

--In Search of Utopia--



Book 6

Our Psychological Motivations

What Makes Us Tick?

“... AND GULLIVER RETURNS”

--In Search of Utopia--

BOOK 6

OUR PSYCHOLOGICAL MOTIVATIONS

What Makes Us Tick?

By

Lemuel Gulliver XVI as told to Jacqueline Slow

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Dear friends—Obviously I wrote this series to be read from Book 1 to the end, but silly me! Readers often begin with what sounds interesting to them. This may leave them unaware of the characters, my friends and I. So let me introduce us. We were boyhood friends, as wild and as close as geese heading south for the winter. But our university educations split us philosophically like a drop of quicksilver hitting the floor. But like those balls of mercury, when brought together, they again become one. As have we.



Ray became a Catholic priest and moved far to the right of where our teenage liberalism had bound us. Ray calls himself a neo-conservative. We think he is a reactionary.



Lee slid to the left of our adolescent leanings, and somewhere along the line became an atheist. Lee is a lawyer.



Concannon, Con for short, retired from his very successful business. I guess his business experience moved him a bit to the right, to conservatism—a conservative just to the right of the middle.



Then there's me. I think I'm pretty much a middle of the roader—except for my passion to save our planet by reducing our population before global warming, massive poverty and far-reaching famines decimate our humanity. Hope this introduction makes our discussions make a bit more sense.

By the way, as most of you know, we have put our photos before every bit of dialogue. This should make you more familiar with us. So the books read more like plays. Since most of you read the books in PDF or EPUB format it is no problem. But if you read them in RTF or TXT you will probably lose the photos. This will make the transitions of the conversations more difficult to follow. LG

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Meeting Dr. Chan



—“Good morning gentlemen. I want to introduce you to Dr. Chuck Chan. He is a professor of social psychology at our university.”



—“Glad to meet you Dr. Chan. Wanda Wang suggested that we meet you when we were in Singaling.”



—“Glad to meet you all. Please just call me Chuck. I know you have spent some time with Dr. Wang in Kino. She is a delightful lady. Wanda and I go way back. We got our doctorates at the same time at your alma mater Commander. Of course I was in psychology and she was in philosophy but we knew each other socially. Then I got a ‘post doc’ at Stanford and she got one at Berkeley. Nowadays we are often put on the same podium to debate our beliefs, my realistic belief in the basic psychological drives that motivate us and her idealistic concepts of ethics as higher level motivations. We do come close when my ideas of power intertwine with her ideas of self-centered motivations. The difference, of course is that I believe that most people react into their behaviors and she believes that we can think our way into our behavior. I would certainly like to believe her, but the evidence points to the fact that we are psychological, not logical.

“As you have probably heard, that’s why we psychologists study our field—to throw suspicion off ourselves.

“We are afraid we won’t be seen as logical. People are more likely to do something from a psychological need for power, then rationalize their actions based on the assumptions that Wanda talks about. I may have an inferiority complex, as probably we all do in varying degrees. I then may hit or kill someone who is less powerful than I am. I feel good. My rationalization for why I did it may be societal, ‘he is in a different gang.’ It may be God based, ‘he is in a different religious belief system’. It might even be self-centered, ‘I want to get into a gang.’ Or perhaps it’s greed, I wanted his watch or his money. The general lack of reasoning ability in our human race is sad, when we all think we are thinking, but we are generally just reacting. As Napoleon said, we have to laugh at ourselves to avoid crying for ourselves.

“Wanda told me about your diverse group of lifelong friends. She said you had some very interesting discussions about values. Now we are going to discuss another source of our motivations.”



—“Right. Hopefully with your psychological input and her ideas on values we can get a better handle on what makes people tick.

“You mentioned Stanford. Lee, here, is a Stanford man. I wonder if you are as liberal as he is. Ray is a priest and a graduate of Notre Dame. Con and I are UCLA grads.

“Having now looked at my own country, along with Kino and Singaling I wonder what it is that motivates us to behave as we do--to accept or reject such very different values, to accept or reject the leadership of the society, to accept or reject the lifestyles lived by our parents.

“As I have said, on my voyage I was able to read the works of the great, and not so great, intellectuals of our race. It now gives me cause to consider some of the psychological theories that may explain why we behave as we do. My reading and thinking do not give me such certainty that I can put all of us humans into one mold. Indeed, it appears that there are quite different drives and needs that motivate us. My guess is that we are not all robots who can be programmed by behaviorist planning --like so many rats in a maze.

“Oh, if I only had infinite knowledge and could tell the world my plan! But, unfortunately, I do not. I have neither an infinite mind nor infinite knowledge so I cannot approach certainty. My only hope is to clarify in my own mind what I have read and apply that to what I have experienced.”



--“Throughout the ages, many sages have written about who and what we are, it took the beginnings of psychology to begin to focus seriously on our motivations. Just as the great religious

leaders seem to be climbing the same mountain from different sides, the astute psychologists seem to be analyzing our similar behaviors only through slightly different sets of spectacles. Each recognizes similarities in our functions--but each emphasizes a different part. So Sigmund Freud saw pleasure as the major driving force and found that any drive for power we might have, which he called sublimation, is only a small part of the pleasure drive. Alfred Adler, as you know, was an early colleague of Sigmund. He found that power was the major drive, and sex or pleasure was merely a part of the power drive.

“So let’s first acknowledge that most thinking people assume that everyone thinks like they do. They’re wrong. Genetics, neurotransmitters, hormones and our environments affect our thinking. Recognizing that, let’s see what I can do to help you. I’ll have to warn you that I try to go back to the basics as much as I can. There are so many theories in psychology about what motivates us, how we learn and how we perceive things that I don’t want to confuse you. I could probably start at a hundred different points, but let’s go back in history a bit. You know that Sigmund Freud popularized the idea that we have an unconscious part of our mind.

“I think we all agree that we have a conscious mind, at least mentally healthy people know what’s going on around them and what they are thinking. Mentally ill people don’t experience the same things in their conscious minds that most of us do. They may hear voices or experience their reality in quite different ways than the rest of us. Their ‘reality’ may be a product of a brain malfunction or maybe they just learned a different reality at some time in their lives.

“The brain malfunction is one thing. Learning a mentally unhealthy approach to life is quite different. The motivations for these people may be the same as for mentally healthy people, they just behave anti-socially. We’ll come back to this kind of behavior later.

“So let’s start our look at motivation with Freud. His classic theory was that our natural impulses often lead us to behave in ways that society doesn’t approve of. So society and religion develop a conscience in us to tell us not to do the naughty things that our instincts tell us to do. Then the free part of our conscious mind has to wrestle with how we are going to behave-- by choosing between our conscience and our more basic sensual pleasures.

“As you know, one of the basic questions in psychology, anthropology and philosophy is whether humans have instincts. It is clear that animals have them. But if we are going to operate with the religious and philosophical ideas that we have free will, we become responsible for our actions. If we are mono-theistically religious we can choose the way of God and if we act in accordance with His laws we can spend eternity with Him. If we have instincts we can’t be blamed for not following the path that some people say God has commanded.

“A powerful example of animal instincts was shown in the work of Eugene Marais. I’m sure you have seen examples of the nests of the weaver birds in Africa. These small finches build a large tear drop shaped nest with complicated knots holding the twigs and hairs of the nest in place. Marais took some of these finch eggs and removed them from their environment and had them hatched by canaries. When the new finches were born they were not exposed to any of the building materials common to their species. When they mated their eggs were removed and again hatched by canaries. He did this for four generations during which there was no contact with their parents, with nests, or with nest building materials. After the fourth generation Marais allowed the new birds access to the traditional nest building materials. To his surprise they built identical nests with identical knots to those of their great-great-grand birdies. (1)

“It seems that instincts are much stronger as we climb down the evolutionary ladder. Does that mean that humans don’t have any? It’s doubtful that we have shaken off every instinctual gene in our march toward free will! When you realize that our genetic make up is 98.77% that same as a chimpanzee and about 60% the same as a chicken, we would have to assume that we have some instincts.

“Psychologists, philosophers, historians and sociologists have all wrestled with the questions relating to ‘why we are who we are.’ Do our genes predispose us to a certain type of personality? Is it our families and neighborhoods, our environment, that is the all-determining factor? Or, more likely, is it a combination of the two? To what degree are we limited or driven by our instincts, our heredity or by our environment?

“Are we basically violent beings -- as some anthropologists assert? Or are we primarily peaceful, loving beings, as some humanists believe? Is the fulfillment of pleasure, like sex, our basic drive or are we driven to find higher meanings in life? Serious students of human nature have expressed each of these theories.

“Perhaps by understanding some of the various psychological theories of personality we can better understand and direct our thinking and actions. Perhaps such knowledge can give us better control over our own lives. The more we know about ourselves, the better we can control our own destinies. This is what much of science and most of education is all about. If we can get a better grasp of the appropriate sciences and develop an appropriate set of values we can have healthier and happier citizens and a more nourishing society—then we can live more positively.

“With ten billion brain cells it doesn’t take much imagination to think that we might be directed somewhat by heredity, somewhat by what has happened to us in the past and somewhat by our present day thinking. I assume you are aware of the brain imaging work by neuroscientists that shows that our emotions are more important in making decisions than is our intellect. How much of those emotions

are the result of our unconscious memories? This needs to be studied. But we often fear knowledge because it jars us from the ruts that guide the routine of our lives. If we are rational animals, there is little evidence for it.

“Do we have free will? The philosopher-mathematician Bertrand Russell said that if he knew all the laws of the universe and everything that had happened up until now, he could predict without error what would happen in the future. So one of the West’s great minds believed that we are merely going through the motions of living. It parallels the religious thinking of John Calvin-- that we are predestined for heaven or hell, because God knows what will happen. Yes, Father Ray.”



—“But doesn’t Russell’s thinking refute his theory? Did his atheistic beliefs and his mathematical genius grow from the input of his environment? It would seem that his materialism is quite counter to the religious beliefs of his society. And how did his mathematical ability transcend that of his professors? I find it impossible to accept the Godless materialism that has made some small inroads into our traditions. And I cannot accept the instinct inspired ideas that we are merely animals. It is obvious to me that we have free will. I just look back at my life experiences and I see people making conscious choices.”



—“Well Ray, we like to think that we can think for ourselves and our quest for a religious afterlife and our civil laws are based on that premise. But is it true? Some say what we consider to be free will is merely an illusion. Some research shows that we are determined—determined by our genes and our past experiences. Many studies have shown that the unconscious mind determines how we will act, then the conscious mind does it—thinking that it made the decision itself. Other research seems to indicate that some things occur randomly. But then maybe we believe it because people deny that they don’t have control over their behavior, except in court then they are looking for excuses for their anti-social actions.

“New brain imaging is giving us pictures of how the brain will react. Imaging often shows us that the brain will react in ways quite different from the logical rules that we think of as our unique human ability. The limbic system in the brain often takes priority over the logical section of the brain. This has an effect on our buying habits, our preferences for films and television programs, and many of our daily choices. So there are many factors that may motivate us—and most of them are probably not consciously decided. But we hope that as we become more humanized we are more able to think for ourselves.

“Studies in Germany show that people’s unconscious minds have made their decision before the intellect or the conscious mind thinks it has decided, since the unconscious mind can make a decision up to ten seconds before the conscious mind thinks it has decided. Does this kill or cripple our idea of free will? For the religious, does it reinforce John Calvin’s ideas? For most religious people, does it make them question the scriptural mandate that they have the ability to make moral decisions freely and correctly.

“I think that many who have become atheists or agnostics have actually thought their way into their new beliefs because their thinking has taken them away from the belief system in which they were raised. By the same token, have people who were raised without religion but then converted also used some free will in so doing? Yes Lee.”



--“As an atheist, I would like to think that we have all followed the lane of logic to arrive at our new beliefs. But I have seen people who have rejected religion only because it interfered with their pleasure driven behavior. So I think some have rationalized their way to their atheism rather than reasoned their way.”



—“Good point, Lee. That illustrates the problems we encounter when we look at our motivations and our behavior.

MOTIVATION--OUR REASONS FOR DOING

“For most of us, our real motivations determine what we do—our behavior. That behavior may be the result of brain injuries that we can’t control. It may be the result of factors in our unconscious minds that we are not consciously aware of. Popularizing this idea was perhaps Freud’s greatest contribution to the theories of psychology. As an example, perhaps a person was beaten or ignored as a child. He doesn’t remember any of it, but he behaves over-aggressively toward others. Or perhaps he withdraws from human contact. In either case he doesn’t know why. But since we can’t do an instant psychoanalysis on people with problems, we will have to limit ourselves to trying to understand with our conscious minds what might be influencing us and others.

“Our behavior is directed by a combination of conscious and unconscious forces, such as psychological drives and needs, values, and the pressures of society to adjust—or bust. These are very much intertwined. A psychological need for power may be directed by one society to make you holier and more saintly than others. In another society it might be to make you the most violent warrior. We

need only look at the various sects of every religion to see how the spectrum of holiness varies from an individual union with the Almighty through a mystical experience, through the religion of compassion and love for all humanity, and to the religious militarism that seeks to annihilate all who do not have the true faith—even those who are members of their same religion but do not share all of the same ‘truths.’

“Most of don’t want to believe it but we are psychological—not logical. The common beliefs in spirits, gods, or in a supreme being satisfies a deep psychological need for meaning in our lives and they give us answers to the unanswerable and enduring questions of living, of nature and of the ultimate meaning of life.”



—“Is there an ultimate meaning of life?”



—“Don’t you believe in Monday Night Football? What could be more meaningful? But seriously, few people want to believe that this short trip through time is all there is. We want to be able to cross the River Styx, drink wine with Allah, live in the Happy Hunting Ground, cross through the Pearly Gates, or enter Valhalla. We can’t think of our own non-existence. We can think of ourselves lying in our graves with the worms nibbling on our ribs—but we are still thinking of us as existing. Most of us seem to need to have a vision of our future being. Our basic need is to live—if we are mentally healthy. So if God did not exist we would have to invent Him—or Her. And who better than God to provide us with an existence after death that surpasses our earthly life in every divine dimension.

“Having an afterlife is a nearly universal belief, but the experiences during that afterlife vary considerably. Do we go to heaven or hell? Do we experience nearly endless reincarnations? Do we become the revered ancestors of our progeny? Does that afterlife start immediately after death? After three days as in Zoroastrian belief? Not until Final Judgment Day? These utterly divergent ‘truths’ are each believed by millions. How remarkable are our minds to be able to conjure up so many absolute truths! And so with psychology! But with psychology we can start with evidence, like any science. But unlike the ‘hard’ sciences, our variables are nearly infinite. But not as infinite as the possibilities expressed by the many religions of the world.

