

Verschwörungserzählungen und Familiendynamiken – multiprofessionelle Herausforderungen und Möglichkeiten der Psychotherapie

Kommentar,
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**BERLIN GEGEN
GEWALT**

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Berlin gegen Gewalt

3 Perspektiven und Hypothesen

1. **Kognitiv-Verhaltenstherapeutische Perspektive**
2. **Psychoanalytisch-tiefenpsychologische Perspektive**
3. **Beziehungsdynamisch-familientherapeutische und systemische Perspektive**
4. **Belastende Lebensereignisse und Trauma als Trigger von Verschwörungsglauben?**
5. **Ausblick**

Vorbemerkungen

The Conspiratorial Mind: A Meta-Analytic Review of Motivational and Personological Correlates

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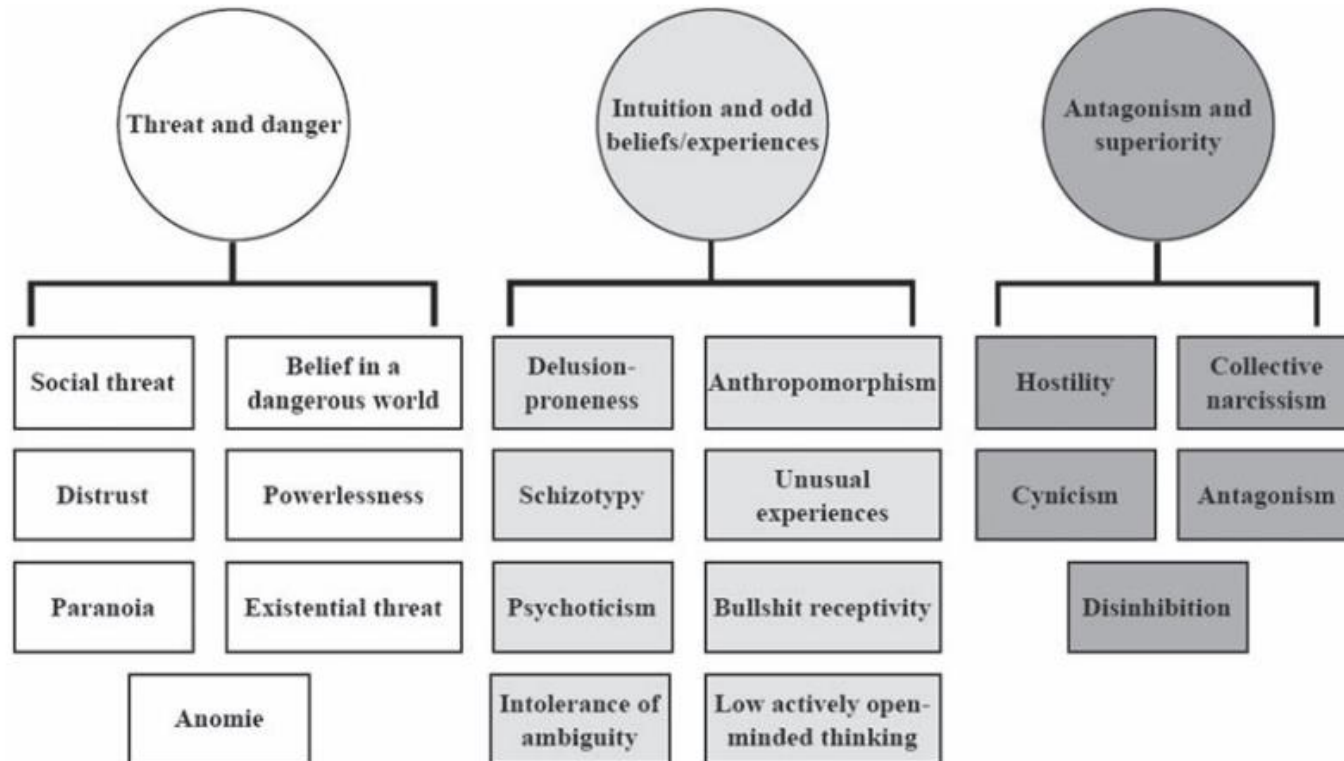
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CONSPIRATORIAL IDEATION META-ANALYSIS

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Figure 7

Strongest Correlates of Conspiratorial Ideation Across Motivational and Personological Domains



1. *Epistemische Motive* beziehen sich darauf, dass Menschen ein Bedürfnis haben, die Welt zu verstehen.
2. *Existenzielle Motive* haben mit dem Wunsch nach Sicherheit und Kontrolle zu tun.
3. *Soziale Motive* docken an die Sehnsucht an, als Person oder Gruppe positiv wahrgenommen zu werden.⁵

Note. Individual constructs were selected based on correlations of $|r| > .25$.

