obvious omissions of important necessary evidence? How can we get a grip on the general “inner mechanics” of how uncorrectable convictions and beliefs arise in our minds independently of their specific social, cultural, political or religious context?

The Swiss psychiatrist and “discoverer” of the diagnosis «Schizophrenia» Eugen Bleuler (1857-1939) had asked himself this very same question already a good century ago in 1919 when he wrote his celebrated book: *Autistic-Undisciplined Thinking in Medicine and its Conquest*.¹ Indeed the answer to this and many similar questions is still important today and challenges, in particular, the tactics and strategies of how medical doctors, politicians and the media at large communicate with their colleagues and with their addressees (patients, citizens and public, respectively).

To this end I have written this short essay to further explore this problem on the basis of a Swiss television show: SRF-ARENA (24. February 2017) and its employment of what I coin **The Sono Fabiç Method** using autistic-undisciplined thinking to defame a knowledgeable and competent Swiss historian, Daniele Ganser (1972*).

Think about it ...

Usually, an «understanding» can be corrected and accordingly modified on the basis of new facts derived from reliably convincing and believable information. The progression of an «understanding» based upon facts from *attitude* to *opinion* to *conviction* to *belief* to *illusion* to *delusion* is accompanied by personal experience which consciousness researchers call «qualia», like our experiences of color, pleasure and pain. Once arriving at or above the level of *conviction*, an «understanding» often overcomes the temptation to think otherwise and resists all intellectual-rational contradictory arguments to the point of withstanding the most horrible torture and threat of death (martyrdom). A change can usually only then occur through conversion to a new *conviction* or *belief*, the experience of a contradictory *illusion* (mirage) or the outbreak of a new *delusion* along the line of “*I am now Buddha and no longer Jesus!*” The opposite of a «truth» is a falsehood, but the opposite of a *belief* is just another *belief*.

Religious and other cults and propaganda-driven dictatorships are standard examples of sociocultural systems designed and dedicated to converting naïve, otherwise reasonable members by programming uncorrectable convictions and beliefs into their otherwise healthy minds. Although there are deprogramming measures that claim to

¹ Bleuler E (1919) *Das autistisch-undisziplinierte Denken in der Medizin und seine Überwindung*. Springer-Verlag, Berlin.

assist a person who holds a controversial belief system in changing those beliefs and abandoning allegiance to the social group associated with the religious, political, economic, or whatever belief system, this is not a very easy thing to do.

You might have an adult person who is absolutely convinced that they could never learn to speak Chinese. If you now kidnap him or her and force them to live in China and spend time only with Chinese people, they will indeed, for better or worse, more or less gradually learn the Chinese language according to their innate talent for language. Once learned, however, they will never be able to no longer understand Chinese no matter how hard they might try. The same thing goes for playing a musical instrument or for riding a bicycle. We go from an initial phase of unconscious incompetence (“*Never heard of China!*”) through an intermediate phase of conscious incompetence (“*I don’t understand Chinese!*”) through a second intermediate phase of conscious competence (“*I can understand Chinese if I pay attention and concentrate hard enough.*”) to a final phase of unconscious competence (“*I simply get it!*”) A person can always learn another language or sport or whatever but once they’ve arrived at a state of unconscious competence with anything, there’s no going back! The same thing goes for habit or addiction. What a person can do, however, is to decide not to engage in an unwanted unconscious competence – a bad habit or an addiction -, no matter how tempting it might be to continue on with it.

One can imagine that convictions and beliefs, like any language or other unconscious competence, can facilitate an ignorant life by lightening the burden and responsibility of indecision, doubt and uncertainty. But, how does it happen – in our body, in our mind, in our spirit – that an attitude or conviction, originally open to change, can decay and degenerate into a rigid delusion cemented into the core of conviction and belief (the radicalisation of orthodoxy)?

So, why can’t we simply avoid giving in to temptation and stick to the facts?

Facts & Autistic, Undisciplined Thinking

Facts are things we feel absolutely certain about even though it is a fact that facts factually change all the time (Arbesman 2012)². Knowledge is not unlike a substance which can be created, spread out across the globe, and even decay with a half-life like a radioactive element until – possibly - finally becoming obsolete.

But even for information comprised of state-of-the-art facts, we always have a choice to pay more or even exclusive attention to some information and to pay less or even no attention to some other information. For example, I’ve already mentioned on my website under the heading “Gary’s Tips” (<http://www.mind-body.info/garys-tips/>) that

² Arbesman S (2012) *The Half-Life of Facts: Why everything we know has an expiration date*. Current / Penguin Books, London.