“Our cultures, religions, secular philosophies, economic needs and blessings each influence our needs for and, our views of, an afterlife. The same influences seem to affect our concepts of being—and our reliance on faith and hope. Theologians have given us many ideas of what we are and what approaches to life we need to take to be happy. Philosophers have added to the mix. As have

playwrights, poets, witch doctors, novelists and our next-door neighbors. These bouquets of speculative bubbles may give us certainties or suspicions. They may make us believers or skeptics.

“But in the last hundred years psychology has attempted to clear up the muddle through a scientific approach to understanding what it is to be human. But the social scientists don’t have the potential of certainty that a chemist or physicist has. When a hundred chemists gather to discuss the elements in water there is agreement that there are two hydrogen atoms and an oxygen atom. When physicists measure the speed of sound there are few variables. But when a psychologist declares that we are driven by an instinct towards pleasure or a drive for power, and we find that their hypotheses are based on a relatively few interviews with Viennese neurotics in the early Twentieth Century, we may question the validity or the reliability of the universality of their pronouncements. Still, there may be some truth in their ideas. If Freud said that orgasms are pleasurable, it is difficult to counter his observation. If Adler said we need to overcome our feelings of inferiority, we can find ample evidence of that need in the West. But is it true among the natives of Oceania or Asia? Still, let us look for a while at some of the major early ideas of Western psychology.

FREUD--AND THE NEED FOR PLEASURE

“Let’s start with Freud. He was a medical doctor specializing in neurology. His association with people working in what might be called the fledgling field of psychology redirected his interests so that he began to study the motivations of people and the psychological nature of some diseases.

“As a scientist, Freud looked for a cause and effect relationship in behavior. As a doctor, the behavior that he saw was generally that of mentally ill people. So his theories may have been unduly influenced by abnormal motivations and behaviors.

“His theories assumed that there was a life force or *libido* which gave people the energy to move and behave. He realized that a force must have a direction. The powerful drive toward which our energy pushed us must be toward pleasure -- for humans are pleasure-seeking animals. He called the part of the mind that contained this powerful drive for pleasure the ‘*id*’, which is Latin for ‘it.’

“However he found that the drive for the immediate gratification of pleasure was often frustrated by the dictates of society and religion which gave us our laws, morals and customs. We might call this the conscience. Freud called it the ‘*super ego*,’ which is Latin for ‘higher than the self.’ This *super ego* attempted to keep the pleasure drives in check. But as these pleasure urges were frustrated, the individual could become neurotic. The part of the mind that had to make the decisions as to whether the *id* or the *super ego* would win was called the *ego* which is Latin for ‘self’ or ‘I’. You might visualize it as a ladder with the *id* on the bottom with its little pleasure urges climbing upward. But on the top of the ladder the morality of the conscience is climbing down attempting to frustrate the *id*’s

upward climb. Then in the middle is you, or your *ego*, deciding whether you will give in to the urges or do what your religion or your society tells you is best.

“Freud further believed that people of different ages satisfied their pleasures differently. The infant's greatest pleasures were found in the mouth, in sucking and eating. This was called the oral stage of sexual development. At around age 1 to 2, the pleasure or sexual center moved to the anal area. The child's greatest joys and feelings of accomplishment were found in defecating, urinating, or in withholding these excrements.

“The next stage he called the ‘phallic’ stage. It is at this stage that Freud believed that the sexual desires first emerged. Freud believed that children, by about age 3, become aware of sex differences and become attracted to the parent of the opposite sex while developing a jealousy and hatred of the same sex parent. This hatred then becomes repressed, which causes psychological problems. In boys this is often called the Oedipus complex, in girls, the Electra situation. Both of these ideas come to us from the ancient Greek poets and playwrights who told the stories of Oedipus unknowingly killing his father and marrying his mother and of Electra’s mother and her lover killing Electra’s father, leaving her to be occupied by her father’s memory.

The latent stage follows. In this stage the child is attempting to work through the sexual desires by repressing them and making many ‘same sex’ friends. The adult stage is centered in the genitals. Interest is more directed toward people of the opposite sex. Sexual intercourse would be the ultimate gratification of this pleasure center.

“It can be readily seen why society had to repress the urges of the pleasure driven *id* by developing the *super ego*. In the oral stage parents must repress the urge to eat poisons, worms, and pennies. The anal stage needs to be repressed or there will be messy brown and yellow spots all over the kindergarten. And the adult genital urges need to be repressed or there will be rampant sexually transmitted disease and an increase in children born out of wedlock.

“Freud believed that the drive for pleasure, mainly sexual pleasure, was primary. He was not aware of the ‘pleasure center’ in the brain--the medial forebrain bundle. It is here that the major effects of orgasm are centered. Modern biochemistry has also found that cocaine and its analogues also stimulate this area of the brain. Then later research found that pleasure also stimulated the brain stem, the more primitive area at the top of the spinal column and some nearby areas. So it is conceivable that Freud's psycho-sexual theory may have a strong biological basis of which he was not aware.”



—“I think there’s a lot to that pleasure drive. Most of the men I know complain that after marriage they don’t get as much sex as they want. It seems that mothers tell their daughters that the

way to a man's heart is through his stomach. If fathers were asked they would name the organ several inches lower as the path to a man's heart. Women know this when they are dating, but often forget it when the 'I do' eventually becomes 'I don't.'

"I wonder if Freud would have taken the same approach to his science if he had been around today. Remember he's been dead for nearly a hundred years. If he had the MRI and the other neuroscience tools available to scientists today I would guess that his research would have taken a different path and his theories would have been either strengthened or abandoned based on modern neuroscience. But there is no question that his insights were critical to Western thinking. He was one of the great minds of our history."



—"Right Lee. I would guess that if he were researching today he would have been looking for a biological basis for our unconscious minds. He would probably be stimulating different areas of the brain to elicit thoughts and emotions that have been hidden in the dark caves of our brains as our minds have moved on to wrestle with the present. Have we really forgotten so many things or do our ten billion brain cells merely hide many of our experiences so they don't confuse us in our day-to-day living?"



—"Probably if we remembered every single thing that has happened to us every daily decision would require thousands of considerations based on our previous experiences. That's probably why we have better 'forgetteries' than memories!

"But Chuck, I see much more truth in the power drive idea of Alfred Adler. Orgasms are great, but I think our more important memories are far more often in the areas of power, love and meaning accomplishments."



—"Well Lee, Freud did allow for power. He said that we could sublimate our drive for pleasure and use its powers to accomplish other things. Still when Adler saw power as the main motivating force Freud didn't like that it conflicted with his primary thesis so they parted ways in 1911 and never met again. They disagreed on a number of things, like the role of instincts and unconscious drives in controlling our behavior. Yes, Con."



—“Briefly, for my own sense of clarity, I see Freud's concept of libido to be much more important than I did when I was in college. The work of psychologist John Olds on the medial forebrain bundle, a pleasure center of the brain, really intrigued me. In searching for the functions which the lower levels of the brain control, he put an electrode into the front part of the hypothalamus of his lab animals. The hypothalamus controls a great many body functions, such as body temperature, sleep, hunger, and the development of secondary sex characteristics. But the front part of that organ, the medial forebrain bundle, is a bundle of nerves which, when activated, give an orgasm--or something quite like it. This is the area of the brain which feels the sexual orgasm. This is the area of the brain that cocaine hits. No wonder people have found cocaine so addictive! You get the orgasm but you don't have to go to dinner with it or kiss it good night.”



—“There are other parts of the brain that have also been associated with pleasure or orgasms. There are also hormones released that give additional pleasure feelings. You probably know this, but Olds wondered just how strong a motivator was his new found toy. He inserted electrodes into the rats' pleasure centers then showed his rats how to trip a switch and get an electric 'high.' Then he set up an electrified grid that the animals had to run across in order to get a reward. First he placed food on the far side of the grid from the animal. Even when they starved they refused to cross the grid because of the pain involved. When they got hungry they touched the grid but decided the food wasn't worth the pain. Then he showed them that if they crossed the grid they would get a shock to their medial forebrain bundles. They couldn't wait. Someone else did a study with chimps that were given cocaine whenever they tripped a switch. Then the experimenter stopped giving the drug. The chimp hit the switch over 1000 times before giving up trying for the cocaine. So an orgasm is more important than food for rats and chimps.”



—“Heck, I could have told him that! Those little critters are just like people. My guess is that if Sigmund were with us today he would have renamed his pleasure drive to the more physiological component--the stimulation of the medial forebrain bundle. Certainly many people's lives are directed toward exciting that organ through sex and cocaine. It is indeed a powerful drive.

“How can such a drive be handled by the people of Singaling when they are not allowed teenage sex or drugs? What is it that keeps them so contented. Certainly people in my country need both. The media extol the joys and the promises of sex and the street corner businessmen guarantee

you happiness when you buy their mind altering wares. And the marketing of sex in books, movies, and television has shattered our Puritanical roots to the core.

“So tell me now, which would you rather do, have a Freudian orgasm or sit in a God influenced church? If you are looking at the future the church may be the place to be, but we live in the ‘now’. ‘Eat, drink and be merry, for tomorrow we die.’ That was the call of the Beatniks of the 50's, the hippies of the 60's, and the uncommitted of today.

“But too many of my countrymen have capitulated to the need for immediate ecstasy and wear blinders to the joys of tomorrow. Because of this we have slid backwards while Kino and Singaling have taken over the values which once made us great. This saddens me, but it was to be expected.

“All civilizations perish from within. They rise because of a common purpose and dynamic leadership, they stop growing when the individual selfishness of greed pulls down the necessary bulwarks of the culture--family, religion, and a dynamic purpose. Then they fall and are replaced by new dynamic societies whose citizens look to the future and work for their dreams.”



—“It’s not all about sex, Lee. Studies at Vanderbilt University showed that, at least in mice, aggression stimulates the brain’s reward system, with neurotransmitter responses similar to those of sex and chocolate. Is it that violence gives a positive brain response, or is it more general—that every time we fulfill a real need our brain reacts to it with chemical responses to match our mental satisfaction. So when I feel good, does my brain respond positively in response to my good feeling? Or does my brain respond with reward responses to a situation, and that’s why I feel good. It is the old chicken and egg dilemma.

“So in an orgasm we could guess that the brain reacts first so we feel good. But in a power drive satisfaction is it the confrontation or the successful accomplishment that stimulates the brain. Or another possibility is that different people react differently to aggression. On another track, when classical music releases endorphins is it because we enjoy it or do we enjoy it because of the release of endorphins. The same question can be asked of an exercise high. Does the exercise cause the high, which I would suspect, or does the enjoyment of the exercise cause the high?

“Our motivations can come from the inside, intrinsic, or the outside, extrinsic. If I do something that makes me happy because of my deep down desires, I am intrinsically motivated. If I accomplish something for such a reason I will feel satisfied and happy--and nobody else has to know about it to make me feel good. If I do something because of a reward or punishment from the outside it is extrinsic.”



--"I enjoy the poetry that I write. But I've never shown it to anyone. That is certainly an intrinsic joy."



—"Right Ray. Now gentlemen, let's make a brief aside to our search for our motivations. Our mental health is related in large part to how effectively we satisfy our individual needs, drives and values. So mental health can be evaluated, in part, by examining our motivations. Why do we do what we do? Some thinkers, such as Freud, believed that our motivations are inherited. Others, such as B. F. Skinner and Alfred Adler, thought that our motivations are based to a large degree on our environment.

The Power Drive

"Many of the people who have offered suggestions as to what motivates us have theorized that certain needs or drives direct our behavior. Freud felt that we are basically animals who are driven to seek pleasure. Adler believed that we are driven for power over our environment -- for superiority. He is backed up by such modern anthropologists as Conrad Lorenz and Desmond Morris. They see an aggressive nature in many of the higher apes and assume that humans may have these same primal urges.

The Need for Love

"Erich Fromm found our basic need to be that of overcoming our aloneness -- the need to love and be loved. He did not see the human being as a necessarily aggressive animal. Carl Jung found us to be seeking religious and moral values which were already deep within our minds. Viktor Frankl saw us as being in search of meaning in our lives. B. F. Skinner saw humans as primarily seeking rewards and avoiding punishment. And Albert Bandura sees the environment as the major way that people learn to be what they will be.

Combinations of Needs and Drives

"While there is some overlap in many of the above forces, there are also differences. Is it possible that many of us are motivated by several of these forces? For example, while Skinner might see social approval as an effective reward, Fromm might see social approval as an element of love. While Freud would see a sexual experience as the satisfaction of a basic drive, Adler might see it as an indication of

power over another person -- an example of showing one's superiority. Skinner would say that it is not the hypothetical drive that is important, but the fact that it is a motivator of behavior. But others believe that there is a basic drive that motivates our healthy actions-- and that drive is all important.

“There is no question that we are all motivated to behave in ways specific to ourselves. Our needs, drives, values, and how we look at our genders, each play a role in making us what we are. All the while remember that each of us is different in our heredity, in the functioning or malfunctioning of our brain and in our perception of our world. What motivates each of us will therefore be somewhat different. As humans we are neither twins nor robots--we are individuals.

Nature or Nurture?

“This brings us to the question of whether our motivations are learned or inherited? As we have said, Freud thought that we inherited our basic drive for pleasure. Studies indicate that a great deal of our behavior can be attributed to our heredity,. Some criminal activity, some homosexual behavior, some personality traits have been strongly linked to the influence of our genes. There is also a great deal of animal research that points to the existence of instincts.

“We mentioned Robert Ardrey’s book ‘African Genesis’ in which he lays out a strong case for us inheriting an instinct for violence. If this is true it would be an instinct toward the power drive that Adler suggested. Desmond Morris, as an anthropologist, found similar instinctual traits. But Adler said that our need for power came mainly from our environment, because we had little control over it when we were young. It was mainly Freud who said we had instincts, but they were towards pleasure fulfillment, not towards violence. But Ardrey’s next book, titled ‘The Territorial Imperative’ indicated that in animals there is often a territorial imperative. The strongest ape, sea lion, antelope or other animal takes the most desirable spot. At Disneyland you may notice the two stags fighting on a hill with a doe looking on. The Freudian might see it as a fight for the doe. Ardrey and Adler would see it as a fight for the best territory, the hill. Whoever wins the hill will win the doe.

“Now we have evidence, at least from mice, that aggression gives a ‘high’ caused by the release of dopamine. This is similar to the highs experienced from some drugs, from sex, and from some foods. (1a) So our mammalian aggression may give us psychological ‘highs’ from warring, torturing and spouse and child beating.”



—“Wonder if that explains the high we get when making a block or tackle in football?”



—“Or landing a left jab on our opponent’s chin in the boxing ring?”



—“Maybe so. But never having been on a football field or in a boxing ring I wouldn’t know.