Table 4. Distinguishing between conspiracy beliefs and persecutory delusions

	<i>Conspiracy beliefs</i>	<i>Persecutory delusions</i>
Nature of beliefs	Unfounded	Erroneous/false
Degree of conviction that beliefs are true	Usually strong	Strong
Degree of preoccupation	Varies, but may be strong	Usually strong
Fixity (degree to which beliefs are maintained despite evidence to the contrary)	Difficult to modify beliefs	Very difficult to modify beliefs
Source of threat	At least two individuals, usually a powerful group of people	One or more individuals
Target of the threat/harm associated with beliefs	Threat/harm relates to the community or a group of people, rarely only to the person endorsing these beliefs.	Threat/harm usually relates only to the person who has delusional beliefs (i.e., the person feels 'singled out').
Tendency to share beliefs and a need for beliefs to be validated by others	Beliefs are usually shared with others, with a need for beliefs to be validated, especially by those who are perceived to be a disempowered or silent minority.	Beliefs are usually not shared spontaneously with others, with a need for beliefs to be validated by others varying from one person to another.
Degree of insight about one's unusual/idiosyncratic beliefs	Usually preserved; the person understands that his/her beliefs differ from those of the majority.	Usually impaired; the person may not realise that his/her beliefs differ from those of the majority.
Plausibility of the reasons for having beliefs	Reasons for having these beliefs may be plausible, especially in the setting of a predominant uncertainty or when official accounts have many obvious inconsistencies.	Reasons for having delusional beliefs are usually implausible.
Degree of distress and functional impairment <i>due to beliefs</i>	Distress varies and may be high, usually without functional impairment.	Both distress and functional impairment are usually high.

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'Things are not what they seem to be': A proposal for the spectrum approach to conspiracy beliefs

Vladan Starcevic and Vlasios Brakoulias [View all authors and affiliations](#)

[Volume 29, Issue 5](#) | <https://doi.org/10.1177/10398562211008182>

Extreme Overvalued Beliefs

Tahir Rahman, MD, Sarah M. Hartz, MD, Willa Xiong, MD, J. Reid Meloy, PhD, Jeffrey Janofsky, MD, Bruce Harry, MD, and Phillip J. Resnick, MD

An extreme overvalued belief is shared by others in a person's cultural, religious, or subcultural group. The belief is often relished, amplified, and defended by the possessor of the belief and should be differentiated from a delusion or obsession. Over time, the belief grows more dominant, more refined, and more resistant to challenge. The individual has an intense emotional commitment to the belief and may carry out violent behavior in its service. Study participants ($n = 109$ forensic psychiatrists) were asked to select among three definitions (i.e., obsession, delusion, and extreme overvalued belief) as the motive for the criminal behavior seen in 12 randomized fictional vignettes. Strong interrater agreement ($\kappa = 0.91$ [95% CI 0.830.98]) was seen for vignettes representing extreme overvalued belief. Vignettes representing delusion and obsession also had strong reliability ($\kappa = 0.99$ for delusion and 0.98 for obsession). This preliminary report suggests that forensic psychiatrists, given proper definitions, possess a substantial ability to identify delusion, obsession, and extreme overvalued belief. The rich historical foundation of extreme overvalued belief and this small survey study highlight the benefit of inclusion of extreme overvalued belief in future glossaries of the Diagnostic and Statistical Manual.

Kognitiv-verhaltenstherapeutische Perspektive


Forens Psychiatr Psychol Kriminol (2022) 16:195–204

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ÜBERSICHT



Verschwörungstheorien und paranoider Wahn: Lassen sich Aspekte kognitionspsychologischer Modelle zu Entstehung und Aufrechterhaltung von paranoiden Wahnüberzeugungen auf Verschwörungstheorien übertragen?

Stephanie Mehl^{1,2} 

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Kognitiv-verhaltenstherapeutische Perspektive (II)

„Aufgrund der Dringlichkeit des gesellschaftlichen Problems der Verschwörungstheorien wäre gleichzeitig ratsam, empirisch zu prüfen, ob Interventionsmethoden, die bei Patient:innen mit paranoiden Wahnüberzeugungen wirksam sind, möglicherweise auch für Personen hilfreich sein könnten, die Verschwörungstheorien zuneigen und motiviert sind, ihre Neigung zu verändern. Die Interventionen könnten beispielsweise den Betroffenen in Beratungsgesprächen als Präventionsmaßnahme angeboten werden. Dabei ist zu natürlich beachten, daß Personen mit einer Neigung zu Verschwörungsglauben meist nicht psychisch erkrankt sind. Somit ist ein niedrigschwelliger Zugang zu Beratungsangeboten sehr wichtig. Gleichzeitig finden viele Interventionen der Kognitiven Verhaltenstherapie auch bei der Prävention von psychischen Krisen und Erkrankungen Anwendung. Als mögliche Interventionsmethoden wären Methoden der Kognitiven Verhaltenstherapie bei Psychosen und Wahn zu nennen, die in aktuellen Behandlungsleitlinien (DGPPN 2019; Lincoln et al. 2019) als wirksam in Bezug auf die Reduktion von Symptomen eingestuft wurde. (...) Insgesamt bestehen in der Untersuchung von Ähnlichkeiten und Unterschieden von Verschwörungstheorien und paranoiden Wahnüberzeugungen in subklinischen und klinischen Gruppen interessante Möglichkeiten, ein besseres Verständnis beider Konstrukte zu entwickeln und Interventionsmöglichkeiten in diesem Bereich weiterzuentwickeln.“
(Mehl, 2023)