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we humans have a natural tendency to ignore information simply because it doesn't fit within one's own worldview. This is known as the *Semmelweis Reflex*, *Confirmation Bias*, *Change Blindness* and Daniel Kahneman's idea of *Theory Induced Blindness* which, by the way, are all akin to Eugen Bleuler's (the father of the diagnosis Schizophrenia) ideas about *Autistic, Undisciplined Thinking* (Bleuler 1912 & 1919)³.

Apparently, it isn't that we can't intellectually stick to the facts but, rather, that we often emotionally don't want to and, accordingly, choose to think autistically undisciplined (unless we have schizophrenia, in which case we seem to have no other choice, at least during a schizophrenic psychotic episode).

So, what's going on in the brain when we're thinking autistically undisciplined?

Limbic Autism

In my (German-language) textbook entitled "Death by Imagination" (Schmid 2009)⁴, I described (pages 244-247) an evidence-based neuropsychological phenomenon which I have coined **limbic autism**.

The evidence stems from an empirical study which I conducted comparing the flow of information within the brains of healthy subjects and (unmedicated) persons suffering from schizophrenia. It turns out that the limbic system – the source of our emotional cognition - of persons suffering from schizophrenia exchanges more information within itself than it does with the cerebrum – the source of our rational cognition. ([See poster in addendum.](#)) Normally by healthy persons, the information flow within and between these regions is balanced.

When the brain is thinking limbic autistically undisciplined, and we start mentally drifting into a confirmation bias, we are increasing the activity in the limbic system of the brain beyond the activity level in the cerebrum: Feeling and intuition become more important than thinking and sensory awareness.

So, how does suggestion help support limbic autistic undisciplined thinking by the induction of a bias of feeling and intuition over thinking and sensory awareness?

³ Bleuler E (1912) *Das autistische Denken* (Vol. 4). Jahrbuch für psychoanalytische und psychopathologische Forschungen, Leipzig & Wien; [Bleuler E \(1919\) *Das autistisch-undisziplinierte Denken in der Medizin und seine Überwindung*. Berlin](#)).

⁴ Schmid GB (2009) *Tod durch Vorstellungskraft: Das Geheimnis psychogener Todesfälle* (2. ed.). Springer-Verlag, Wien.

Suggestion

Suggestion is a powerful tool used in hypnosis. In fact, my personal definition of hypnosis is the following:

Whenever a suggestion becomes a believable reality within an appropriate context, the mind is in trance.⁵

This means that even while watching a film in a cinema, you have been hypnotised into a state of trance. Actually, you hypnotised yourself, because every hypnosis is a form of self-hypnosis. And during a film, even if people force you to stand up to let them pass, you'll continue all the while to be sad or to cry, or to be thrilled or scared for as long as you want „to remain in the film“.

It would take us beyond the purpose of this essay if I were to try to give an adequate overview of hypnotic methods of communication, for example, the use of hypnotic suggestion to distort an otherwise clear and unbiased conscious awareness of reality, in particular, how this might be used in propaganda. I do, however, find two methods especially interesting, namely, the use of what we, in hypnotherapy, call «Yes-Sets» and the use of confusion to induce a mental state vulnerable to suggestion.

«Yes-Set»

A «Yes-Set» is a set of suggestions which are all obviously true - platitudes, truisms and the like -, but with each and every one of them encompassing the same hidden, subliminal suggestion which will then woo the subject towards the desired conclusion being suggested. A classic example is the following set of questions from each of which the very same and obvious answer, namely, „White!“ is induced:

<u>QsL.</u> : „What is the color of this piece of paper?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What is the color of this door?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What is the color around the pupils of your eyes?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What is the color of a summer cloud?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What is the color of a polar bear?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What is the color of snow?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What is the color of the door of your refrigerator?“	<u>Ans.</u> : „White!“
<u>QsL.</u> : „What do cows drink?“	<u>Ans.</u> : ...

Usually, people reply „Milk!“ instead of the correct answer: „Water!“

⁵ If the context is not appropriate, the mind is in a state of delusion (psychosis).

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This is the way limbic autistic undisciplined thinking works. One hears something over and over again in the sense of a hidden implication and then, after a while, begins to distort facts along the lines of the implication. Let's take another, more sociopolitical example.

Thesis: „*Men are more intelligent than women!*“

Suggestive proof on the basis of (biased) actual fact:

Fact: „*More men than women publish articles in scholarly journals!*“

Fact: „*More men than women have medical degrees!*“

Fact: „*More men than women have leading university positions!*“

Fact: „*More men than women have been rewarded nobel prizes in physics!*“

Fact: „*The average size & weight of a male's brain is greater than that of a female's!*“

Do you get it?