The closest I came to violence in my psychology classes was in dissecting a flatworm or nearly drowning a white rat. And neither gave me any orgasmic-like titillations. I guess I’m more of a lover than a fighter! But seriously, it’s not just the neurotransmitters that are involved, but also what area of the brain they excite. If they excited the medial forebrain bundle on the hypothalamus it could well have the effect of an orgasm or a cocaine high.”



—“I wonder if that explains the violence we see so commonly see in family member abuse and in prisoner abuse and torture? When I was at Stanford, Dr. Zimbardo, who was a psychologist, recruited a couple of dozen male students for a two week study. He assigned some to be prisoners and others to be guards. The guards were told to keep order and make sure that no one escaped, but they were not to use violence. By the second day some guards were hitting the prisoners with their fists. Some of them made the prisoners do pushups, then they put their feet on the prisoners. They often didn’t let the prisoners sleep and they took away their blankets. Then they locked the prisoners in dark rooms for long periods of time. Soon they stripped some prisoners nude and made them simulate humiliating sex acts.

“The two week experiment was stopped after six days and some of the prisoners had already been released from the study because of strong negative stress reactions like crying and screaming. These reactions were caused by students at America’s most prestigious university by psychologically normal students.(2) Dr. Zimbardo’s conclusions were that it was the situation that was largely responsible for the way the guards reacted. The situation gave them the opportunity and the permission to do things they would never have dreamed of.

“In another university study students were told to administer electric shocks to others who were to learn word lists. Those doing the shocking were not aware that the people they were supposedly shocking were actually actors who were not really being shocked. When the actors feigned pain and the student ‘shockers’ were reticent to administer more shocks, the psychologist assured them that it was OK to hurt them. 60% of the shockers continued administering the punishment because a person in authority told them it was acceptable.(3) I guess that we shouldn’t be surprised when young Germans tortured and killed for Hitler, when young Chinese and Cambodians killed for Mao or Pol

Pot, or even young Americans acting as they did in the Abu Ghraib prison in Iraq. Is it that the instinct for violence lashes out when the social restraints are removed? Is it that our need for power will take any road that leads to fulfillment? Is it that our inferiority complexes will seek any avenue that may lead to superiority? Is it that our values of right and wrong or of human rights are easily negated when a superior tells us that it is right to behave cruelly?

“Nobody believes that gangbangers think they are behaving ethically when they purposely shoot a two year old. Nobody believes that cheaters in school think they are doing as they should. No athlete believes that illegal holding or punching is within the spirit of the rules. But every one of these people has a power drive being fulfilled as the motivation for the trashing of values.”



—“In the same line of thinking, initiations into clubs, fraternities or sport teams may show the same kinds of power for the older members. They may see it as good clean fun to humiliate the initiates, but it is clear that it is the inferiority of the in-group members that requires the neophytes to pass the childish tests of initiation.”



—“And what about children teasing or taunting? The juvenile inferiorities play out in all the simple and naïve obviousness of a cartoon. Whether it be a toddling infant or a tottering grandpa, putting down others to raise your own status is a cultural universal for the immature. Is it human nature to try to be physically or psychologically superior? Remember the story of the scorpion and the turtle? When the scorpion asked the turtle to bring him across the river, the turtle thought he was safe because there was no way that the scorpion would kill himself through drowning. But he did sting the turtle. As they sank the turtle asked why he killed them both. The scorpion answered ‘because it is my nature.’

“If we have a human nature is it found in the animals from whence we have evolved? Do we have innate drives? Do we all have the same drives? Can education change those drives and raise our human natures? *Homo sapiens* seems to have eliminated a huge number of species of animals, along with the Neanderthals—and now *homo sapiens* has endangered itself.”



—“It is exactly these kinds of behaviors that we work to eliminate early in the lives of our Singaling children. When parents or teachers hear or see an example of one feeling his inferiority, they step in immediately to explain why making another person feel pain, mental or physical, is not a loving thing to do and it doesn’t make them a person with a higher status. Then later as they

experience their adolescent education we expose them, little by little, to the atrocities that humans have perpetrated on others of their species. But we teach them that anti-social mental and physical violence is only a part of the power package.”



--“Chuck, do you remember when our Secretary of State, Henry Kissinger, was chided for dating beautiful women half his age? His retort was that ‘power is the ultimate aphrodisiac.’ So I guess its true from mice to men. Get your power through politics, money, beauty or celebrity and you’ll get enough sex!”



—“Generally true, Con. Women have typically gained their power through physical beauty, although that’s certainly not a universal. Eleanor Roosevelt got hers from her brains, as did Marie Curie. But back to Ardrey. He gives many examples of how male animals work to gain power through physical superiority or owning an impressive territory. He wrote about a type of bird that worked to make the most beautiful nest. String, twigs, paper—all the things that girl birdies love. If his nest was sufficiently attractive the females of the species would fancy him and he could settle down to a year of nuzzling and nesting.”



—“When I got my Corvette in college I had my pick of the sorority girls. And my buddy, with his penthouse overlooking the Santa Monica and Malibu beaches has a harem-in-waiting. But it’s not just material goods. Remember in high school all the cheerleaders were after Ray. He didn’t even have a car. He was just so good lookin’ and such a great athlete—I guess those are good sources of power for high school kids.”



—“Lee, I think you’re making that up. If it had happened I know I was much more interested in catching a football than in pitching woo. I guess my celibate life was pre-ordained!”



—“I get the pun. I’m sure Thomas Aquinas is turning over in his grave seeing you using language for frivolity rather than for philosophy. But guys, let’s get serious again. Our mental environment is undoubtedly important. What our culture expects, how we have been treated, whether we have been praised or blamed, encouraged or beaten, can each affect our motivations.”



—“We can look at our environment from the perspectives of the past, the present, and the future. I would just like to look at a few of the drives and needs that are among the strong motivating forces that some psychologists have found to be important to us. There is the need to develop power in our lives and to overcome our inferiority complexes. As we’ve said, Alfred Adler believed this. Then there is the need to overcome our "aloneness" by being surrounded by loving caring people, This was the concern of Erich Fromm. He felt that the major need of modern humans was to be able to love--in the broadest sense. Viktor Frankl developed the idea that we need to find meaning in our lives and to be responsible for choosing and living our values. As a Jewish prisoner in a Nazi death camp he saw that some people gave up on life easily, others clung to life because they had found meaning. The humanist Abraham Maslow had similar ideas. Then there are the perceptions of our society, especially our neighborhoods and the communications media, that influence us to make decisions that direct our living. This is what is called the "social cognitive" type of motivation. But many of these ‘social cognitive’ decisions may be made based on the need for power or the need to overcome ‘aloneness’ within one's social group.

“Being a socially concerned person, looking for the betterment of the society, and helping people, is seen as a major indication of mental health by many important psychologists. While Adler may have said it first, Fromm probably said it better. He believed that modern society has replaced deep human relationships with ‘separateness.’ Technology is one of the major culprits in changing our lifestyles for the worse. We, therefore, need to learn to love. This is not as simple a task as we would like to believe. The need to love, which Fromm saw, and the need for sex, that Freud identified, are poles apart--in fact, sometimes are diametrically opposed.

“A person's attempts to love are bound to fail, according to Fromm, ‘unless he tries most actively to develop his total personality, so as to achieve a productive orientation; that satisfaction in individual love cannot be attained without the capacity to love one's neighbor, without true humility, faith, and discipline. In a culture in which these qualities are rare, the attainment of the capacity to love must remain a rare achievement.’(4)

FREUD AND SEX

“Did Giacomo Casanova, the model for the legend of Don Juan, seduce so many women to show his power—were his exploits powered from a self-centered, self-love motivation. Was it really just searching for orgasm?

“Some species are prepared to die for sex. The preying mantis bites off the head of its male mate while copulating. The male red back spider is eaten by his mate after their date. Some salmon species, while not eating in their upstream trek, use up all their energy after mating and die. And a couple of humans have been shot by jealous mates when they have wandered, or have been caught wandering. Is it only the desire to reproduce or the desire for orgasms?

“In our human species we don’t need a partner for an orgasm. We can masturbate like many animals do. Is that why Abraham Maslow listed sex with the most basic of physiological needs?”

MASLOW'S CHARACTERISTICS OF SELF ACTUALIZING PEOPLE



—“Sorry Chuck, I must have been asleep in my psych class when the professor brought him up. Can you give me a bit of a background on him?”



—“Certainly Con. Maslow started as a behaviorist, thinking that we can control human behavior just as can control animals, with rewards and punishments. As he matured, however, he became a humanist--thinking that humans are quite different from others in the animal kingdom. He looked at us as having several levels of motivations. As we satisfy one level we are ready to go to the next stage in humanness. Many of the ideas of others, like Freud and Adler, can be found at different levels of Maslow's ‘hierarchy of needs.’

“Maslow wrote that the most basic drives are physiological. If we are not satisfied, our whole being pursues them. For example, if I am very hungry or very thirsty the desire to satisfy these basic needs will take precedence over any other desires I might have. Once these most basic needs are met my next need is safety. If I feel physically and emotionally safe I then would want love. If I am loved, the next most important need is esteem, such as the recognition of others. I can then pursue the highest human needs, those of ‘self-actualization.’ These needs Maslow called the *meta* needs. ‘*Meta*’ is from the Greek word meaning ‘highest’

“The physiological need for air is accomplished without even thinking about it. We don't have to say to ourselves ‘inhale, exhale.’ It is done unconsciously. Hunger pangs develop unconsciously but our conscious mind picks up the signal and says, ‘I'm hungry.’ The erection of the penis or the lubri-

cation of the vulva occur unconsciously, usually after the conscious mind says 'I want to make love.' We can see some similarities with Freud's ideas here.

"Whether they originate in the conscious or the unconscious mind, they express powerful needs. But even these needs have a priority. If I am being suffocated, my drive to get air will far surpass my drive to quench my thirst. And if I am very thirsty I am not going to think much about my desire for sex.

"The need for safety comes next up the hierarchy. If Tarzan has satisfied his needs for food and water he may build a tree house for his safety. However, if he is very hungry he may swim across a crocodile infested river to harvest a banana tree. An infant may seek the security of a parent's arms when encountering a threatening situation. A driver may buckle the shoulder strap because there is always the possibility of an auto accident.



I have heard that 80% of Italian men from 18 to 30 still live with their parents. I guess there is a lot of safety and security in having mama take care of you. When do they start becoming responsible for themselves and the society? Italy's tight society and strong family security run counter to the competitiveness needed in global economics. No need to fight dragons when you are safe in your castle.



"That would certainly thwart their power drive and leave their mothers in control. From what I have seen they try to get their power drives handed by braggadocio. Talk macho then go home to mama!

"But let's talk about Maslow's third step to mental health the need for love and affection can be met in the family, peer group, or in some other group in which emotional bonds are formed. The love need is aided by deep emotional ties. Maslow agrees with Fromm in his belief that a lack of love is the most commonly found reason for psychological maladjustment.

"Moving to the next level we find the esteem needs that relate to a person's feelings of self worth. If a person has been loved, it goes a long way towards helping to develop a feeling of self respect. If a person obtains the respect and praise of other people, especially when young, there is a good chance of developing an adequate feeling of self worth. We can see some of Adler's ideas here.

"The physiological, safety, love and esteem needs are called 'basic needs' by Maslow. These needs should be easily met in any civilized society. Sadly, the love and esteem needs are not met as often as would be desirable. But if these 'basic needs' are met the individual can go on to satisfy the 'truly human needs' or as Maslow called them 'meta needs.'

“The meta needs include beauty, order, unity, justice, and goodness. When you successfully meet these needs you are ‘self actualizing’ or realizing your highest self. In his later work Maslow preferred the term becoming ‘fully human’ to the term ‘self actualization’ which he had used earlier.

“Maslow's investigations led him to believe that some people achieve at levels above what could be expected of them. They were not ‘conditioned’ to their behavior, as the behaviorists believe, rather they achieved in spite of their conditioning. The truly human being is one who does things rather than one who is ‘done to.’

“While many psychologists have looked at mental illness then developed their theories of what mental health should be, Maslow started by looking at mentally healthy people. He determined which people seemed to have their highest potentials realized, then he analyzed why they were healthy. These ideas about some people achieving at a ‘truly human’ level were initiated when Maslow decided to analyze two of his teachers. These two people held special places in his life. They were different. They were emotionally healthy. They were creative, happy and dynamic. After analyzing their characteristics, he began to look at other people who exhibited the highest human traits.

“We can also learn much from self-actualizing, mentally healthy people. ‘They have higher ceilings. They can see further. And they can see in a more inclusive and integrating way. They teach us that there is no real opposition between caution and courage, between action and contemplation, between vigor and speculation, between seriousness and high level humor ... such people feel no need to deny their deeper feelings. Indeed, it is my impression that, if anything, they tend rather to enjoy such experiences.’(5)

“In Singaling in our parent education, in our schools, and in our after-school programs we want to emphasize this idea of what it means to be truly human. Our education plan is total—or at least as complete as we can make it. Typically here in East Asia education has been too much of rote memorization. That is not a humanizing technique. Certainly there are things that need to be learned by rote—spelling, writing, the multiplication tables, and so forth. But video games can teach history, geography, economics, psychology and many other areas. Naturally we use computer games and exercises to teach basic computational skills, reading and writing.

“You can guess that developing children who are ‘truly human’ is a tall order for parents. We certainly don’t expect every parent to raise a truly self-actualized child, but it is a goal. We give every assistance possible for this to happen—and it happens more than you might imagine.

“Our government’s aims are to help the parents, the schools and the recreational department to effectively meet the first four levels of needs for the children, that is not too difficult. Then we work to bring the teenagers closer to that ‘truly human’ level. It’s actually a lifelong process, but some people are quite self-actualized by their mid-twenties or early thirties.

“We work on developing people who have more efficient perceptions of reality and are more comfortable with the real world. Those who reach this level accept themselves and their own natures almost without thinking about it. Their behavior is marked by simplicity and naturalness and by a lack of artificiality or straining for effect. They focus on problems outside themselves; they are concerned with basic issues and eternal questions. They like privacy and tend to be detached. They have a relative independence from their physical and social environments; they rely on their own development and their continued growth. They do not take blessings for granted, but appreciate again and again the basic pleasures of life.

“Maslow went on to observe that these self actualized people have a deep feeling of kinship with others, especially other self actualized people. They are democratic in a deep sense; although not indiscriminate, they are not really aware of differences. They are strongly ethical, with definite moral standards, though their attitudes are conventional, they relate to ends rather than means. While they tend toward the conventional and exist well within the culture, they live by the laws of their own characters. In your country the self actualized people’s values may often be different from your national values, but in our country they tend to go with the enlightened laws we have. But to say the least, these self actualized people have been highly instrumental in developing our morals, our mores, and our laws.