Psychoanalytisch-tiefenpsychologische Perspektive



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Associations between adverse childhood experiences and conspiracy endorsement – the mediating role of epistemic trust and personality functioning: A representative study during the COVID-19 pandemic

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Aim

Conspiracy endorsement has gained much attention in the context of the COVID-19 pandemic, as it constitutes a major public health challenge that is associated with reduced adherence to preventative measures. However, little is known about the developmental backdrops and personality characteristics that render an individual prone to conspiracy endorsement. There is a growing body of evidence implying a detrimental role of adverse childhood experiences (ACEs) – a highly prevalent burden – in the development of epistemic trust and personality functioning. This study aimed to investigate the association between ACEs and conspiracy endorsement as well as the mediating role of epistemic trust and personality functioning.

Methods

Analyses are based on cross-sectional representative data of the German population collected during the COVID-19 pandemic ($N=2501$). Structural equation modelling (SEM) with personality functioning (OPD-SQS) and epistemic trust (ETMCQ) as mediators of the association between ACEs and conspiracy endorsement were conducted.

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Results

In total, 20.4% ($n=508$) of all participants endorsed conspiracies. There was a significant association between ACEs and conspiracy endorsement ($\beta=0.25, p<0.001$; explained variance 6%). The variance of conspiracy endorsement increased to 19% after adding epistemic trust and personality functioning as mediators ($\beta=0.12, p<0.001$), indicating a partial mediation and direct prediction from these mediators. Fit indices demonstrated a good model fit.

Conclusions

Evidence on the far-reaching and detrimental effects of early childhood adversities are further increased by demonstrating an association between ACEs and conspiracy endorsement. Our findings contribute to a deeper understanding of the underlying mechanisms by including epistemic trust and personality functioning.

TABLE 1 | Domains of self- and interpersonal functioning in ICD-11, DSM-5, object relations theory (STIPO) and OPD.

ICD-11		DSM-5		STIPO		OPD	
Domain	Sub-domain	Domain	Sub-domain	Domain	Sub-domain	Domain	Sub-domain
Self-functioning	Identity Self-worth Accuracy of self-view Self-direction	Self-functioning	Identity Self-direction	Identity	Capacity to invest in work/studies and recreation Sense of self Sense of others	Self	Self-perception Self-regulation Internal communication Attachment to internal objects
Interpersonal functioning	Interest in engaging in relationships with others Ability to develop and maintain close and mutually satisfying relationships Ability to understand others' perspectives Ability to manage conflict in relationships	Interpersonal Functioning	Empathy Intimacy	Object relations	Interpersonal relations Intimate relationships and sexuality Internal working model of relationships	Object	Object-perception Regulation of object relationship Communication with the external world Attachment to external objects

RESEARCH ARTICLE

Conspiracy endorsement and its associations with personality functioning, anxiety, loneliness, and sociodemographic characteristics during the COVID-19 pandemic in a representative sample of the German population

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Specific subscales of the OPD-SQS were positively, resp. negatively associated with the endorsement of conspiracy beliefs. A higher score on the dimension relationship model was significantly associated with the endorsement of conspiracy mentality and conspiracy-related beliefs toward the COVID-19 pandemic. The relationship model is associated with the ability to bond with others and the expectations of existing and new relationships [37]. Participants with a higher score on this subscale have greater difficulties in their relationships i.e., to trust and feeling being a part of society. The high predictive value of the subscale relationship model seems plausible because the relationship model is conceptually linked to the attachment theory and previous research found an association between an insecure attachment style and conspiracy beliefs [60]. This matches findings about the association between feelings of social exclusion and conspiracy beliefs [61, 62]. The subscale self-perception was positively associated with conspiracy mentality. Thus, low self-reflection, impairment in affect differentiation, and affect tolerance seem to be related to conspiracy mentality. However, self-perception had statistically no predictive value concerning conspiracy-related beliefs toward the COVID-19 pandemic.

Peter Fonagy/Tobias Nolte (Hrsg.)