Surprise/Confusion

As an effective means of getting a point across, the celebrated hypnotherapist Milton H. Erickson (1901-1980) recommended bringing the person out of equilibrium, destabilising them - their attitudes, their situation, their state of mind - by doing something unusual or surprising, by overwhelming their cognitive input and by puzzling or confusing them and seeding doubt in their mind to awaken interest and emotion (limbic system) and enable them to open up to a new - sometimes even false - perspective on things.

Surprise and confusion can lead to new insight. With one of my patients with low self-esteem, I used his frugal attitude toward money to surprise and confuse him. I took a fresh hundred frank note („Surprise!“), showed it to him and asked him how much it is worth («Yes-Set»). He of course answered correctly: „*100 Swiss francs!*“ Then I aggressively crumpled it up into a ball, maltreating it by throwing it disdainfully to the floor, trampling it mercilessly and sadistically with my shoes while uttering disgraceful and demeaning, deprecating things at it, things, which I was sure the patient had probably often told himself in moments of despair („Confusion!“). The physical-emotional (limbic) response of the patient was very impressive. He stared at me as if in a trance as I took the note again into my hands, smoothed it out and empathically once again asked the patient how much the „innocent and underestimated“ bank note is now worth after having been terribly mistreated in this way. Of course, he again answered correctly: „*100 Swiss francs!*“ This resulted in a very positive exchange about the inherent inner value of a misjudged person and helped him not to do anything like this anymore to himself and to his „valuable“ inner self.

Surprise and confusion can also do just the opposite of leading to a new insight. It can cause one to suddenly erase a memory, at least for a while. Here's an example that

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most of us have experienced at one time or another in the past: While talking to someone, the telephone suddenly rings and the person calling surprises us with a short, unexpected and emotionally charged message. This message can be either great like, say, winning a lottery – „*You just won three million Swiss francs!*“ -, or it can be disastrous, like, say the death of a loved one – „*Dad just died in a car accident!*“. Usually it lies somewhere inbetween these extremes. But once the short, sudden and unexpected message of high emotional (limbic) value has been delivered, that's all you have left in your mind and you will – for a while at least - have totally forgotten what you had just been talking about before the phone rang.

Paradoxical intervention is also a powerful suggestion technique to get a person into another mind set. For example, I once saw a thug with a knife obviously threatening a young pair of tourists in Zürich, probably wanting money from them. They were standing together in a dark shadow at night around 22:00 about 10 meters away from where I was passing by. I saw that the young lady had a city map in her shivering hand. Without hesitation, I walked briskly up to all three and, ignoring the actual threatening situation, simply, quickly and just as unpolitely took the map into my hands and said something like: „*Great, there's the place I've been looking for not very far away! Could you show me how to get there from here?*“ Upon saying this and without waiting for an answer, I took the lady by the arm and walked off decidedly in one direction away from the thug. The boyfriend followed and the thug disappeared again into the shadows.

Surprise and confusion are the basis of most turboinductions used by hypnotherapists including dentists and other pick pockets, mentalists and show hypnotists. Take a look at a few YouTube films or mentalist shows on television to see what I mean.

Suggestion helps support the induction of a bias of feeling and intuition over thinking and sensory awareness via many tools of hypnotic communication, in particular, the use of «Yes-Sets» and confusion.

So, how could a surprising lie also help lull an audience into discrediting someone?

The Sono Fabiç Method

There is an anecdote floating around since decades about a presumably favorite political trick to discredit one's opponent which I would like to coin the «**Sono Fabiç Method**» using a word play with the fictitious name: Sono Fabiç = Son of a biç = son of a bitch:

During the political race between Lyndon B. Johnson and George McGovern in 1972, Johnson ... *told his campaign manager to start a massive rumor campaign about his opponent's life-long habit of enjoying carnal knowledge of his own barnyard sows.*

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“Christ, we can’t get away calling him a pig-fucker,” the campaign manager protested. “Nobody’s going to believe a thing like that.”

“I know,” Johnson replied. “But let’s make the sonafabitch deny it.”⁶

In an interesting blog (9:34AM BST 21 Sep 2015) by James Kirkup from the Telegraph Media Group Limited entitled «Is it true that David Cameron had sex with a pig? It really doesn't matter»⁷ we can read:

“Lord Ashcroft's claims will amuse those who already hate the Prime Minister, but they won't change anyone's mind ... Is it true? It doesn't matter. As Lyndon Johnson knew, the real point of accusing your enemy of sex with pigs is to force him to deny it. True or not, the image is so vivid it sticks in the mind, indelibly colouring someone's reputation. And LBJ was operating in the pre-internet age. Today online debate is emotion first, facts a long-distant second.