“These people’s humor is real and related to philosophy, not hostility; they are spontaneous less often than others, and tend to be more serious and thoughtful. And they are truly human. They are not perfect and don’t see themselves as perfect. They experience imperfections and have ordinary feelings, like others.”(6)

CAN WE THINK?



--“Let me change the subject a bit. We call ourselves *homo sapiens*, thinking humans, but can all of us think? Can any of us think? Can any of us think rationally all the time? The answer is that probably no one can think rationally all the time. A brain injured person may not be able to think effectively at any time. The man in the mental hospital who thinks he is Napoleon is probably wrong.”



—“But what if reincarnation exists and he is really Napoleon reincarnated? Of course I don’t believe in reincarnation, but there are probably a billion people who do.”



—“You’re right Ray, we can never be sure. But let’s take the position of Western medicine and assume that this Napoleon is psychotic. He isn’t thinking rationally. Even you Ray, what if you had gone to the university in Cairo or Tehran and studied Islam rather than Catholicism at Notre Dame? Might you be an imam in Turkey now? The point is that we tend to know what we have learned from our society. If your mother and father were steeped in the Muslim religion it is highly likely that you would be a Muslim.”



—“I’d have to agree with you. But you know there are many Muslims who have converted to Christianity.”



—“And many Christians who have converted to Islam.”



—“Those are cases to look at. Did they change religions because they were disappointed in their own faith, whose adherents they knew well, then moved to a similar theistic belief that sounded better? Did they study a number of religions before deciding or did they just move to the most convenient belief system available? Did they look at the possibilities of pantheism, deism or atheism? The question is did they think their way to a new belief or just react away from their old beliefs?

“When people reject the scientific theory of evolution do they reject it with solid scientific evidence or do they merely reject it because it conflicts with their creationist beliefs? When people marry do they do it because of the attraction of physical beauty, regular sex, or because this is the first person they have found who is interested in a relationship? Do they research the psychological literature with their potential mate to see if they are really compatible and have a chance at a real relationship?

“There are so many illustrations of individuals, religions and governments reacting against new ideas. Let’s look at the case for some vitamins.

“The Danes found that when they sold butter to other countries during and after the World War. They substituted margarine in their own diets. Because of this diet change their children developed serious eye problems. The vitamin A in butter was not present in the margarine. So they began to add the vitamin to margarine. In the mid-1940s the United States passed a law to require nutrients removed from a food to be put back in before it is sold. So processed bread, which had lost its B vitamins in the

milling and bleaching, had to be enriched with vitamins B1, B2 and B3. Margarine, as imitation butter, had to be enriched with vitamins A and D. Milk that had been skimmed of its vitamin A and D containing cream had to have the vitamins A and D added. Those vitamins were in the cream that was removed. But most countries haven't followed the U.S. lead.

“Norway, whose citizens are seldom in the vitamin D producing sun, could add the A and D to their skim milk. They don't, but are finally thinking about it—sixty years after the Americans did it. Of course those who take a teaspoon of cod liver oil daily, a relatively common habit in Norway, may get 400 international units of D. This may be enough for most people to keep their bones strong. But we now find that vitamin D may fight cancers and arthritis, the minimums are now recommended to be upward of 600 units a day and some are recommending up to 3000 units a day. The toxic level may be between 2,000 and 10,000 units a day. We just don't know yet. And while we once thought that children needed the vitamin more, we now find that the elderly have even more of a need for this vitamin.

“If people got 10 to 15 minutes of sunlight a day they could get all the D they need. This may be easy in the southern U.S. and in the low latitude countries, but in the northern areas not many people don their bikinis in January to expose themselves to some sun between the snowflakes. So those who dwell near Santa Claus had better get more vitamin D, especially in the wintertime.

“So with the available evidence on vitamins, people and governments are often not paying attention. But its not just true about vitamins, it's true in most areas of knowledge. We find it difficult to think our way out of our tradition-constructed mental boxes. So assuming we have psychological needs or drives, assuming we have thought through our values—understanding our basic assumptions and the validity of the evidence we use, and assuming we have some ability to actually think, rather than just rationalizing what we do, we should be able to get a better idea of how to use the knowledge of science to better our lives.”



—“Will you clarify what you mean by rationalizing?”



—“Well, psychologically speaking, a rationalization is an excuse for a behavior, or a process of thinking, that is not really true. The person rationalizing his behavior believes what he is saying,, it's just that it's not really true. A Muslim terrorist may say that his actions are what Allah wants. But the Qu'ran doesn't back up his rationalization. A person who can't get a job may blame it on affirmative action when the real reason may be his lack of skill or his offensive personality. The child with poor grades blames the teacher for not liking her—we find rationalizations at every level of

human life. The pity is that the rationalizers really believe what they are saying. But the real reasons are found in the fog of theoretical needs or unreasoned values.

“It’s a dismaying thought that perhaps we can’t think! It’s unsettling to realize that we don’t know where our unconscious minds are pushing us. It’s daunting to realize that most people haven’t thought through their values. And yet we call ourselves *homo sapiens*!

“As I’m sure Wanda mentioned, we can tell what we value by how we act. The strongly Christian legislator who extols family values and righteousness then is caught hustling young boys who work for him, or one who is caught in corrupt dealings, is not living the ideal Christian life. We must practice what we preach. We must ‘walk the walk’ not merely ‘talk the talk.’ Our drives for sexual satisfaction, as Freud preached, or our drive for power by accumulating money or legislative power, as Adler believed, often determine what we really value in life—and therefore how we will behave and live our lives.

“On the other hand, we can’t often tell what our real motivations are. Was Mother Theresa motivated by the God based value to ‘Love your neighbor as yourself’? Was she motivated by a need to overcome her aloneness, as Fromm discussed, but doing it in a God context. Was she motivated by power—the power to do what was necessary to get to heaven, or perhaps to gain positive esteem from the people of the world? Most of us would bet on the first option, but would our majority vote determine the truth?

“In our own lives do we have a fair idea of what our own needs and drives are, what our values are, and whether we have made our life choices for growth, as Maslow suggested—rather than from fear? What did you do the first thing this morning -- right after you awoke? Did you brush your teeth? Did you feel thirsty and get a drink? Did you feel hungry and eat some breakfast? Did you get up and study? Why? How much time did you spend choosing your clothes and brushing your hair?

“The way you act -- morning, noon and night -- tells us who and what you are. It indicates your needs and values, it pinpoints the drives which you feel. It uncovers your frustrations, and it shows how you react to successes and failures.

“The choices we make help us design our lives. We have a great deal of choice in the occupations that we choose to follow. We have a choice of where to live, whether to marry, how to vote, whether to smoke, in fact every area of our lives offers choices that we must make. Often the choices are made by other people and we follow without much questioning. Sometimes value decisions are based on the traditions of our family or our culture. But because it is common, is it right?

“If I say ‘My family has voted Democratic for over 100 years. I’ll be a Democrat until I die.’ I obviously have a strong motivation from authority—the authority of my family. Such a one track non-

thinking attitude may work against your best interests. What if the Democrat you voted for increases your taxes and cuts your benefits, then your reliance on your traditional authority may have hurt you.

“Sometimes our premises or our actions are based on incorrect knowledge. This also frustrates our pursuit of what is good for us. What if someone says ‘I’ve heard that people who drink alcohol, especially red wine, live longer than non-drinkers. So I drink two bottles of red wine a day.’ That person’s knowledge of the effects of alcohol were incomplete because that much red wine would be much more likely to shorten their lives.

“When you stop to think about it, life is a continuous confrontation of choices. Sometimes we choose and sometimes we choose not to choose, but that too, is a choice. One person may choose to investigate several religious points of view to determine whether or not to follow a religion, and if so, which one. Another person will unquestioningly accept the beliefs that had been followed since childhood.

“If we believe that global warming doesn’t exist or that there aren’t too many people on the earth our knowledge is either faulty or incomplete. If we do believe these as facts, what are we going to do about them? These are the kinds of questions that excite and direct our students in Singaling into gaining more knowledge and getting closer to uncovering the truth.”

POWER AS A MOTIVATING FORCE



—“I appreciate your description of Maslow’s ideas for humanness, mental health and happiness. I think it is an ideal that we should keep as a goal for all of us. But my experience leads me to see that humans act so often from a drive for power. Will you tell us more about these other drives. I can sure see how Freud believed that we have a drive or an instinct toward pleasure.

“I agree more with the idea that we, as animals and people, often, or even usually, follow power motivations. I want to discuss Adler’s ideas a bit but we have gone way beyond his original ideas in the last 100 years. As you know he said that we all have inferiority complexes. Not long ago Prince Charles, then the heir to the British throne, seemed to indicate that he was being seen as irrelevant. He said ‘The most important thing is to be relevant ... It isn’t easy, as you can imagine ... because if you say anything, people will say, ‘It’s all right for you to say that.’ It’s very easy to just dismiss anything I say. ... It’s difficult,’ because he said that he was born to the duty to ‘worry about this country and its inhabitants.’ So it’s not just you and me who have our burdens of inferiority and irrelevance, probably everybody has such psychological burdens.

POWER AND SUCCESS AS PRIMARY DRIVES

“My personal favorite theory, however, begins with the power drive suggested by Alfred Adler. He said that when we are small we all develop inferiority complexes. I would say we do it with good reason--we are inferior! We can't drink our milk, we can't change our own diapers, we can't even talk. So what's to brag about?

“But we see power illustrated constantly. It may be in the cruelty of state leaders like Charles Taylor of Liberia or Slobodan Milošević, the former president of Serbia. You see it in parents vying for the most expensive birthday parties, weddings, bar mitzvahs, bat mitzvahs, and sweet 16 parties. Wealth is so often thought of as power, We see it in politics, sports, business and in the home.

“But when one person gets more power, often another loses his or hers. For example with male power drives what they are women traditionally suffer from a lack of power. For example, in Afghanistan 60% of women are forced to marry against their will, and 60% of those are under 16. A bully achieves power at the expense of his victim. A winning candidate at the expense of the loser. Of course here, the loser had the choice not to enter the election.”



—“Right. So because of an early lack of power in our infancy and childhood we spend our lives seeking it--in success in sports and academics, in driving a desirable car, in buying the most fashionable clothes, in using sarcasm, in beating spouses and children, and even killing those who threaten us with their own brand of power--different gang colors, a policeman's uniform, an expensive car, or even a new pair of tennis shoes. Why do we laugh when a comedian slips on a banana peel or gets a pie in the face?--because we are better than him, It didn't happen to us. Why do we live and die with our hometown football and baseball teams? We get power from our identity with their powerful images. How about practical jokes and April Fool's Day stunts. Look at the use of sarcasm in your personal life or on TV. The continual 'put downs' of sarcasm make everybody, but the object of the sarcasm, laugh—because they are all better than the goat of the joke. Power, power, power—from comedy to violence.

“The more I observe my fellow humans, the more I see the drive for power everywhere. It may be one spouse controlling the other, a parent unnecessarily controlling a child, a low level administrator going power hungry, the teenager painting graffiti or tagging, or a child molester or rapist doing his thing. The drive for power is everywhere. It is experienced by those who believe they are members of the chosen people, those who are members of THE true religion, those proud parents of the most successful children, the people who win a bet, people who play on a winning team or cheer for a winning team, teenagers who own a car, adults who own a house—so many things can give us

that power pat on our psychological rumps. Ministers may enter their profession out of a God based value system or because of a drive for power. Being right, having God's ear, and having many people hang on your every word is certainly an experience in power. But to accept a supervisory job like a bishop or pope is definitely power.

“The people of Kino and Singaling certainly have a feeling of power. They are citizens of two of the most powerful countries in the world. They live well. They have the money to take expensive vacations. Yes they have power-- through their individual and their national successes.”



—“In my country the drive for power has not been as controlled as it has been in other countries. The self-centered drives of both youth and adults have been given nearly free rein because of our concept of ‘liberty’ which means you are free to do about anything, and the Constitution will protect you. With the media poking fun at religion, our traditional values have dwindled.

“Wherever you look you see power. The power gained by being in the true religion, the best nation, the more favored race, by being the older member of the team or club who can haze and initiate the neophytes, the power gained in prison by being in the toughest gang or being the toughest inmate, the power gained from being in the best school or on the best team—the examples are endless. Then there are the political, business and church leaders all of whom are driven by power.”



--“That's true, Lee. But we might go back a theoretical step farther, from psychological power to physically aggressive and even violent power. One of Adler's early papers was on the instinct towards aggression. Anthropologists often see this same instinct. We talk about the pecking order of animals—meaning that there are more powerful animals that lord it over other animals of their species. Elephant seals will have a king seal who is the toughest guy in the herd and gets the biggest harem. This gaining of power through violence is common, but not universal, in the animal kingdom. I already mentioned some of the evidence for holding a territory as another indication of animal power. It is certainly easy to see how power through violence is common among people as is gaining power through having a territory such as owning a car, a house, or a business.

“If animals have instincts, which we don't doubt, and if evolution is true, which we don't doubt, how can we doubt that some, many, most or all of us humans have instincts? Can we recognize our instincts?

“When we hear the birds tweeting in the morning we may think that they are saying ‘good morning sun’ or ‘everybody be as happy as I am.’ But research tells us that their tweeting is actually a warning for others not to invade their territory. What they are really saying is ‘cat get out of my tree’

or ‘robin fly somewhere else.’ Isn’t it possible that we have instincts for power. Are we really socially constructed as Adler thought? Are our instincts really directed by power and not by pleasure, as Freud believed?”



--“I can certainly see the drive for power in business! But it seems to me that I can see it everywhere. Most jokes have a power punch line. Whether the butt of the joke is a Jew, an Irishman, a Mexican, a Muslim or a Catholic—it should make me feel superior to him. Even the sex jokes are generally related to power. Somebody fumbled in the sexual arena. I didn’t, so I am superior. Why do I laugh when a comedian makes fun of his nose or mouth? Because I have a better shaped nose or mouth.

“I see power everywhere. If I have six kids and you have only two. I am therefore more prolific or a more competent mother or father. My lawn is better kept than yours. My outdoor Christmas decorations are more expensive or prettier than yours. My barbequing expertise is superior to yours.

“I certainly see it in gambling. I know that the odds are against me, so when I win I can brag about it. The bragging is more important than the winnings. If I lose, it was to be expected. But I might even brag about how much I lost, so my financial loss may be converted into psychological winnings. Gambling is a no-lose psychological event and a no-win economic event. When you lose you knew that the odds were in the casino’s favor. When you win your power drive is titillated. And everyone wins sometimes. While there is some skill in playing some games, the cards are still stacked against you.

“There was a university study a few years that showed that children who were problems in kindergarten were likely to be teenage gamblers. I felt that the early problems were often a result of inferiority feelings that had not been handled at home when they were younger.