Epistemisches Vertrauen

Vom Konzept zur Anwendung in Psycho-
therapie und psychosozialen Arbeitsfeldern



Klett-Cotta

Epistemisches Vertrauen meint das basale Vertrauen in eine Person als sichere Informationsquelle. Es entwickelt sich innerhalb von Beziehungserfahrungen, geht jedoch über die Idee der Bindungsdyade hinaus.

Die Trias aus Epistemischem Vertrauen, Mentalisierungsfähigkeit und Bindungserfahrungen werden zu gleichgestellten und sich wechselseitig beeinflussenden Erklärungsgrößen, die ein umfassenderes Verständnis von emotional-sozialen Lern- und Entwicklungsprozessen ermöglichen.

Dabei wird Epistemisches Vertrauen zur zentralen Voraussetzung, um in und über soziale Situationen lernen zu können selbst dann, wenn die Informationen zunächst als undurchsichtig erlebt werden.

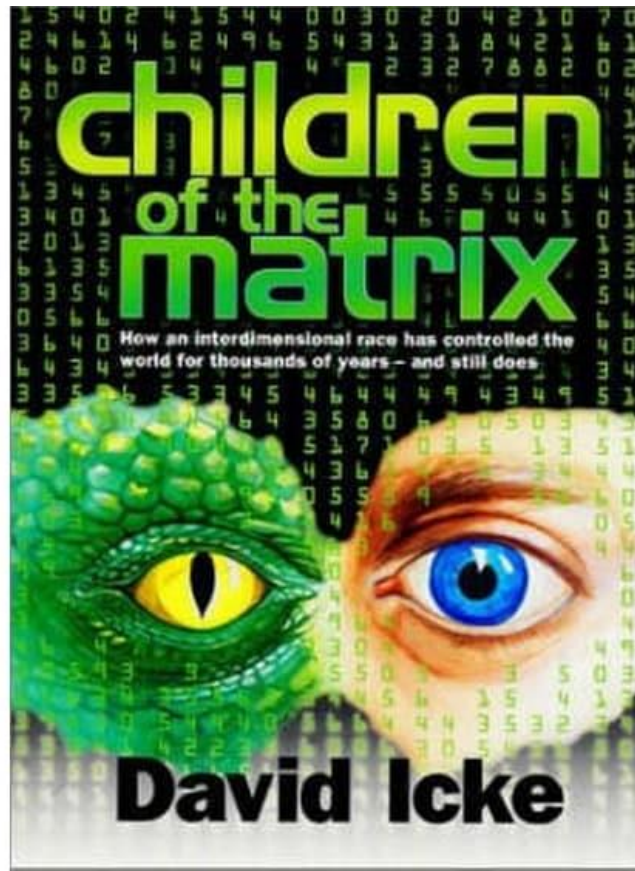


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The Role of Early Trauma in the Formation of Belief in Reptilian Conspiracy Theories: A Psychoanalytic Perspective

Agnieszka M. Dixon

First published: 25 July 2023 | |



Original Articles

THE ROLE OF EARLY TRAUMA IN THE FORMATION OF BELIEF IN REPTILIAN CONSPIRACY THEORIES: A PSYCHOANALYTIC PERSPECTIVE

AGNIESZKA M. DIXON

This paper investigates whether conspiracy theories arising during the COVID-19 pandemic are linked to early trauma or a specific organization of the mind. Using the Reptilian conspiracy theory as an example, the paper proposes that belief in conspiracy theories can activate unresolved memories of trauma and serve as a mediator between the psyche and intrusive content. Classic psychoanalytic concepts, as well as more modern ideas from Britton and Steiner, are explored to understand the role of early trauma and inner object relations dynamics in the development of Belief in Reptilian Conspiracy Theories (BiCT). The concept of après-coup is introduced to explain how newer responses to familiar psychic experiences may shape beliefs in conspiracies. Additionally, the paper proposes that belief in conspiracy theories can function as a psychic retreat. Two clinical cases are presented to illustrate these ideas while maintaining anonymity.