“Barely 12 hours after publication, the internet has decided that David Cameron did something unspeakable with a pig. Nothing can change that. Even the most convincing and comprehensive refutation of the story, a sworn confession from everyone involved that they made it up, won't change the story: it would just become a footnote on a Wikipedia page, a thing clever people say in years to come when the story is retold in pubs (“actually it wasn't true”). Some stories are so compelling the truth can't change them.”⁸

Here’s a simple, everyday example of how to use the **Sono Fabiç Method** against someone. Let’s call this someone **X** and assume that you want another person **A** to distrust **X**. You, **A** and **X** are sitting together in a café. **A** has to go to the toilet and asks: „Hey, could you guys look after my briefcase while I go to the restroom?“ You immediately stand up together with **A** and say „I’ll come along!“ On the way and far enough, so that **X** can’t hear you talking, you tell **A**: „Don’t worry about your briefcase, **X** would never read or take anything from it!“ That evening you can be sure that if **A** doesn’t find something important that he or she thinks was in that briefcase, or if **A** remembers that some information was in that briefcase which **X** shouldn’t know about, **A** will be sure to suspect **X** of having stolen it or of having read it clandestinely! **Sono Fabiç** sends his regards! (However, had you said to **A** on the way to the restroom:

⁶ Thompson HS *Fear and Loathing on the Campaign Trail*. ‘72. Simone & Schuster Paperbacks, New York - London - Toronto - Sydney - New Dehli, page 227

⁷ <http://www.telegraph.co.uk/news/politics/david-cameron/11879177/Is-it-true-that-David-Cameron-had-sex-with-a-pig-It-really-doesnt-matter.html>

⁸ Actually all schools of psychotherapy are nothing more than languages in which the therapist offers the patient a compelling narrative to explain the patient’s illness. Just as one cannot say that English is „truer“ than German even if there might be some words in English for which you need a sentence to explain in German (and vice versa), you can’t say that Freudian Psychology is „truer“ than the Psychology of C. G. Jung. No matter what a person does, it can be understood and narratively explained in the language of Psychoanalysis (Freud) or in the language of Analytical Psychology (Jung). And the same holds true for all the other psychotherapy languages as well (Alfred Adler etc.).

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„Don't worry about your briefcase, it will be safe and sound with X!“ this suspicion would hardly pop into A's mind that evening.)

The **Sono Fabiç Method** is automatically at work if you should ever get admitted to a psychiatric clinic by mistake. Maybe you heard the story of the medical student who pretended to have schizophrenia in order to get himself hospitalized as a prank. Once inside and after receiving the diagnosis, he outted his joke and asked to be released. Good luck! I don't know if this story is real or only an urban legend, but I remember that, according to the story line, he had a hell of time finally getting out again!

The Sono Fabiç Method “guilty unless proven innocent”, that is, sowing the seeds of doubt by putting the brunt of truth onto proving that something bad like a scandal is a lie or a suspect is not a thief or an insider is not a spy - never fails to suggest that whatever should be the truth could nevertheless somehow, possibly be a lie; a saint could be a sinner; a friend could be an enemy, and a serious historian could be a conspiracy theorist.

So, how could a surprising lie implied, for example, by an omission of information, also help lull an audience into discrediting someone?

The Sono Fabiç Method: Limbic Autism & Autistic Undisciplined Thinking (mis)used in Combination with Suggestion by way of Example against the Swiss Historian Daniele Ganser

Here I would like to show how the above ideas are misused even today by the mass media in such a rational society as Switzerland in order to distract people from reasonably dealing with an enigmatical, if unrefutably real phenomenon such as the 9/11 attacks 2001 on the World Trade Center Towers in New York City, NY.

Setting the stage for the issue in question

Most people have heard of or read the well-known fairytale entitled *The Emperor's New Clothes* written by the Danish author Hans Christian Andersen (1805-1875) and first published in Copenhagen way back in 1837. In short, it is the story about a vain emperor whose main interest is in clothes. Two weavers come along claiming that they can weave him a new suit of clothes which remains invisible to anyone and everyone being too stupid and incompetent and, therefore, unsuitable for their positions. Since word gets out about the significance of the emperor's new clothes, no one - neither his ministers nor his servants and certainly not the townsfolk - challenges him about being naked during a procession before his subjects. Even after an innocent child

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blurts out „*But he isn't wearing anything at all!*“ and the emperor suspects the assertion is true, he and everyone else continue the procession as if nothing at all had been said.