“When over 2 million people in our country are pathological gamblers, and 15 million more who are fairly serious gamblers we can see the power drive problem and how the gambler can lose not only money, but family and business.”



--“As with other harmful actions, the loser will rationalize the action or blame others. A few years ago an attorney, whose practice earned a half million dollars a year, lost over a million at the tables in Atlantic City and Las Vegas. She started using her clients’ money to pay her debts. She was disbarred for her actions. So naturally as a lawyer, she sued the casinos. You know that we attorneys are always right. And if you don’t believe it, I’ll sue you for defamation of character!”



—“I read about her. She had written books and was a TV personality. So she was obviously smart as well as successful. So if she has intelligence and free will, isn't she liable? On the other hand if she was totally a victim of her psychological drives and did not have free will, is she responsible? Then on the other hand what if the casino operators are psychologically motivated also. Their motivation might be power through accumulating money in a business where they know they hold the favored cards. So is it her unconscious psychological motivations against the casino owners' unconscious motivations? Is it her intellectual free will against the casino operators' free will? Or is it her uncontrolled unconscious drives against the casino owners' cold calculating intellectual decisions?

“It makes me wonder why the government backs casinos, state lotteries, horse racing and any other gambling that it can profit from. And it's not just the millions of compulsive gamblers in U.S. that joyfully give their money. I knew two people in my old neighborhood of Agoura who lost their homes in Las Vegas in a single day.

“Getting drunk can also be a power drive satisfaction. A college sophomore might brag that ‘I was drunk from Friday night through Sunday night.’ Or ‘I was so drunk I slept through my final exam.’ If adults drink and I am trying to be adult, I will certainly prove my manhood by out-drinking my father.

“And I also suppose that corruption in government or business is just another way to become more successful and powerful. I wonder if the petty graft we see in much of the world is related to satisfying the physiological need to eat or to feed my family, as Maslow mentioned, or is it a way of showing power in a situation. When a person takes a bribe to issue a license or to rent a room, I would guess it is power.”



—“You guys have a good handle on it. Power is everywhere. Power is about ‘me’ being primary! But as we will discuss in a while some people conquer the power drive by being loving. Real love is about ‘you’. But if we analyze more deeply we often find that what appears to be love is often really power. The woman who is the perfect mother and homemaker may actually be doing it out of a power motivation. If she is perfect how can she be faulted? I remember one of my cases in California concerned a woman who was a perfect housecleaner. She went so far so as to prevent her family from using the bathroom because they would get it dirty. So we had a noble occupation of housecleaning evolving into a neurotic behavior.

“So the recognition of the drive for power is rapidly increasing in today's world. The need for control and success are obvious. Whether that control be over ourselves or over others--it is important

in our society. So the point is not whether this drive for power is good or bad, but rather that ‘it exists.’ It is now recognized as the reason for rape. Rape used to be thought of as motivated by the drive for sexual pleasure, but no longer. Make sure the woman is weaker than you. Rape the 60 year old, not the 21 year old Olympic champion shot putter or the ‘babe’ with a black belt in karate.

“What has to be done is to channel the drive from being a ‘power over people’ drive to a ‘power to achieve’ drive? Getting our students to be ‘power to’ people is one of the major goals for our education system. The other goal for our parenting and our schools is to work on the ‘love’ end of the power-love continuum. A civilized society can’t exist where the major motivation is for some people to want power over other people. Consequently we must develop in our children and young adults the abilities to have power to do some things well. This can be in the vocational, avocational, familial or political arenas. This helps to develop their self esteem which is critical to eventually being able to love.

“So let’s get back to Adler’s ideas to help us get the feel of where he was and where we’re going with it. He was very positive to our human potentials and believed that we can fashion our own lives. If we all develop inferiority complexes when we are young because we can’t walk or feed ourselves, we can’t cross the street alone, and we don’t have any say in family matters—we develop the drive to control our lives and to be superior in some important areas. Self-realization and self esteem are required for us to be mentally healthy. Maslow, of course, goes way beyond this self-realization in his belief that to be truly human we must be self actualized. We must go beyond overcoming our inferiorities, we must become human in the highest sense.

“Anyway, Adler was one of the first psychologists to be optimistic about our potentials. At any stage of our lives we can evaluate and control our lifestyles. While Freud thought that an unpleasant childhood would lock us into a neurotic closet, Adler gave us the key to the door. Then he went beyond the freeing of the individual and said that we had the need and the ability to cooperate with others to build a better society. Freud was content to say that to be mentally healthy we had to have the ability to love and to work. These are certainly essential to us as individuals in a society. But Adler saw in us the potential to build a better society.

“As I indicated, people use power two ways. The positive way is to work to make things happen according to your goals--your socially-conscious personal goals. The other use of power is negative. In this type of power a person tries to force others to do what he or she wants them to do. Young children are often masters at getting their parents to do their bidding. Crying or screaming in the supermarket may force the parent to give in to avoid the embarrassment of having an uncontrollable and irritating child.

“The effective use of power pushes one to be very good at something. We each have different talents and potentials. If you like sport and are 5 foot 3 you might be a jockey or a wrestler. If you are 6 feet 10 you might be a basketball player or a high jumper. But if you are 5 feet 8 you might not be either of these, but being a runner or a gymnast might be an option. If you are able to feel empathy you might consider being a psychologist or a teacher. If you have a sense of beauty and of geometry you might consider architecture. Whether our talents reside in our physiques or our brains, there is a place to use those talents. We must just be aware of our potentials and our limitations then find the niche where we might best fit.

“When you can’t DO something then often HAVING something helps to provide you a feeling of power. In many countries, especially the poorer countries, if a man has many children it shows that he is virile, so he has power. It doesn’t matter that he can’t provide for them or that his country or his world doesn’t need them. Commander, I think this is a major obstacle in your quest for reducing population and licensing parents. In a democracy you won’t have any support from men whose only source of power would be taken from them. And some women have the same solution to powerlessness—having more babies. The question is whether a government should indulge such neurotic needs.

“In his later years Adler thought that the drive for power was a neurotic adjustment to life’s problems and believed that those who were still in the ‘power over’ mode had not matured adequately because they were still selfish while real maturity required a strong social interest. This observation is quite similar to that of Maslow and his meta level people. In fact his later idea that we should be striving for perfection preceded Maslow’s ideas of meta level humanness.

“While Freud tried to explain the several aspects of our personalities as being generated from our instincts through our bodies, Adler believed that we were holistic—in terms of our bodies, minds and societal interests.

“When we license parents we are assuming that the past is important. You may see this as somewhat Freudian. But we also want parents to be able to handle their own lifestyles which should be being directed towards a future—a future that is successful for them and that adds to the society’s economic and ethical strength. If they have these capabilities we hope that they can show their children this path. This is not easy. They need a view of the past and an appreciation of its lessons, and a dream for a future that moves us forward.

“Adler was clear about the essential place of social interest in one’s mental health. We are ‘in’ and ‘of’ our communities. But this had to be combined with striving for perfection. Clearly in Singaling we have been influenced by Adler, and because of him, Maslow.

“I should point out that Adler’s idea of social interest acknowledged that we are not truly human people unless we are socially active. And that society ranges from our family and neighborhood to all of humanity. Here we can see him anticipating Erich Fromm’s ideas.

“In raising our children we must lead them by increasing their self esteem and increasing their social involvement. By the time they are about five years old they should be well on the road from inferiority towards maturity. We work hard to make parents realize how important it is to give children the opportunity for success, then to praise them when they are successful. By the time they get to school they should feel good about themselves and be ready for success in many areas outside of their family. We use foreign travel as part of our education process with each child going to different cities and countries. That way each is an expert in a geographical area that the others don’t know. Those who can’t find success in academics or athletics will be nurtured in areas not addressed in the schools or gymnasiums. If I’m the only one who knows something about the Epic of Gilgamesh, I am superior in that area. If no one else knows how to fence with a saber or wield a kendo bokken, I am accomplished.

“None of us are without some feelings of inferiority in some area or areas of our lives, but striving for perfection is merely a goal, and absolute perfection is never an accomplishment. It is the striving that is essential. Wallowing in self pity because of a physical handicap is not acceptable. We already mentioned Helen Keller who, deaf and blind, graduated from college and became a famous author and lecturer. Then there is Oscar Pistorius, the South African sprinter whose lower legs are metal and Pete Strudley who ran the marathon without feet. Or there is Cato Zahl Pederson who won 13 gold medals in the summer and winter Para-Olympics and skied across Antarctica to the South Pole without arms. Physical impediments just test our mettle and increase the height of the hurdles we must clear.

“And on the mental side, wartime British Prime Minister, historian and author Winston Churchill had a father who wrote of him ‘I have an idiot for a son.’ American president Woodrow Wilson, who had also been the president of Princeton University, was dyslexic. Thomas Edison had academic problems in school and lasted only three months in formal education. He was home-schooled by his mother who gave him the drive for success.

“Some of us have big hurdles to overcome, and some of us seem to be running downhill most of our lives. We all know that life isn’t fair. But wherever we start in life, we can achieve. This is the lesson we want our parents and schools to inculcate into our young people. We don’t want our young people to be held back because of what Adler called ‘organ inferiority’. Being extra tall or extra short, being overweight or very thin, having asthma or stuttering, all are sometimes seen among our young.

We have to teach our young that these ‘organ inferiorities’ are not the essentials of the people. The personality is the person.”



—“It reminds me of a girl who was a couple of years behind me at U.C.L.A. She was tall, rather fat and quite homely. These ‘organ inferiorities’ would have driven most people into the closet—but not her. Whenever the situation was right she could be counted on to break into song with the repertoire of Sophie Tucker, that 1920’s songstress whose ample body produced the powerful tunes that rocked the speakeasies of the 20s. Sophie was one of America’s most famous singers, probably the most famous of her era. My schoolmate was always available for school causes. I remember one time she, and a very short classmate of hers dressed in a tuxedo, and with her in her best formal, appeared on the floor of the Los Angeles Coliseum at halftime of a major football game. They were advertising the junior prom. I don’t know who would have had the guts that she did—but Adler would have been proud. When I look back at my college years I find that I admired her more than anyone else at school. And I never actually met her.”



—“Yes Wreck, there are a number of people who have the courage to overcome their physical limitations. It is generally harder to overcome our mental and emotional inferiorities. We may not shine in the academic classroom but studying more effectively may go a long way toward remedying an intellectual problem. We use tutors to help. Often they are robots. But emotional problems are much more difficult to deal with. We have to help people understand why the problems probably exist. Then we have to design programs to allow them real success. Emotional problems are so often a matter of having low self esteem. So we try to remedy that. We have special schools or special after school programs. We also work with the parents on how to help to increase their child’s self esteem.

“People who don’t grow out of their inferiority complexes use different methods to get power over others. Some become bossy, they may bully or brag. They can do this in influencing small groups or large countries. Others control by manipulating others. They lean on them. A third type of problem personality adjustment is the type of person who avoids living, especially by avoiding other people. If it progresses to a psychosis the person withdraws totally from the world. On the other hand, the healthy personality is energetic and socially useful. He is moving toward perfection in a socially useful path.

“The major criticism of Adler’s ideas is that they are not sufficiently scientific. They are more like a set of religious beliefs in which somebody says that something is true. Then somebody writes it

down and many people believe it. Adler certainly had many examples from his therapy to prove his point. In social science we would call this qualitative analysis. Here we go deeply into a limited number of cases.

“The other kind of research is called quantitative. In this type of research we take a large number of cases then see how often something comes up. For example in the famous nurses’ study of 37,000 female nurses in the U.S. in the period from 1992 to 2000 there were about a thousand cases of breast cancer. The women in high stress jobs had slightly more breast cancer than those in low stress jobs. But the difference was so little that it was not statistically significant. The study was a quantitative study. What if we took 37,000 secretaries or kindergarten teachers or 37,000 female grape pickers—would the number of breast cancer cases have been the same? What if we took 37,000 Chinese nurses? The problem in seeking scientific validity or certainty in sociological studies, with six billion people in the world, or in psychological studies, where each person has ten billion brain cells, is impossible with today’s measuring tools. It’s just not the same as a chemist putting two hydrogen atoms with an oxygen atom to make a molecule of water or a physicist measuring the speed of light or of sound. So we don’t know how well Adler’s theories would work everywhere, but we think they contribute to our society.

POWER OVER



“You mentioned the more primitive use of power to overcome inferiorities. It is obvious that ‘power over’ is common in all societies. Whether it is the power of the oldest Hindu wife to lord it over all the younger women in the family or the use of guns and bombs to enhance the power of the tribal or national leader—‘power over’ seems to be borne in our genes.”



—“Lee, spoken like a true California lawyer. Didn’t you tell me that winning a court case was more important than seeing justice served for most of your fellow attorneys?”



—“True, Wreck. Because of our notion that each attorney must fight his case to his utmost ability and that justice is more likely to be served in so-doing, winning becomes primary. Get the murderer off. Win for the tobacco companies. Sway the jury with emotion and pity. The end justifies the means. But at least we do it with our mouths and our brains, not our fists.

VIOLENCE AS POWER

“One of the worst outcomes of the power drive is using violence to achieve our ends. Either it is the Crips fighting the Bloods, Cain killing Abel, the Americans invading Iraq, or religious terrorists against about everybody. It goes without saying that nearly every conqueror achieves through violence.”



—“And most of them are in turn conquered by violence. There have been few non-violent conquerors. Gandhi and King come to mind, and maybe St. Paul. Obviously the non-violent conquerors subdue by showing love and calling for justice. Just the exact opposite of those using power to subdue others in business, politics or sport.

“I cringed when I saw the African dictators, like Mugabe and Taylor, ruining their countries. And the fact that they supposedly came to power democratically makes me lose faith in the one person—one vote idea. Clearly it was power politics that got them there and kept them there.

“What worries me is the physical violence I see. Violence is the most basic and simplest way of showing power over someone. You don’t have to think in order to use violence. Why try to communicate verbally with your spouse when you can lash out with a punch or a slap. It takes some maturity to try to analyze and solve a problem. But when our ego is frustrated, our instinct for violence erupts and we are rewarded with immediate satisfaction.

“Look at the stupid macho power. We have the soccer hooligans, the gang turf wars and ultimate fighting. Some mental vegetables think that these activities are the pinnacle of power. I see people become crazy and violent for the silliest things, like which team is better and which of a thousand options that god wants today. Soccer hooligans or suicide bombers are brothers in using violence for ridiculous causes.

“People often associate murder with poverty, but South Africa is Africa’s richest country. On the other hand its poverty rate has doubled in the last ten years. But they have their criminal gangs and there is the mistrust of others. Many Zimbabweans trying to escape their impossible conditions by coming to South Africa were murdered—just because they were different.