KEYWORDS: PSYCHOANALYTIC THEORY, PSYCHIC RETREAT, OVERVALUED IDEAS, CONSPIRACY THEORIES, REPTILIAN CONSPIRACY

„Die Familiendynamik von Hippolytus und Atalanta ist ähnlich: Beide haben einen dominanten, tyrannischen Elternteil des anderen Geschlechts und einen gefügigen Elternteil, der Missbrauch zulässt (Koalition). Diese Dynamik wird auf Autoritätspersonen wie Arbeitgeber, Politiker und Prominente projiziert, die ihre Macht (Agentur) ausüben. Die Gesellschaft als Ganzes wird als kollektives Opfer eines böswilligen Entvölkerungsplans betrachtet (Geheimhaltung), der Vernichtungsangst auslöst (Bedrohung). Die Feindseligkeit gegenüber den Eltern wird in eine Verfolgungsvorstellung gegenüber Reptilien umgelenkt, von denen angenommen wird, dass sie aus der Vergangenheit stammen und zu einer älteren, fortgeschritteneren Spezies gehören, ähnlich wie Eltern es mit ihren Kindern tun. Die von Kindern wahrgenommene Allmacht der Erwachsenen wird später auch den Reptilien zugeschrieben. Diese Projektionen und die allgemeine Aufteilung der Menschheit in zwei polarisierte Gruppen von Mächtigen und Schwachen, Bösen und Guten, Bösentigen und Gutartigen scheinen Produkte paranoid-schizoider Mechanismen zu sein, die Kleinianer später als paranoide Abwehr gegen depressive Angstzustände konzeptualisierten (Hinshelwood, 1989).“

Beziehungsdynamisch-familientherapeutische und systemische Perspektive



Paved with Bad Intentions: QAnon's Save the Children Campaign

Cody Buntain, Mila Johns, Monique Deal Barlow, and Mia Bloom

Abstract. In the lead-up to the 2020 US presidential election, adherents to QAnon conspiracy theories parlayed the “Save the Children” slogan from a well-known charity into a vector for exposure and political mobilization. This paper introduces three factors that potentially contributed space for appropriating the slogan into the QAnon-backed #SaveTheChildren campaign and, in this context, examines images of children shown alongside QAnon #SaveTheChildren messages. For these factors, we examine the use of race, age, gender, and graphic depictions in this exploitative imagery. Results show QAnon-related images massively over-represent preteen, white children compared to child-trafficking statistics and include a substantial proportion of graphic imagery. Building on studies of child-advocacy campaigns, we contend that QAnon imagery uses the familiar motif of distressed children while presenting a narrative distinct from both these child-advocacy groups and the realities of child trafficking. Embedded in broader contexts of race, gender, and emotional manipulation in online spaces, we discuss how these images are particularly impactful for conservative, white, and especially female audiences in the US and how other movements might be at similar risk of appropriation. The paper then closes by describing possible interventions to protect the safety of online audiences.



QAnon-inspired violence in the United States: an empirical assessment of a misunderstood threat

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ABSTRACT

National security experts in the United States have recently warned that the QAnon conspiracy theory is a danger that could soon rival more traditional terrorist threats. Are their fears warranted? Are QAnon supporters like other U.S. extremists? This paper addresses these questions by examining 100 QAnon sympathizers who committed crimes in the United States through August 2021. We argue that while QAnon presents a danger, it is not a traditional terrorist threat. QAnon offenders have not displayed the motivation or capabilities required to successfully carry out terrorist attacks. Rather, QAnon adherents have been primarily motivated to commit acts of interpersonal violence, often targeting those around them, including their own children. Moreover, while QAnon offenders come from diverse backgrounds, we find that many share characteristics that distinguish them from other U.S. extremists. QAnon crimes have been committed by a significant number of women, as well as individuals struggling with mental health concerns, substance use disorders, and family disruptions. Traditional counterterrorism strategies are not designed to mitigate threats of violence that are primarily found in the household. We argue that a public health response based on violence prevention and support services would be a more effective strategy for countering the conspiracy theory.

Table 5 Beliefs concerning QAnon and biblical "end times"

Statement	Respondents (<i>n</i> = 8620)		Estimated <i>N</i> of adults in USA
	Unweighted <i>n</i>	Weighted % (95% CI)	<i>N</i> (95% CI) (in millions)
The government, media, and financial worlds in the USA are controlled by a group of Satan-worshipping pedophiles who run a global child sex trafficking operation			
Do not agree	6775	74.9 (73.8, 76.0)	193.4 (190.6, 196.2)
Somewhat agree	1000	13.7 (12.8, 14.6)	35.3 (33.0, 37.6)
Strongly agree	329	4.5 (4.0, 5.1)	11.7 (10.3, 13.1)
Very strongly agree	328	4.5 (4.0, 5.1)	11.7 (10.3, 13.1)
Non-response	188	2.4 (2.0, 2.8)	6.2 (5.2, 7.2)
There is a storm coming soon that will sweep away the elites in power and restore the rightful leaders			
Do not agree	6031	67.8 (66.7, 68.9)	175.1 (172.2, 178.1)
Somewhat agree	1610	19.6 (18.6, 20.6)	50.6 (48.1, 53.1)
Strongly agree	429	5.5 (4.9, 6.0)	14.1 (12.6, 15.6)
Very strongly agree	348	4.6 (4.0, 5.1)	11.8 (10.4, 13.2)
Non-response	202	2.6 (2.2, 3.0)	6.7 (5.6, 7.7)
The chaos in America today is evidence that we are living in what the Bible calls "the end times"			
Do not agree	4905	54.7 (53.5, 55.9)	141.4 (138.3, 144.5)
Somewhat agree	2056	24.1 (23.1, 25.2)	62.4 (59.7, 65.0)
Strongly agree	694	8.9 (8.2, 9.6)	23.0 (21.1, 24.8)
Very strongly agree	821	10.4 (9.6, 11.2)	26.9 (24.9, 28.8)
Non-response	144	1.8 (1.5, 2.2)	4.7 (3.9, 5.6)