The analogy here is

- (1) between the weavers and whoever is ultimately involved in the 9/11 incident,
- (2) between the invisible clothes and the incomplete scientific evidence concerning, for example, the connection between world gas and crude oil reserves and the 9/11 attack on the World Trade Center Towers,⁹
- (3) between the vain emperor, whose main interest is in clothes, and the Swiss academia, whose main interest is in grant money and good favor with the USA,
- (4) between the ignorant townsfolk and the Swiss media, whereby both groups don't want to appear stupid,
- (5) between the unprejudiced child and the Swiss historian Daniele Ganser.

Ok, so were the weavers in this story hypnotists and all these people including the emperor in trance? That's not the point!

The point is that anyone who challenges the official US government explanation of what led up to and happened to cause the 9/11 incident, no matter how scientific the approach might be in the light of many significant unanswered questions, is automatically branded at large as a conspiracy theorist by the public media, even in Switzerland. Interesting isn't it?

Approaches to Questionable Phenomena

Several different strategies can be taken when confronting a puzzling thing or event:

- (1) Denial that it ever existed or occurred in the first place.
- (2) Contradict it's importance, relevance or significance: „*Once doesn't count!*“
- (3) **Seek a rational understanding and scientific explanation in view of it's reality and relevance.**
- (4) Declare it to defy rational understanding while adhering to a scientific explanation in terms of a new paradigm or scientific revolution. Here we have, on the one hand, for example, the crazy, hard to logically understand phenomena involved in the microscopic world but rationally explained by quantum physics. On the other hand, we also have in this category things like voodoo, shamanism or esotericism: an irrational understanding of a medically explainable scientific process, namely, death by sudden heart failure or kidney collapse.

⁹ <https://www.youtube.com/watch?v=VhqHf2FzhO4>. The same could be said for his arguments on the present-day Syrian civil war (beginning 2011 until today in 2017 – see <https://www.youtube.com/watch?v=oZMX6NdoeIM&t=1s>).

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- (5) Seek a rational understanding which defies scientific explanation. Here we have, for example, homeopathic, alternative or chinese medicine to mention only a few rational understandings for triggering a metaphysical process.
- (6) Define it to defy both rational understanding and scientific explanation like, for example, a mathematical/logical paradox or a religious, political, economic or any other kind of dogma.

In the case of politically important, historical events like 9/11, the first and second strategies can be excluded. The fourth and fifth strategies open the door to conspiracy theories. The sixth strategy would, for example, consider 9/11 to simply be an act of God (Allah's will). Critical historical research is limited to the third strategy and here is where the problems begin because of facts which are either lacking or, worse yet, are being withheld by the same official agencies offering an ultimate factual answer.

To remind you, several important questions still remain unanswered: Why does the official US-government Commission Report exclude details to the WTC7 collapse (NIST Report)? How can the apparently "pre-cognitive" live report on the collapse of WTC7 by BBC journalist Jane Stanley be explained? How can the presence of nanothermite in the dust of the collapse be explained? How can the statistically unusual "put-option" trading on United Airlines (06. September 2001) and American Airlines (10. September 2001) be explained and who exactly was involved? What are the details behind the asbestos problems & insurance premiums involving the owner of the towers: Larry Silverstein? How and to what extent was the secret Pentagon project «Able Danger» involved in the events leading up to the 9/11 incident? For details see <https://www.danieleganser.ch/1202.html>.

Within the context of the hard dependency of the US civilisation on crude oil and in view of the pattern of the above-mentioned missing information combined with the attitude of the US government and others in withholding key informations in regard to 9/11, it would be foolhardy to overlook *the null hypothesis that the US government was somehow directly involved in the attacks on the WTC* (Strategy 3 above). Not refusing to overlook this supposition is being just as scientific as those physicists at the turn of the 20th Century who would also have been foolhardy to a priori reject the null hypothesis that the physical laws of classical physics are not sufficient to explain the photoelectric effect (Strategy 4 above).

The issue in question: How the media can use limbic autistic undisciplined thinking and suggestion in combination with the Sono Fabiç Method to imply that critical research is nothing but a conspiracy theory

My example is based on the treatment of the Swiss historian Daniele Ganser during a debate on Swiss television SRF) on the show ARENA on 24. February 2017 -

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<https://www.youtube.com/watch?v=fn-pagUei64>. Daniele Ganser's own comment to this part of the show can be found (in German) on <https://www.youtube.com/watch?v=UyF5sjngDRY>. Here are the main points.