“Take a person with an angry heart, put a gun in his hands then let the power drive take over and you have instant violence. Take a psychologically weak man, present him with a physically weak woman, and you might have a rape.”

“There are plenty of reasons for violent behavior--loss of a job, the death of someone known or unknown, a perceived injustice by a legislature or a court. But the violent reaction of an individual or a

group nearly always has negative effects for you or your cohorts. We'll talk more about that in Indus when we talk to Dr. Singh about effective politics."



—"Then there is always a rationalization to justify people's behavior. For the soccer hooligans it might be that Britain is better than France or that Manchester is better than Chelsea. For the suicide bomber it may come from his local imam or from the Koran where it says 'O Prophet strive hard against the Unbelievers and the Hypocrites, and be firm against them, their abode is Hell--an evil refuge indeed.' (6a)

"We wonder if the violence we see on the streets of New York or Baghdad, in the wars of Europe, in the slums of Brazil, in the wars of religions, in the aggressive tribes of Africa, is the norm for our species?"



—"The violence I see is so cowardly. Several youths burn or beat a single homeless person to death in Florida. In Illinois or Virginia a student buys guns and grenades to kill students he doesn't even know. In Africa tribal soldiers rape babies with penises and bayonets. Illiterate men and women are duped into doing what the Koran forbids in the name of Allah. The mayhem of some imams salves their power drives with votives of violence.

"It's much easier for poor youths to burn cars and buses and to throw rocks at police to satisfy their need for power than it is to study diligently for years to achieve in society and gain their 'power to'. Violence is the most primitive and usually the least effective way to gain power—especially if you are using your power over an entity that is more powerful and more organized than you are. It is one thing to try with your eleven players against the other team's eleven on the football field than to take your two thousand against your government's ten million. Individual or group suicide is not always the recommended method for changing a society. The objectives of individual or mob violence, like burning shops and private cars, generally have little to do with the actual cause of the frustration. But rather they are what is nearest and least dangerous to the rioters.

"Then there were the infamous Danish cartoons that evoked multi-national violence. In several poses, all related to the terrorist bombings by a few Muslims around the world, Muhammad or a terrorist was cartooned. One cartoon showed a Muslim in heaven telling the people below that 'they were running out of virgins'. As you know suicide bombers were expecting from 20 to 70 virgins in heaven after completing their part of the jihad. Another showed a Muslim, allegedly Muhammad, with a bomb for a turban. Most people in the West, Muslims included, had abhorred what they saw as senseless killings of innocent people by Islamic terrorists. The question of the cartoons was—is this

what Muhammad would advocate? But a few imams in Denmark were offended. It took a few months for the offense to be broadcast to the Muslim world. Then a couple of Danish and Norwegian embassies were destroyed. This, of course was senseless. But since we are psychological rather than logical it could be expected. A more sensible act of revenge would have been to kill the cartoonist or perhaps stop buying the Danish newspaper. But NO!, the psychological reaction is to attack what is nearby. Kill a Dane visiting the Muslim country. He may never have even seen the cartoons. No matter! Mad senseless power must have its victims.

“In the case of the cartoons, the Western press defended freedom of the press—which is often valued by the newsmen. But is press freedom more valuable to a Muslim whose prophet has been defiled? It is religious values versus political values. And in spite of the strength with which they are held, both are rooted in non-provable assumptions!

“And violence sure sells in films, on TV and in computer games. Have we always been so violent or are the media pushing us that way? Or is it the weapons that are available? Would Alexander, Genghis or the Vikings have conquered the whole world if they had rifles, cannons or bombers?”



--”Remember during the first week of the 2011 year conservative fanatics on opposite sides of the globe and with their fanaticisms goaded by incongruous yet compatible heralds of hate took aim at elected representatives of their people. The governor of Punjab, Salman Taseer, was gunned down by one of his guards, who pumped 26 bullets into his employer. Of course the assassination was deserved. The governor had opposed his country’s blasphemy law and had spoken in defense of a Christian woman who had been sentenced to death for violating it”



--”You might be aware that Pakistan’s blasphemy law prohibits and defiling the Holy Koran, or making derogatory remarks about Mohammad or any other holy person or their families. Defiling the Koran is punishable by life imprisonment. Making derogatory remarks about the Holy Prophet is punishable by death. Derogatory remarks about other holy personages can result in a three-year prison term and a fine. Even calling oneself a Muslim can be illegal if one is not in the major Muslim groups of Pakistan.”



--”A few days later in Arizona Representative Gabrielle Giffords was shot in the head as she was meeting with voters to discuss their concerns with Congress. Six others at the meeting were killed

by the crazed assassin.”



--”Both assassins rationalized that they were doing what was right. The one upholding the laws of God and the parliament and the other attacking what he believed to be the unconstitutional harassment of the American people by authorities in government. There was no question from his actions and writings that he was a psychologically disturbed young man. Power and control by the individual is primary and does not take into consideration any socially democratic controls. The individual, not the group, is the only concern. This is just another example of the essential nature of our need for power--we find it as the overriding personality trait on the whole motivation spectrum from socially approved actions to psychosis.”



—“You would think that with our more advanced brains we could we redirect that power to conquering in business, in sport or in spreading the word of God?

“Then it seems to me that people can gain power through things. Driving fast is a common substitute for not being successful on the playing field. Just pretend that you have the power of your automobile. Don’t forget road rage where a driver uses his car to express his anger against one and all.

“Buying clothes and accessories that carry with them an air of power can be seen in the oversized clothes of many gang members and ‘wanna-bes’. Or it can come with the couturier labels of Fifth Avenue or Canon Drive.”



—“You can certainly gain power by associating with others. Collective rioting on the streets of Paris or Watts is a violent illustration. Wearing your favorite team’s jerseys is a non-violent type of association. Or look at the power groupings in prisons, the Aryan Brotherhood, the Mexican Mafia, the Black Guerrilla Family and many others who fight for their illegal and anti-social agendas inside and outside the prison walls.”



--“Then there is what we might call mental violence. Children bully while adults use sarcasm. Gossiping with the idea of holding yourself higher than the object of your gossip is another common use of power to overcome one’s inferiority.

“Bullying is getting worse as students’ self esteem drops. And as with violent gangs, bullies often band together. More than one in four students report being bullied in a year. Sometimes they are even

killed, as a California boy was after he said he was a homosexual. Sometimes the bullied students do the killing, as happened at Columbine High School. Commonly the victims of bullying cut school. And when they attend school they often are forced to avoid certain parts of the school like restrooms and cafeterias. Bullying, like other harassing behavior, is one of the common behaviors of people with inferiority feelings.”



—“You have to admit that violence in films, TV programming and video games, helps to make better soldiers—where killing is an ideal form of behavior. In World War I killing was difficult for most soldiers to do. Then the psychologists helped the propagandists to develop their warlike mentalities the kill ratios went up in World War II. Japanese as yellow bellied slant-eyed sadists who would dive their bombers into American ships killing those nice American boys. Hitler’s troops were goose-stepping cogs in a terror machine bent on conquering the world while gassing undesirable gypsies and Jews along the way. The Korean War’s propaganda was even more effective. And by the time the warriors invaded Vietnam every Asian might be an enemy so could be killed.”



—“Those two boys who killed 13 people at Columbine High School in 1999 wrote journals about how they were going to kill and torture people. They mentioned a couple of violent video games as inspirations for the actions. They had plans for even bigger attacks likening them to the LA riots, the Oklahoma bombings and even World War II.”



—“You have certainly had your problems with school shootings in America, but we are seeing the seeds of violence planted more often everywhere today. A 2004 study by the French police found that just under 10% of the mosques were under the control of extremists. Yet 23% of French converts to Islam identified themselves with the Salafists, a sect associated with violence.

“In the Congo anti-government rebels attacked villages murdering, raping, and decapitating men, women and children. Even the government troops, out of frustration, often attacked the people they were supposed to protect. In Iraq innocents were attacked with equal fury by their countrymen.”



--“Millions of people in our country don't automatically reach for the television remote control when they want to be entertained. They turn to electronic games for diversion. According to a new poll, 40% of American adults play games on a computer or a console. Men, younger adults and

minorities were most likely to play those games. It's not just that so many games have violence as the main feature, but the fact that so many are experiencing meaningless time-killing pastimes. We know that reading has decreased. Newspaper circulation is reduced. People are dumbing down intellectually while they often are getting the unconscious permission to be violent. So thinking is less and less a factor in our behavior. And I've noticed that xenophobia, the fear of others who are different, infects every society—even those societies that strongly preach equality.”

WAR AND CONQUERING



—“Major warlords come infrequently—Genghis Khan, Hitler, Napoleon, George Bush, Alexander the Great, Darius, bin Ladin. These people go far beyond their borders to conquer others. Minor warlords are with us eternally—many in Africa, Khomeini in Iran, Saddam in Iraq, leaders of the Ku Klux Klan or Elija Mohammed. These people tend to rouse up civil discord or war on minor neighboring populations—sometimes killing more people than the major warlords.

POWER IN SPORTS

“Athletes may begin by wanting to play, but as they rise to the top of their sports winning becomes primary. You may be trying to win over an opponent, a ‘power over’ motivation, or trying to win over yourself by doing better every week. This would be a ‘power to’ motivation.

“With game attendance, television, marketing of sport team uniforms and such, the athletes have achieved a power greater than their skills might warrant. With multi-million dollar salaries, and merchandizing contracts that may dwarf their salaries, we have canonized the celebrities while trivializing those who are titans of the intellect.”

POWER AND TERRORISM



--“Every motivation can be carried to extremes. The drive for pleasure may be carried to the extreme of a ‘sexaholic’, a female nymphomaniac or a male Don Juan. The power drive can be carried to the extreme of a Hitler, bin Ladin or Napoleon. But unless the extreme adjustment is psychotic, where rational reasons for behavior are not needed, some rationalization will be needed. Every neurotic, no matter how severely maladjusted, will give a rationalization for why he or she did what was done. For the advancement of National Socialism, Hitler needed Jews and gypsies as the

devils. Bin Ladin needed pro-Israel countries and liberal Muslims as his reasons for killing innocents. Power driven Catholics needed the saving of Jerusalem and the beliefs of the anti-Christian infidels to launch their Crusades from the 11th through the 13th Centuries. It is strange that so often in the Crusades it was the infidels who showed true compassion. They were often able to turn the other cheek to the Christians continued face slapping.

“It is always best to find a valued belief on which to base one’s irrational behavior. Religion and the betterment of society are the most common values used by the severely neurotically power driven people. Napoleon, Alexander the Great, Hitler, Cyrus, Caesar and all the other great conquerors used the advancement of the state as the reason for their abnormal drive for power. Bin Ladin and some Middle Age popes used religion as the reasons for the Inquisition, witch hunting, the Thirty Years War, the 9/11 massacre and many more. But zealots of the Mid-East religions have continually fought each other and any who opposed them. They fought for both religious primacy and territorial desires. And many used religion as their justification for their individual insecurities.

“Strange, but the religious wars nearly always have pitted those who believe in the same God against one another. Abraham, the father of Judaism, is credited with having been revealed the truth of there being only one God. This he passed down through his son Isaac to his progeny, the Jews. Jesus of course was always a Jew. He, like many other Jewish thinkers, taught a different concept of his faith. Christianity really developed based on what the Roman Jew Paul offered his converts. Mohammed said that Islam was the true religion because it dated from the first born son of Abraham, Ishmael, born of the Arab slave Hagar before Abraham’s wife Sarah had conceived Isaac.

“So Judaism, Christianity and Islam all stem from the God of Abraham, but like the brothers they are, their fights have been most brutal between them. Jews against Moslems, Moslems against Jews, Christians against Christians, Christians against Jews or Moslems, Moslems against Christians or other Muslims—each being THE TRUE religion, has all the answers. When was the last time you heard of a war to advance Hinduism? The Hindus, believing that all is One, or all is God, tolerate all beliefs as being within the One. This doesn’t mean that some Hindus will not fight to the death over whether Hindi or English should be the official language. Whether it is the tolerant belief system or the poverty of the country that reduces the fanaticism found in the religions of the richer West—most Hindus don’t care what you believe. Buddhists have the same problem with not being irrationally power driven. Has there ever been a war to advance Buddhism? Even though the Buddhists think that they have the True way to enlightenment, it’s not worth a life to try to force someone into that belief.

“Could Freud have cured Hitler or bin Ladin? Probably less than a 1% chance. While Freud saw us to be what we have hidden in our unconscious minds, are we not really what we have

accomplished? Whether it be as a loving Mother Theresa, a practical scientist such as Thomas Edison or deeply human thinkers such as Siddhartha or Socrates.

CRUELTY

“Power doesn’t necessarily mean the need to be cruel—but that is a common element. There is also power in being greedy and selfish. There is power in knowing the truth as we find in most religions, especially in the all-knowing ministers and their one-dimensional followers.

“Nowhere has cruelty been more evident than in torture, and nowhere has torture been more evident than when the righteously religious torture the infidels, or the religious majority tortures the religious minority. It is incomprehensible to most of us the inhumane horrors that some human minds have conjured and carried out. Waterboarding, the Chinese water torture, even thumb screws and iron masks pale to the rack, being lowered face down in boiling oil or lead, being tied to a wide wooden wheel and rolled down a rocky hill, being nailed to a cross and crucified upside down, being tied to a red hot iron chair then having your feet dipped in boiling oil, being fried in boiling oil, being drawn and dragged through the village behind a horse, then tortured, then the body cut into quarters while still barely alive. And these are only a few illustrations of religious power and prejudice gone wrong.

“It’s about power, and more than power, cruelty. Other animals use power to get food or social status. Only we human animals include torture, gratuitous violence and grotesque humiliation as elements of our behavior—behavior that seems to be increasing as we supposedly become more civilized.

POWER AND SEX

“When looking at sex and power we have two powerful, probably innate, drives. Women, traditionally through their beauty, get power over men. Granting sexual favors is even a better means of gaining power over them. Men tend to get their sexual attraction from economic or political success. Although as women become as shallow as men, a man’s handsomeness becomes more of a sexual spice. So sex can be used to gain power and power can be used to get sex.

“Power is found in practically every area of life. Sexual control or power is often clouded by sexual desires or sexual activity-- or inactivity. Intimacy can be withheld as a punishment or dangled as an enticing diamond of desire. The power of conquest can compete with, or even overshadow, the satisfaction of an orgasm. Playing the power games of sex can disguise itself as love, as the lovers practice those behaviors that Shakespeare saw as massive deceptions. .

“Rape, once thought to be a sex driven act is now recognized as a power driven act in the sexual area. Why would a teenager rape an 80 year old? Sexual desire? No! She is merely an easy object for his physical power to overcome and humiliate someone. A strong man out-muscling a weak woman, a man with a knife or gun subduing a strong woman, a group of Hutus raping a Tutsi woman’s vagina with penises and clubs. Have you ever heard of a club or bayonet having an orgasm?