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Secondhand Conspiracy Theories: The Social, Emotional and Political Tolls on Loved Ones of QAnon Followers

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ABSTRACT

QAnon is a set of conspiracy theories that originated online in 2017 and achieved a sizable following in the U.S. and around the world. QAnon's viral disinformation contributed to violent crimes committed by QAnon followers based on their conspiratorial beliefs, as well as to participation of some QAnon followers in the January 6th attack on Capitol Hill in Washington, DC, and to widespread COVID vaccine hesitancy and rejection among believers. This paper presents a to-date unexplored additional cost of conspiracy beliefs: the emotional, social and political toll a relationship with QAnon followers can have on their loved ones. In an Internet survey of 288 U.S.-based participants, a majority (80%) reported having a QAnon-following family member or friend. These relationships have suffered as a result of the loved one's conspiratorial beliefs, leading to self-reported emotional distress and reevaluation of participants' views of the government and society. Participants with a QAnon loved one reported higher anxiety and PTSD than those without such connection. On average, participants viewed QAnon as significantly more radical (willing to engage in illegal or violent acts) than themselves. Perceived QAnon radicalization was predicted by own anxiety and by relationship deterioration with QAnon loved one. The discussion focuses on the importance of tracking these secondhand effects of conspiracy theories as drivers of political polarization.

KEYWORDS

QAnon; conspiracy theories; radicalization; disinformation; activism; AIS; RIS; ARIS; activism intentions scale; relationships

„Wir fanden zwei signifikante Unterschiede in selbstberichteten psychischen Gesundheit zwischen den die einen geliebten Menschen hatten, der an die QAnon-Verschwörungstheorien glaubte, und denen, die das nicht glaubten. Das heißt, Personen, die einen QAnon-nahen Menschen hatten, berichteten deutlich häufiger über Angstzustände und PTBS.“

Während Angst signifikant mit der Auswirkung der Beziehung zu einem geliebten QAnon-Menschen auf Emotionen und Beziehungsveränderungen korrelierte, wurde PTSD durch diese Variablen nicht vorhergesagt.

Andererseits korrelierte die PTBS signifikant damit, wie sich die Beziehung zu dem von QAnon geliebten Menschen auf die Meinungen über die Regierung und auf die Meinungen über die Gesellschaft auswirkte.

Diese Korrelationsmuster deuten darauf hin, dass es zwei Arten von psychologischen Auswirkungen haben könnte, einen QAnon-nahen Menschen zu haben: Der eine ist emotionaler und lässt Angst vorhersehen; der Andere ist kognitiver, was eine PTSD vorhersagt.“

Collateral: The Impact of QAnon on Loved Ones and the Potential for P/CVE Programs to Help

Michèle St-Amant^{a1}, Michael King^a, Laura Stolte^a, Marc-André Argentino^b

^aThe Organization for the Prevention of Violence, Alberta, Canada, ^bDoctoral candidate, Concordia University, Montreal, Canada

Abstract

Since 2017, the conspiracy theory known as QAnon has boomed in popularity and spread across national borders. While QAnon is linked to various violent criminal acts, including the January 6th riots on Capitol Hill in Washington, D.C., there is abundant anecdotal data to suggest QAnon also has destructive relational effects on the loved ones of its adherents. While these Q-believers and their loved ones would benefit from psychosocial support, they either do not seek help or are unable to find the type of support they need. By conducting an original survey of 473 family members and friends of Q-believers, this study adds to a nascent but growing body of research documenting the negative collateral effects of conspiracies on loved ones and their need for professional and psychosocial support. Our findings indicate that younger, immediate family members who live with the Q-person experience the greatest negative impacts from their loved one's belief in QAnon. While this group expressed the highest level of need and desire to access psychosocial support services, they also reported the most barriers to accessing these services. Among these barriers, many respondents identified a lack of QAnon-informed or -specialized support services. These findings suggest that programs aimed at preventing and countering violent extremism (P/CVE) are uniquely positioned to help Q-believers and their loved-ones, as well as to build capacity among health and social service providers to increase the support available to this population.