The SRF Television Broadcast „Einstein“ on 26. January 2017

On Thursday the 26th of January 2017 and one month before the ARENA show, the SRF presented a show EINSTEIN entitled *The Anatomy of Conspiracy Theories* (German: *Die Anatomie von Verschwörungstheorien* - <https://www.srf.ch/sendungen/einstein/die-anatomie-von-verschwoerungstheorien>) in which they explicitly applied the **Sono Fabiç Method** on Daniele Ganser by literally and openly defining him to be a conspiracy theorist.

The SRF Television Broadcast „Arena“ on 24. February 2017

SRF then invited Daniele Ganser to appear in the ARENA one month later for a show to the theme «Trumps War on the Media» (German: «Trumps Krieg gegen die Medien») under the promise of fair treatment.¹⁰ During somewhat more than 15% of this show (roughly 12 of 70 minutes in Section 12:12 to 24:55 from 1:10:01), the following sequence of events took place under the talkmaster Jonas Projer:¹¹

- sudden, unexpected contextual shift of attention (= *subversive use of suggestion via the surprise/confusion technique*) away from the main topic onto
- the accusation that Daniele Ganser is a conspiracy theorist based upon the above-mentioned EINSTEIN show (= *Sono Fabiç Method*). A statement of Daniele Ganser was then shown in which he says that, for SRF, critical research into the collapse of the WTC7 building is equivalent to conspiracy theorizing: „According to SRF, critical research into WTC7 is conspiracy theorisation. Defamation instead of elucidation. What a shame!“ (German: „Für das SRF ist kritische Forschung zum WTC7 Verschwörungstheorie. Diffamierung statt Aufklärung. Schade!“)
- sudden, unexpected contextual shift of attention (= *subversive use of suggestion via the surprise/confusion technique*) linking this quote with
- the first line only (= *autistic, undisciplined thinking combined with suggestion via the «Yes-Set» technique*) of a private email which Daniele Ganser had sent to the SRF EINSTEIN journalist Peter Hörig in support of a certain part of the EINSTEIN show to which Daniele Ganser said: „I found the part to 9/11 and WTC7 fair and factual. Thank you. (...) Sincerely, Daniele“ (German: „Ich fand den Teil zu 9/11 und WTC7 fair und sachlich. Danke. (...) Herzlich, Daniele“). Jonas Proper used this to

¹⁰ Showmaster: Jonas Projer. Guests: [Roger Schawinski](#), Journalist und Medienpionier; [Karin Müller](#), Chefredaktorin Telebasel; [Claudio Zanetti](#), Nationalrat SVP/ZH und Kommunikationsberater; [Daniele Ganser](#), Publizist; [Markus Spillmann](#), Präsident Stiftungsrat Schweizer Presserat; [Vincent Augustin](#), Präsident Unabhängige Beschwerdeinstanz für Radio und Fernsehen (UBI).

¹¹ <http://www.srf.ch/sendungen/arena/trumps-krieg-2>. For the cut see <https://www.youtube.com/watch?v=fn-pagUei64>.

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discredit Daniele Ganser by, in this way, „proving“ that Daniele Ganser contradicts himself: On the one hand accusing SRF of denying critical research into the 9/11 issue and then, on the other hand, praising SRF for their professional treatment of this very same issue.

- As Daniele Ganser pointed out that the omission of the rest of the email was the very kind of selective journalism («Lückenpresse» = *autistic, undisciplined thinking*) which precisely this show was meant to expose and to criticize, Jonas Projer suddenly and unexpectedly switched the subject (= *subversive use of suggestion via the surprise/confusion technique*) by blending in a short animation film educating the audience about how the public can officially issue legal complaints about unethical journalism. This was followed by then giving the stage to [Markus Spillmann](#), President Foundation Board of Swiss Council, and [Vincent Augustin](#), President Independent Appeal Authority for Radio and Television (UBI). At this point the entire text of Daniele Ganser's email was indeed read verbally – but not shown on the screen for the audience to read and „digest“:
- „*I found the part to 9/11 and WTC7 fair and factual. Thank you. However, I found the mix with «climate lies» and protocol bad. Sincerely, Daniele*“ (German: „*Ich fand den Teil zu 9/11 und WTC7 fair und sachlich. Danke. Der Mix mit «Klimalüge» und Protokoll hingegen fand ich schlecht. Herzlich, Daniele*“) – underlying from me. Upon asking Daniele Ganser if the second sentence which had been left out had anything to do with the first sentence, he answered that „*Everything is being mixed up and turned around ...*“ This was conveniently ignored by Jonas Projer by asking Markus Spillmann and Vincent Augustin if, in their opinion, this omission was unethical. They were also surprised and confused about having to make a legal decision, live and on the spur of the moment (= *subversive use of suggestion via the surprise/confusion technique*) and could therefore only answer vaguely and noncommittal.
- Toward the end of this section there was a confusing back and forth exchange between Jonas Projer, Roger Schawinski and Daniele Ganser during which Roger Schawinski blurted out in reference to Daniele Ganser something to the effect of him being little more than a so-called «9/11 truther»: „... *interesting ... we see how conspiracy theorists function ... 9/11, the case has been cleared up ... but we see now why you were thrown out of the ETH ...*“ (= *Sono Fabiç Method*)
- The result of this exhaustive emotional (limbic), intellectual confusion was that the average viewer was misled into believing that Daniele Ganser is probably a conspiracy theorist after all (= *trance*). The path from an understanding based upon facts via *attitude to opinion to conviction to belief to illusion to delusion* was sealed!