“I’m sure you are familiar with that polygamous sect that calls itself Mormon, although it has long since been rebuked and excommunicated from the main Mormon Church. The men marry multiple wives and often cast out the young men so they can’t be competitors for the younger girls and women. You can imagine that this brings forth jealousy in many wives who each want to be number one. So power plays on both sides of the polygamous arrangements.

“When the local prophet tells men that they need 3 wives to get to heaven it might sound like heaven is already here. Of course that three wife allotment requires either enticing more women into the sect or getting rid of young boys. The latter seems to be the path, with boys either being beaten to death or released outside the prophet’s playground to shift for themselves. These are the so-called ‘lost boys.’

“In the famous Texas polygamy case the prophet controlled everyone. He even sent husbands to other states while keeping the wives and children at the compound. The remaining men controlled the women and children. The subservient wives controlled their children and had the power of God directing them to heaven if they obeyed.

“When the Texas authorities took the children, the wives tried to get them back because they ‘loved’ them. If loving requires helping the child to be the best she can be, a quality education might well be a requirement for those who are said to be loved. Possibly the exposure to a home life that is within the norm of the Western world might be essential. Brainwashing girls to believe that their only job in life is to have babies in a multiple husband family might not really be loving.

“Another question should be whether the mothers are psychologically healthy, depressed, or brainwashed. There was no question that the mothers were very concerned for their children, but were they psychologically prepared to be parents in the modern world? Was the rape or the underage marriage of the girls in their best interest? What about the proven incestual environment? Most states have laws against both incest and child abuse. With the exception of Lot having sex with his daughters or Judah with his daughter-in-law, incest is against God’s laws in the Mid-Eastern religions.

“Look at the number of children, usually boys, who have been the unwilling sexual victims of the power of Catholic priests and brothers, whose celibate sexual cravings cost them, their victims, and their church great psychological pain. The pain can run so deep that the victims cannot

recover from their sexual violation by a representative of God. The wealthy church was stuck with over a billion dollars in settlements to the victims.”



—“Those of us who are trying to do the work of the Lord are embarrassed and ashamed by those we thought were with us. I can see that the boys in my parish, and their parents, are a bit afraid that I might be a molester. I don’t feel the closeness I once felt from everyone. These priests have made my mission much more difficult. I am angry at them for what they have done to members of their flock, but I also feel great compassion for them and their victims. My colleagues and I talk about the state of affairs often. We can’t understand it. None of us has had such sexual impulses. We are single-minded in wanting to help our parishioners in this life and the next. I can relate to the singleness of purpose of the painter or sculptor who can’t leave his work, the mother devoting herself to her family, the coach whose job is his life and his life is his job.”



—“I feel for you Ray. I’ve thought about you a lot during those bad publicity years. When Enron or WorldCom go down it seems to reflect on all of us in business, but not as bad as what you must have felt. After all, we all expect the clergy to be saintly, but in business we expect some crooks, and of course in Lee’s profession we expect all lawyers to be crooks!

“We see sexual abuse and harassment in every area of society, especially where there is a discrepancy in power: teacher and student, priest and altar boy, coach and athlete, minister and parishioners, employer and employees, and even quite commonly parent and child.

“We probably all wonder when we have a president or governor having sex with employees or prostitutes, why? Is it because they don’t get enough cuddling at home? Is it to flirt with danger? Is it to have power over someone in a more personal, one-to-one relationship? Is it just the desire for an orgasm in another person? It doesn’t make sense from a logical point of view. But from a psychological perspective he may feel that he is immune from discovery because of his aura of power. After all, if his power drive is being satisfied isn’t it likely that his illicit partner’s power drive will entice her to tell someone? That’s a pretty good satisfaction to tell people you have had sex with a president, king, governor or other celebrity. And even if they keep quiet there is the chance that some police investigation will uncover the indiscretion. How many prominent men who have been exposed wish they had never done it?”



—“Makes me wonder too. But consenting adults is one thing while non-willing teenagers is something else. Just look at the female genital mutilation in Africa. Twenty eight African countries practice some form of this crude genital surgery to cut the clitoris so that sexual pleasure will be reduced. It was probably started by men who could have only one orgasm trying to bring the multi-orgasmic women to a level below them. I guess it’s ‘if you can’t do it, punish somebody who can.’

“In the courtroom we see so many cases of domestic violence. The husband and wife or boyfriend and girlfriend beating each other up. In the U.S. a quarter of women have experienced domestic violence and half that many men have been beaten by their wives.

“Domestic violence is uncommonly common, if not universal. In a woman’s lifetime it ranges from a 95% rate in Nepal and over 70% in Ethiopia to a 20 to 25% rate in the U.S. and 15% in Japan. If we take an annual rate it occurs to 1 in 25 women in Japan and to about 1 in 2 in Bangladesh every year. Australia is pretty high too, with over 1 in 5 women being beaten in a year. This compares with 1 in 8 in the UK, 1 in 33 in Canada and 1 in 75 annually in the U.S. This violence not only leaves the physical scars of the encounter but it greatly increases the risk of other health problems in the future. Maybe it is the fear factor that reduces the immune system’s protection, but whatever it is, it is real. It’s not only the women. In the U.S. while 24% of women have experienced partner abuse, 12% of men also have suffered from spousal abuse.(7) Twelve hundred women are killed and two million injured each year. This obviously soothes the inferiority complexes. of a good number of frustrated lovers.

“Violence against women is worldwide. But sub-Saharan Africa may be the worst. Stand up for yourself and get beaten or killed. Most women are not as strong as most men so are natural prey since male mental inferiority can fuel their physical superiority to rape, beat or murder women. The Muslim code in Nigeria allows husbands to discipline their wives. If a man is the head of the household, all in the home must be submissive.

“Jumping to Islam, you are certainly aware of the Muslim tradition in some countries that requires fathers and sons to kill a female family member who has dishonored the family by losing her virginity through consensual sex or even rape.

“I see so many varieties of power in the sexual areas. Take exhibitionism. Male ‘flashers’ trying to shock girls by exposing themselves. But wise girls will laugh at them, which kills their power ambitions and puts them in an inferior position. This humiliation is just the opposite of the reaction they want. Or take the voyeurs, the “peeping Toms.’ They get their power drive ‘jollies’ by seeing something they’re not supposed to see, that puts them ‘one up’ on the person spied on. Or sadistic sex,

tying somebody up or whipping them to get their power fantasies fulfilled. There is *frottage* in which a person touches another to get a sexual thrill and the power gained from having done it. And of course the normal heterosexual or homosexual sexual encounters generally have a power motivation—‘I got him’ or ‘I got her.’ Isn’t this why is it so often called a conquest. So power joins with the quest for orgasm or physical intimacy, in many, if not most, sexual liaisons.”

GENDER AND POWER



—“Mr. Yuen told me that he mentioned the place of women in our society. In the past many people have felt trapped by the gender traits which have been assigned to them by their societies. The idea-- that men are, or should be, aggressive and dominant, and that women are, or should be, nurturing and submissive, has recently been challenged and often redefined. The feminist movement in the Western world, particularly since the 1960's, has forced both men and women to re-evaluate their gender roles.

“The traditional roles of men, to be dominant and controlling, are seen as vehicles for the drive for power. It had forced them to achieve in business, to become the money winners, and to work at the highest academic and political levels. Women, on the other hand, were to nurture their husbands and children and to be subservient.

“Men have been driven to succeed and satisfy their power drives, and women were expected to be directed by the need to love and be loved. Rather than seeing such gender traits on a masculine-feminine scale I think we should see them on a love-power continuum on which both men and women can exist. It is not the idea that men and women are poles apart but that human beings can have quite different motivations. So on a scale with a self-centered power drive on one end and an altruistic love need on the other--men and women can be found along the whole scale. The artificial concept that there are masculine traits and feminine traits, which are quite different, is a cultural fabrication which can no longer be supported by the scientific evidence.

“Because of the feminist movement women have been more overtly encouraged to follow whatever needs and drives they feel. They may now enter the traditional male domains-- of medicine, law, sports and business--and satisfy their power drives. And they don’t have to bear children. Men, on the other hand, have been allowed to enter the traditionally feminine roles of kindergarten teacher or nurse, and satisfy their needs to love. If they have children such men may decide to stay home and be the homemakers. As the chains of traditional gender roles are broken it gives each of us freer

choices in directing our lives according to the needs and drives that motivate us and, as Maslow said, to become more self actualized and to be able to work toward our highest potentials.

“A recent study of college freshmen in the U.S. indicates that the women have higher educational goals than the men. 66% of the women and 63% of the men planned to work for advanced degrees. And a slight majority of women plan to go into law, medicine, or to pursue doctoral degrees.

“Too many men want to hold on to the power dichotomy of the society. In Poland the conservative government disbanded its sexual equality committee. In business and politics, women nearly always meet the glass ceiling. Only a few have pierced it. Benazir Bhutto of Pakistan, Indira Gandhi of India, Margaret Thatcher of the UK, Golda Mier of Israel, Gro Harlam Bruntland of Norway, and Michelle Bachelet of Chile are examples of a few of the women who have reached the top leadership of their countries. Women have at least as much potential for every leadership position as men. But many men and many uneducated women fight to maintain the culture where only half of qualified adults are allowed to compete for the top jobs in every area.

“But as Michelle Bachelet has said, women are often judged differently than men. When a male leader sheds a tear in an emotional situation he is showing empathy, when a woman sheds a tear in the same situation she can’t control her emotions. And she is far more likely than men to have her clothes criticized.(7a)

“There are so many places in the world where women are being pushed backwards. In Baghdad as Americans paid Iraqi tribal leaders to fight the jihadists, the tribal men were treating women as the Taliban did. Some have threatened to kill women who don’t wear veils. Women can’t wear black to mourn loved ones for more than three days. These men see that dressing in mourning is blasphemy because it indicates that they question the will of Allah. I wonder if they shed a tear when their own children die.

POWER, SEXUAL HARASSMENT AND ABUSE IN SPORT

“We even find this prejudice reflected in sport. The International Olympic Committee had set token goals of 10% women on national Olympic committees by 2000 and 20% by 2005—but they haven’t met their own goals. So it is a toothless proclamation. Sexual discrimination and harassment cannot even be discussed in most of the world, such as in the Orient, Africa, or the Mid-east, but even in the countries that lead the way in stamping out harassment and abuse in sport are not clean. Norway, Canada and the US still have coaches practicing sexual harassing and abusive tactics. There are even Olympic level coaches serving long prison terms for sexually abusing their young female athletes.”



—“You know my commitment to the values of sport. I hate to see the values of fair play violated in any way. Because of my success as an athlete and my commitment to sport I was appointed as a representative to the International Olympic Committee’s Conference on Women and Sport in Paris a few years ago. There were a number of women from poor countries whose way was paid by the IOC. There were speakers who talked about the need for more females in coaching and sport administration. After every speech dozens of female delegates applauded the speaker and affirmed the need in their country. Then Professor Fasting of Norway gave a speech on the need to eliminate sexual harassment and abuse in sport. Not a single delegate raised a voice in support. I thought this was odd. So I asked a professor from the Far East if this was, or could be, researched in her country. She whispered ‘no way.’

“This got my curiosity up. I began to seek out people from the non-Western countries to get their slant on this issue. A couple of women from Japan related how their 1964 Olympic Gold Medal volleyball team players had been beaten by the coach if they performed poorly. From Africa I heard of an Olympic male coach with eight players on his team. He had had sex with six of them and five got pregnant by him.

“Then I wondered about the Western countries. I found evidence of sexual harassment and abuse in every country. Young girls have been raped by their coaches. Olympic coaches in Ireland and England have been jailed for sexually abusing their female athletes. In Canada young boys on their national junior hockey team were sexually harassed and abused. Study after study found the abuse of male power over their male and female charges. And it isn’t limited to the coaches. Athletes often haze the new athletes on their team. Sport administrators have also done some unspeakable things in their gender relations. But we also see athletes harassing other athletes. It may be homosexuals putting down heterosexuals, or the other way around. But any way you look at it, it is a problem of the misuse of power. And this is happening at every level from youth to elite sport.

“The IOC has now taken the lead in working to reduce the unwarranted use of power, particularly in the gender related areas. If it can change the negative power climate in sport it may go a long way towards eliminating sexual power problems in other areas. Even though I know that the research shows it happening less in sport than in education or business, we must stop it everywhere. Chuck, I see that we have to work on eliminating the power drive in the sexual area. But I see that it is such a universal problem.”

POWER AND RELIGION



--“Power can come from fame in both the legal and illegal realms. It can come from celebrity or accomplishments in many areas, such as the political, economic, media or sport areas. In terms of Maslow’s theories it would come at the esteem level. You can find religious people working to be holier than their neighbors. Attending church or temple more often, eating meat less, praying or meditating more, reading the scriptures continually, decrying sin more loudly—are all possible activities of holy people in most religions. In fact just believing in an afterlife gives you a power over the stupid atheists who think that the end of our physical lives ends our existence. The certainty of beliefs in things that are unknowable gives a great source of superiority and power to those who haven’t bothered to ground their beliefs in a deeper knowledge of their religion. As you know, most of the more educated people in the natural sciences don’t believe in a god. But the belief in a creating merciful supernatural is a simple solution to most people’s hopes—and a source of power for their slim psyches.

“Look at the evangelicals in your country singing ‘I am a friend of God’ I get the feeling that they are getting high on power. If there is a God wouldn’t it be nice to have him as a friend. If Mary Poppins or Peter Pan exists it would be nice to have them as friends too? When you have a deep belief that makes you feel superior, you seem to want to flaunt it—even if you can’t prove it. When people say ‘it’s true for me’ it doesn’t mean that it corresponds to absolute truth—even if you think you believe in an absolute! ”



—“You’re not saying that all religious believers are ignorant, are you?”



—“Certainly not. But you would have to admit that a huge number of believers in every religion haven’t studied the theology or history of their faiths. A few quotes memorized from the Bible, the Qu’ran, the Gita and you know it all. I’m not talking about the Maritains, the Kierkegaards, the Dalai Lamas, or the Gandhis who think through their beliefs. I’m talking about the O’Dowds and the Joneses, the Khans and the Singhs who merely follow in the imaginary footprints of those who proceeded them to paradise.

“But the search for esteem and fame is found in every walk of life. Keeping the tidiest house, volunteering the most often for community work, having the smartest or most athletic children, working longer hours, owning the latest electronic gadgets—any area that can be compared can bring local or international fame and esteem and power. Many, on reaching fame at that level, might be

satisfied to stop there and forget the quest of the meta level needs. We might say that such people are fixated at the esteem level.”