Article History

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„Ein negativer Einfluss auf die psychische Gesundheit wird in allen Beziehungsgruppen durchweg am häufigsten ausgewählt. 76 % der unmittelbaren Familienangehörigen gaben an, dass ihre psychische Gesundheit negativ beeinflusst wurde, während etwa 50 % der weiteren und Nicht-Familienmitglieder dies angaben.“

„Unsere quantitativen Ergebnisse deuten auch darauf hin, dass jüngere Befragte eher über negative Auswirkungen auf die psychische Gesundheit berichten, insbesondere bei unmittelbaren Familienmitgliedern, die mit der Q-Person zusammenleben. Dies kann daran liegen, dass jüngere, unmittelbare Familienmitglieder eher von der Q-Person abhängig sind.“ Q-Person, beispielsweise in einer Beziehung zwischen Kind und Eltern oder einem Erziehungsberechtigten.“

„Die Berücksichtigung psychischer Gesundheitsbedürfnisse ist von entscheidender Bedeutung, da sowohl QAnon-Anhänger als auch ihre in dieser Studie befragten Angehörigen häufig über psychische Belastungen berichten. Initiativen zur breiten Zugänglichkeit psychologischer Hilfe lägen daher im Interesse der öffentlichen Gesundheit.

Gleichzeitig sollte die Sensibilisierung von Fachkräften im Bereich der psychischen Gesundheit für Verschwörungstheorien und die psychologische Belastung, die sie für Einzelpersonen und ihre Angehörigen haben, den Grundstein für Bemühungen legen, fundiertere und damit wirksamere Behandlungen für die von diesem Problem betroffene Bevölkerung zu entwickeln. „ (Moskalenko et al., 2023)

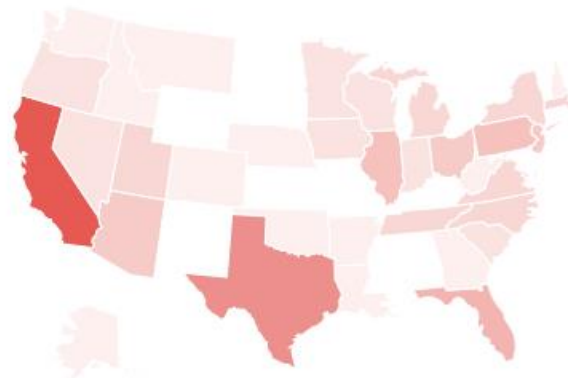
Belastende Lebensereignisse und Trauma als Trigger von QANON- Verschwörungsglauben?

Belastende Lebensereignisse und Trauma als Trigger von QANON-Verschwörungsglauben?



QAnon Offenders in the United States

As of September 22, 2021, 101 QAnon followers have allegedly committed ideologically-motivated crimes in the United States. This includes two offenders who were inspired by the PizzaGate conspiracy, a precursor to QAnon, who committed crimes in 2016, and 61 individuals who participated in the Capitol insurrection on January 6, 2021. The offenders come from 34 states, including 16 from California, 10 from Texas, and 6 from Florida. These infographics provide information on the characteristics of U.S. QAnon offenders and their crimes.



CHARACTERISTICS OF THE OFFENDERS

Offenders
101

Over 100 QAnon adherents have committed crimes in the U.S. At least 61 QAnon followers participated in the Capitol insurrection.

Age
42

The offenders were 42 years old on average at the time of their crimes/arrests. The oldest individual was 71 when they were arrested. The youngest was 18.

Female
27

Twenty seven women have committed QAnon-related crimes, including 16 who participated in the Capitol insurrection.

Married
44

At least 44 of the individuals were married at the time of their arrests. Eight others were previously married.

Parents
57

Fifty seven of the individuals are confirmed to be the parents or legal

Military/LE
19

Nineteen of the offenders have U.S. military and/or law enforcement backgrounds.

Unemployed
19

Nineteen of the individuals were unemployed at the time of their arrests, while several

Criminal Record
31

At least 31 of the offenders have previous arrests for non-ideological crimes, including

Mental Health Concerns

60%

Nearly two-thirds of the 44 QAnon offenders who committed crimes before and after the Capitol insurrection have documented mental health concerns, according to court records and other public sources. These conditions include post-traumatic stress disorder, paranoid schizophrenia, bipolar disorder, and Munchausen syndrome by proxy. Five QAnon supporters who committed homicides have documented mental health concerns. Two of them were found to be mentally unfit to stand trial and were transferred to mental health care facilities. Eight of the 12 female offenders who committed crimes before and after the Capitol riots have documented mental health concerns.

Trauma als Vorläufer und Trigger von QANON-Verschwörungsglauben?

Trauma as a Trigger of Mobilization?

41%

More than 40% of the 44 QAnon offenders who committed crimes before and after the Capitol riot radicalized after experiencing a traumatic event. These experiences included the premature deaths of loved ones; physical, emotional, or sexual abuse; and post-traumatic stress disorder from military service. 75% of the female offenders in this sample experienced trauma prior to their radicalization that involved the physical and/or sexual abuse of their children by a romantic partner or family member. These women appear to have been drawn to the QAnon conspiracy theory due to a narrative that casts followers as key players in the fight against child exploitation and sex trafficking.