Summary: The media's use here of limbic autistic undisciplined thinking and suggestion in combination with the **Sono Fabiç Method** to imply that critical research is nothing but a conspiracy theory was exemplary! Here are the elements once again:

The Sono Fabiç Method: Limbic Autism & Autistic Undisciplined Thinking

1. the sudden unexpectedness of the shift in the debate away from Trump and onto Daniele Ganser in the EINSTEIN show plus
2. the suggestive surprise and confusion elements involving
 - a. the presentation of an expressedly private email of Ganser to Hörig with
 - b. the omitted second sentence of this email plus
3. no one could so quickly comprehend the implications of Daniele Ganser's short (defensive) rebuttal: „*However, I found the mix with «climate lies» and protocol bad.*“ after it was finally presented and read out loud as being intellectually in logical agreement with his disappointment in how he had been profiled by the EINSTEIN show. Only Daniele Ganser himself can actually comprehend the extent to which this rebuttal negates the original accusation that he is in contradiction to himself.

Unfortunately, Daniele Ganser was boxed into the corner not unlike a medical student who has mistakenly entered the psychiatric ward of a general hospital and has then lost his key to let himself out. The more he might try to convince the doctors and nurses of his sanity, the less become his chances of getting released. Even though the ombudsman Roger Blum later declared the omission of the second part of Ganser's email to be in violation of the legal codex of correct journalistic behaviour (German: «Sachgerechtigkeitsgebot» -. see <http://www.srf.ch/news/schweiz/arena-ging-beim-thema-glaubwuerdigkeit-der-medien-zu-weil>), Ganser nevertheless remains in danger of being labeled a „conspiracy theorist“. Basta! This reminds me of James Kirkup's comment quoted above: „...*Even the most convincing and comprehensive refutation of the story, a sworn confession from everyone involved that they made it up, won't change the story: it would just become a footnote on a Wikipedia page, a thing clever people say in years to come when the story is retold in pubs ("actually it wasn't true"). Some stories are so compelling the truth can't change them.*“

Not unlike a witch-hunt, the accusers and not the accused are guilty here! Uncorrectable convictions and beliefs can also arise in the minds of those blind to taking a clear scientific look at available evidence and the lack thereof or to those subject to the use of limbic autistic undisciplined thinking in combination with the **Sono Fabiç Method** to suggest, for example, that critical research is nothing but a conspiracy theory as shown with this example from the Swiss media.

The Sono Fabiq Method: Limbic Autism & Autistic Undisciplined Thinking

Addendum: Evidence base of limbic autism in schizophrenia

Complexity and Integration of information processing: A new approach to schizophrenia

Schmid, G.B.¹, Benz, M.¹, Vollenweider, F.X.¹

¹Division for Affective Disorders and General Psychiatry ZH East

Background The *Connectivity Hypothesis* assumes that the complex behaviour of the brain is better described by functional gestalts within the overall neural network than by isolated, well-defined structural integrities or anomalies in brain anatomy (Sporns, Tononi et al. 2000). In this respect, a functional fronto-temporal disconnectivity was suggested to underlay the core symptoms of schizophrenia (Tononi and Edelman 2000).

Methods To further explore the disconnectivity hypothesis, three neural network models of information processing within 18 selected cortical and limbic brain regions were investigated in 15 first-episode unmedicated schizophrenic patients and matched healthy controls under conditions of a prepulse inhibition (PPI) experiment. Brain activity patterns were assessed during white noise; startling pulse; and startling pulse preceded by a prepulse using H2O-PET. Functional integration of brain areas was calculated for each stimulus condition using measures of *integrated information*: $\Phi_m^c(S)$ (Tononi, Sporns et al. 1994). A *main complex*, that is, a network with positive Φ which is not included within a larger network with higher Φ and which generates a maximum amount of integrated information corresponding to Φ by entering into a particular state was identified for controls and persons suffering from schizophrenia, respectively.

Results Independent of model, we find that in schizophrenia patients as compared to controls: the phylogenetic older brain regions (thalamus, putamen, nucleus accumbens) exchange more information within and between themselves than they do with the rest of the brain, in particular, with the cortex, i.e. the functional connectivity prefers limbic to cortical networks. The *main complex S* (VOI numbers in bold font within shaded fields) and the corresponding capacity to integrate information, $\Phi(S)$, for Model A1 are shown in the **Tables** for controls and schizophrenic patients, respectively, under the given conditions: NS=white noise only, P0=startling pulse alone, PP= startling pulse preceded by a subaudible prepulse.

Model A1

Controls

$$\Phi_{NS}(S)=0.18161 \times 10^{-3} / \Phi_{P0}(S)=0.10952 \times 10^{-3} / \Phi_{PP}(S)=0.2882 \times 10^{-3}$$

NS	P0	PP	L hemisphere	NS	P0	PP	R hemisphere
1	1	1	thalamus	2	2	2	thalamus
3	3	3	putamen	4	4	4	putamen
5	5	5	nucl. accumb.	6	6	6	nucl. accumb.
7	7	7	amygdala	8	8	8	amygdala
9	9	9	hippocampus	10	10	10	hippocampus
11	11	11	insula	12	12	12	insula
13	13	13	fr.med. cortex	14	14	14	fr.med. cortex
15	15	15	temp.lat. cortex	16	16	16	temp.lat. cortex
17	17	17	parietal cortex	18	18	18	parietal cortex

For controls, conditions NS and P0 connect the communication between virtually all the VOIs of the model. In the PP condition (the prepulse-pulse) the communication to the amygdala (&r: VOIs 7&8), the

hippocampus (&r: VOI 10), the insula (&r: VOI 12), the frontomedial cortex (&r: VOIs 13&14), and the tempolateral cortex (&r: VOI 16) is disconnected from the main complex found under conditions NS and P0. Here, the prepulse "warning" evokes gating mechanisms which result in differences in the way specific brain regions react to the overall acoustic stimulus.

Model A1

Persons with Schizophrenia

$$\Phi_{NS}(S)=0.55496 \times 10^{-3} / \Phi_{P0}(S)=0.85728 \times 10^{-3} / \Phi_{PP}(S)=1.06 \times 10^{-3}$$

NS	P0	PP	L hemisphere	NS	P0	PP	R hemisphere
1	1	1	thalamus	2	2	2	thalamus
3	3	3	putamen	4	4	4	putamen
5	5	5	nucl. accumb.	6	6	6	nucl. accumb.
7	7	7	amygdala	8	8	8	amygdala
9	9	9	hippocampus	10	10	10	hippocampus
11	11	11	insula	12	12	12	insula
13	13	13	fr.med. cortex	14	14	14	fr.med. cortex
15	15	15	temp.lat. cortex	16	16	16	temp.lat. cortex
17	17	17	parietal cortex	18	18	18	parietal cortex

Schizophrenic patients display a heightened degree of connectivity between non-cortical regions only (condition NS: VOIs 1-6; conditions P0 & PP: VOIs 1-6, 9, 10).

Conclusions The quantity of consciousness within a *complex* is given by the amount of integrated information Φ generated within that *complex* (Tononi & Koch 2008, p. 256). Independent of model and condition, we find that for subjects diagnosed with schizophrenia as compared to healthy controls:

- (1) the phylogenetic older brain regions (thalamus, putamen, nucleus accumbens) exchange more information within and between themselves than they do with the rest of the brain, in particular, with the cortex, i.e. the functional connectivity involves limbic but no cortical regions;
- (2) based on the Φ values for the *main complexes* involving those brain regions selected by the various models tested here, persons suffering from schizophrenia have several times as much consciousness concentrated within their limbic system as do healthy probands within both cortical and limbic systems combined.

This combination of

- (1) disconnectivity between limbic and cortical systems
- (2) concentration of consciousness within the limbic system

may help explain the mental behaviour of schizophrenic patients and can be understood as a kind of *limbic autism* in schizophrenia: *Limbic autism* (hyperconnectivity of limbic in comparison to cortical networks) may contribute to disturbances in schizophrenia - schism between thought and feeling observed in this illness as first proposed by Eugen Bleuler when he gave this illness its name.

Contact: Dr. Gary Bruno Schmid ♦ University Hospital of Psychiatry Zurich ♦ Lenggstr. 31 ♦ CH-8032 Zurich, Switzerland ♦ E-Mail: gbschmid@mac.com

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