COUNTERTERRORISM TERRORISM STUDY

PERSPECTIVE: A Summer Inside QAnon and White Supremacist Online Forums

Chatrooms provided our researcher with valuable information regarding the functionality of the groups and how they interact within their communities.

By Anne Speckhard, Wilson W. Warren, Kate Strezishar And Molly Ellenberg April 5, 2022

“QAnon’s activity with “Save the Children” has resonated with individuals worldwide who fear that children are being harmed. Some of these “believers” are likely child abuse survivors, triggered by post-traumatic recall when these topics are discussed. The “Save the Children” campaign also, in some extreme cases, led terrified parents who were separated from their children to take measures into their own hands. As reported by Henry Holloway from The Sun, parents worldwide have attempted to kidnap their own children under the impression that there is a cabal of satanic blood-drinking pedophiles consisting of government officials and Hollywood elites. Across the United States, as well as a case in France, parents who have lost custody of their children have been led to believe by QAnon that social services are not to be trusted and that these services will deliver their children as sacrifices. While aiming to protect their children, in all five reported instances of kidnap, the children were put at

Gesellschaftliche Umbrüche im Spiegel der klinischen Praxis

*Fragile states – apokalyptische Seelenzustände
und ihre Vergemeinschaftung*
Kerstin Sischka & Jonas Bolduan

Zeitdiagnosen!?



QAnon, authoritarianism, and conspiracy within American alternative spiritual spaces



Christopher T. Conner*

Department of Sociology, University of Missouri, Columbia, MO, United States

Introduction: QAnon, in the United States, has become something of household name due to its role in the January 6th insurrection, and because of the relatively high degree of media attention it has received. While such coverage has been useful in understanding this conspiracy movement, it has also painted a picture of QAnon that is incomplete.

Methods: Using a qualitative ethnographic approach I analyzed 1,000 hours of QAnon content produced by 100 QAnon influencers. I created a database of 4,104 images (tweets, screenshots, and other static forms of communication) and 122 videos.

Results: We found three separate cultural entry points not typically associated with the movement—Yoga and Wellness Groups, Neo-Shamanistic circles, and Psychics. By colonizing these spaces QAnon was able to embed itself, disguise its abrasive features, and go largely unnoticed by the general public.

Discussion: This study reminds us that authoritarianism can take root in a variety of spaces, and that within each of us lie potentially fascistic tendencies—even those seeking enlightenment, through alternative practices.

Studie zu Autoritarismus

Eskalation in den Aberglauben

Carolin Amlinger und Oliver Nachtwey analysieren in „Gekränkte Freiheit“ die neuesten autoritären Charaktere. Sie kommen erstaunlich alternativ daher.



Querdenker, Verschwörungstheoretiker, Linke und Rechte Schulter an Schulter bei einer Corona-Demo
Foto: Hahn+Hartung/laif

GEKRÄNKTE FREIHEIT

CAROLIN AMLINGER
OLIVER NACHTWEY
SUHRKAMP

ASPEKTE DES
LIBERTÄREN

AUTORITARISMUS

#LI

Kult

THEM

#So

#Fa

Psychotherapeutisch-psychiatrische Beiträge für die Distanzierungs- und Ausstiegsarbeit

Phänomenbereiche: primär islamistischer Extremismus, fundierte Fachkenntnisse zu Verschwörungsmmythen und Rechtsextremismus

Zielgruppen: Jugendliche und Erwachsene, Familienangehörige, Fachkräfte

Tätigkeit: Bundesweit mit Schwerpunkten in Ostdeutschland

- NEXUS Fachstelle Berlin (Büro Berlin)
- NEXUS Beratungsnetzwerk Bund (Büros in Berlin und Leipzig)

Team: Psychiater*innen und approbierte Psychotherapeut*innen sowie Sozialwissenschaftler

Wissenschaftliche Begleitung: Falldokumentation, Interventionen, wissenschaftliche Beiträge

Angebote

- Fallbesprechungen für Fachkräfte im Kontakt mit Personen, die Hinweise auf eine Radikalisierung zeigen und psychisch belastet sind,
- Konsiliarische Hilfen (Gespräche mit direktem Klient*innen-Kontakt) für Fachkräfte aus dem Arbeitsfeld der Distanzierungs- und Ausstiegsbegleitung (Kooperationsmodell),
- Psychotherapeutisch-Psychiatrische Ausstiegs- und Distanzierungsarbeit mit psychisch belasteten und radikalisierten Menschen, die an ihrem Werdegang „zweifeln“,
- Hilfen zur Vermittlung von Klient*innen in die medizinisch-therapeutische Regelversorgung,
- Vernetzung mit Heilberufen

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