—“I would guess that those who have reached the meta level wouldn’t give a hoot about the adoration from others because their satisfaction in life would come from their own contentment in accomplishing the truly human deeds of the self actualized person. I assume that these people have moved from a power mode to a meaning mode.”



—“Good point Con. I hadn’t thought of it that way, but I agree with you. We recognize that on the ladder to becoming truly human, having the esteem of others is important, but it’s not all important. People can become stuck at any level. The gourmand is often stuck at the physiological level, as is the sexaholic. Some become so stuck at the safety level that they withdraw into the woods living as hermits. Others become misers hoarding money as a protective roof for that gloomy rainy day. You might even get stuck at the love level, limiting your care-giving to those closest to you.

POWER THRU SOCIAL TRADITIONS SANCTIFIED BY RELIGIONS

“Muslin women may be killed if they don’t marry the man their parents pick out. Hindu women may be married against their wills or be beaten for their dowry money. In Pakistan and other countries rape is used as revenge for some societal slight. It takes a group of strong self confident men to be able to rape a woman of a family where her male relative has wronged one of your people. Revenge inflicted on a woman is a great way to handle your sex and power drives. You certainly don’t want to attack a stronger man or a bigger group. And if a woman is raped for any reason, you remember that the Hudood laws require that she produce four male witnesses to her rape for a court.

“It is certainly more ego gratifying and pleasant to have an orgasm in a non-consenting woman who is being held down by six of your family members than to have your face kicked in during a one on one ‘mano a mano’ fight with a real man. A bloody physical defeat is neither orgasmic nor ego gratifying.

“Power, not a love of God, drives most zealots. Either as a prime drive, in which their religion gives them a rationalization for their superiority, or for the true believers, using power and violence as their political methods to spread their faith. Religion gives a strong rationalization for people using violent power. People wouldn’t accept it if I said ‘I want your help to take over the adjoining country’ I must say that I am doing it because it is what God or Allah wants. Or sometimes I might be able to

say that we need to take over that country because they are inferior to us or because they are a danger to us. Look at the Hamas versus Fatah, pitting Palestinian Muslim against Palestinian Muslim.

“We are often surprised by the strength of beliefs based somewhat on religion. Savanorola’s preaching did much to reduce the artistic and intellectual prowess in Renaissance Florence. Today 20% of Britain’s 2 million Muslims, most of whom had been born there, said that the subway bombings were justified because of the UK’s support for the war on terrorism. Young Muslims were twice as likely to hold this view than older Muslims. Eighty percent saw themselves as Muslims first and British second. This is a higher percentage than is found in Muslim countries like Jordan and Egypt. The British Muslims tended to believe that British society did not treat women with respect and was generally morally corrupt.”



—“I can certainly see their point on moral corruption, since young Britons, as so many youth in the West, are often so self-centered and pleasure driven. But I wonder how much respect is shown to women when they are killed by family members for reasons of family honor. Or those women who don’t like to wear the burqua being forced to wear it. Or the male power that keeps women exactly where the men want them.

“On another note, religious or societal priorities have given us the rationalized atrocities of Nazism, Zionism, and Communism. They have given us the war in Iraq to instill democratic ideals in the Mid-East. They have prompted the arms race and caused untold misery for the common citizens—those who were supposed to be the recipients of God’s or governments’ bounties. Nietzsche’s concept of the supermen and their domination of the human herds is endlessly affirmed.”



—“I guess if you don’t have a TV or the internet it must be more exciting to be in one of the militias fighting for some dictator’s cause than to be a subsistence farmer. It is satisfying to feel we have a cause that propels our psyches from the depths of our inferiorities to follow a more virile leader to success—and we never question his neurotic or psychotic motivations. Standing behind the rifle is certainly more exciting and power generating than walking behind a plow.

“George W., when he was president, continually talked about being commander-in-chief and the ‘decision maker.’ He and Lenin led with promises and fear, as did Mao. But each was able to control millions through their authority.

GAINING POWER THRU RELIGION



—“I really worry about those reactionary religious zealots who believe that unless people believe in the same God, with the same attributes and the same world view, you are not only immoral, but you cannot see that god in heaven. The religious reactionary right in Christianity and Islam have caused most of the terror and war in recent years. I get confused. The Almighty tells Osama bin Ladin to attack the infidels in New York and Washington, to kill people who hadn’t harmed him, and to kill George W, Bush by flying a suicide mission into the White House, then that same Almighty tells G.W. Bush to kill bin Ladin and to attack Iraq and kill people who hadn’t harmed him. Was one of them mistaken? Were they both mistaken? Or was the Almighty merely playing with his tin soldiers during a boring day in Paradise?

“You might expect a religious war between the monotheistic and the pantheistic religions, but that’s not where we war. It’s the Muslims, Christians and Jews against each other—and even against themselves. Look at the clashes between the Orthodox Armenians and the Orthodox Greek priests over cleaning rights at the Church of the Nativity in Bethlehem at Christmas in 2007 and for worshiping rights at the Church of the Holy Sepulcher in Jerusalem at Eastertime in 2008. Their claims to ecclesiastical exclusivity of Christianity’s holiest shrines ran exactly counter to the teachings of their Master, to ‘turn the other cheek’ and to ‘do unto others.’”



—“It’s not just the religious right! Hitler, the Keiser, Saddam Hussein, and African leaders all developed power by converting fanatic secular and religious followers to their ideas.”



—“Whether secular or religious, convincing the rabble that they will be holier, smarter or richer is a common method of changing history, in one’s country or in the world. Having ‘THE’ truth and convincing others to follow it is what moves history—for better or worse. When God is with you, and only with you, others want to be in on your monopoly.

“The Mid-East religions have been the worst. The Bible enumerates the numbers of battles the Jews have fought from the earliest days. And it hasn’t stopped yet. Then Constantine fought under the banner of Christ. The Crusades pitted the Christians against the Muslims and the Thirty Years War against each other. Catholic Hitler’s extermination of the Jews had religious overtones in his otherwise secular war. Whether religious or not, all wars are just. Just ask the generals and kings, the popes and the caliphs. Historical records relate that in 670 AD the Arab conqueror, Uqba ibn Nafi crossed the

deserts of Egypt and began the first Muslim conquest of the Maghreb region of North Africa, establishing a number of military posts. By 698, following several more military campaigns in the Maghreb, the Arabs had driven the Byzantines from their garrisons in Carthage and become masters of the provinces of North Africa.

“Though the 11th Century the Muslim rulers fostered an advanced level of sciences, literature and the arts. Agriculture was improved. Architecture advanced. The Moslem achievements dwarfed those of Christianity. So were the Muslim conquests therefore good?”



—“Let’s not forget the individual using his wiles to get God to grant him special favors, like going to heaven. There is an unusual way that many religious people try to get the power to go to heaven through masochism. They ‘mortify’ their flesh by wearing a spiked celise on their legs, drawing blood and giving pain, as some Opus Dei members do. Some Catholic saints have tortured themselves to great extents, even to death. Muslims may also use self flagellation for penance. Some American Indians have occasionally used such masochistic methods to placate their ancestors.

“But back to the religious power in societies. There’s no doubt that in some nations the religious power supersedes that of the elected legislators. Iran is a prime example today. And when you look back in history you see popes holding power over kings. Then you have religious zealots outside the law wanting to convert a religious or a secular country to their own brand of religious beliefs. Look at the American preachers trying to wag their political dog. Osama bin Ladin, as a Saudi, seeks to make that conservative religious government reactionary. Some Muslims in the UK want to initiate sharia law for the country—at least for the British Muslims.

“Shi’ites and Sunnis split early in Islamic history over who was the rightful successor to Mohammed. To make their point, both sides attack each other, and often themselves. The power of knowing you are right makes some people do rather foolish things, like suicide bombings, burning books and defacing art—like was done to Michelangelo’s Pieta in St. Peter’s in Rome, like Savonarola in Renaissance Florence, or like the Taliban’s destruction of the Buddhas of Bamyán.

“Strange, but we don’t hear of many women in history condemning heretics to death for their various beliefs. Perhaps Isabella of Spain may have had some hand in pushing the Spanish Inquisition, when she tried to make Roman Catholicism the national religion. But even she had her soft side. She freed the Indians that Columbus had brought back as slaves.”

OTHER ILLUSTRATIONS OF POWER

“Advanced brain imagery seems to show levels of power and anger. Tests have been designed to measure pleasure centers. They show that cocaine addicts get the craving when shown a pile of white powder. Showing photos of naked men or women, of drugs, of high speed chases, of art, may indicate what motivations drive certain people. High levels of anger and negative reactions to ethnic, gender, religious photos can indicate anti-social feelings.

“The popular male music groups seem to think they have to act macho—wear leather, cuss, have tattoos and try to act tough. The real macho guys I knew played football and didn’t act tough off the field. But in high school the guitar players just sat back and smoked weed and tried to look tough in their anemic bodies. If you’re in a fight you want a tough guy protecting your back, not some long haired tattooed pussycat there. It’s not about your exterior, it’s about what’s inside. If you’re really tough you don’t have to flaunt a facade. Often guys have to act physically tough because inside they feel inferior—no education, poor job, can’t carry on a conversation. Look at the motorcycle gang image.

“One’s drive for power creates an ambition in people. It may be for ‘power over’ or ‘power to.’ Look at some ‘power over’ behaviors. Joining a gang to fight. Having a child to boss around. It could be controlling a wife or husband. You know the old story of the bride-to-be going into the church and looking down the aisle, gazing at the altar then hearing the organist play a hymn. But what she was thinking was ‘I’ll alter him.’ When a husband insists on complete control of the family finances, that is power over. ‘Power to’ is generally a more positive and socially beneficial motivation. One may have the ambition to develop a business, to be an athlete, to be an opera star, to be an effective judge or to lead a country”.

ADDRESSING THE POWER DRIVE IN EDUCATION



—“Some theories creep into the education establishment to try to shortcut the real achieving of a ‘power to.’ The ‘self esteem theory’ in education was correct in assuming that the power drive has to be handled, and the inferiority feelings reduced, if the child is to be on sound psychological footing. The problem was that having teachers tell a student that she or he is smart or nice without them having earned it is a lie and an ineffective method of reducing inferiority feelings. “Then there was the movement to teach black children Ebonics, the name for black street English. It was seen by some to be politically correct and to hopefully give some pride to speaking a dialect of poverty. It might be just fine if one’s ultimate vocational goal was to sweep floors or collect garbage but it would be a huge

negative for one who wanted a professional career where reading, writing or speaking was a necessity. There is a dominant world out there that most of us must adjust to if we want social and economic success.

“On the other hand students need to be loved—especially if their parents haven’t done the job effectively. Opportunities to love or be loved are not so easily found once the kids leave elementary school. Any intelligent person knows that babies and children need hugs, kisses and affirmations. But loving takes different tacks as the child grows. When teenagers stretch their psychological umbilicals away from their families they challenge the reality of their parents’ and teachers’ positions of power. It’s a mature parent who can balance the need to let go with the need to guide. The teacher is similarly challenged when balancing the necessity of classroom discipline with freeing developing minds to evolve and climb toward self actualization. Being a loving adult requires doing what the child needs to do to become a fully functioning adult—and reaching adulthood in one piece.”



—“You’re right Lee, power is one essential element of humanness. But more advanced humans have the need to help others alleviate their pain and suffering by loving. Let’s look at effective loving for a few minutes.”

TO BE HUMAN WE MUST BE ABLE TO LOVE

PSYCHOLOGICAL INTIMACY



—“Western society has an obsession with the idea of love. When the King of England gave up his throne for the love of a divorcee, the British were aghast, but the world was enraptured. When Prince Akihito, the son of the Emperor of Japan, married a commoner, the Japanese were embarrassed but the world was joyous. When the Olympic champion in the women's javelin from Czechoslovakia fell in love with the U. S. Olympic champion in the men's hammer throw, she was allowed to follow her love and move to America--apparently love can be more powerful than totalitarian politics.”



—“But Lee, those athletes divorced. So sometimes reality eclipses the lunar induced romantic love. But I have to agree that the ballads of the medieval minstrels stirred desires with the ideas of what boy-girl love could be. The Kama Sutra graphically describes love-making techniques of the ancient Hindus. Drs. Masters and Johnson have utilized the method of science to learn more about the most effective techniques of love-making, or should we say ‘sexing?’ We find romantic love as

the central theme of the arts, music, and the theater. Love has been said to be the cause of our birth and the goal of our life.

“We use the word ‘love’ with so many meanings. When we say, ‘I love steak,’ or ‘I love my wife,’ or ‘I love my country,’ do we mean the same thing? There seems to be a great confusion in our society regarding true definition of love. We ‘make love’ when we have sexual intercourse. We ‘fall in love’ when we have an immediate, strong attraction to a particular person. We ‘love ice cream’ because it tastes good; and often we equate love with sex and sex with lust. So many of us are so intellectually lazy that we often use a word without precise meanings. Its real definition then becomes more and more obscured. Probably no word is more often misused than the word ‘love.’ Remember we talked about semantics and precise meanings when we talked with Wanda Wang. When I say ‘I love apple pie’ I really mean that I enjoy it. It tastes good. It stimulates my taste buds. Maybe even that it stimulates the pleasure centers of my brain. When I say ‘I love Tom Hanks’ I mean that I think he is a good actor. But when I say ‘I love my wife’ I may mean that “‘I want my wife for what she does for me.’ Or it might also mean that ‘I want to help my wife develop her fullest potential.’”



—“Most people have some fuzzy idea of what human love is. This idea usually relates to some romantic notion developed from an exposure to the fantasies of fiction in literature and to popular songs and other media. Psychologists have recently separated the real roots of love from the images romantic writers usually associate with the idea of love. It is, therefore, now possible to more precisely define love, it is also possible to see the essential relationships between real love and mental health.

“It is often difficult, if not impossible, to comprehend an idea or an emotion if one has not experienced it. If one has not been loved as a small child, or has not been involved in a real love relationship, such as a mature husband-wife or parent-child relationship, it may be somewhat difficult to relate to the ideas of love as it is now defined. The idea of love can be based primarily on the knowledge of science, but is tempered by insights and speculations of philosophers, religious thinkers, and poets.

“We can see an equivalent of love in animals. In them it can be considered instinctual. But, supposedly, the human being has only remnants of instincts because we have supposedly transcended nature. Humans may have the ability to reason. At least we like to think that we do. The ability to reason gives people a view of themselves, their fellow humans, their past, and their future. Humans can see the future. They see the fact of death. We understand that our loved ones will die and leave us alone. And we understand that very few people are really concerned with us. This gives us a deep

feeling of separateness and aloneness. This, according to Fromm, is the basis for all human anxiety. It is therefore essential that we learn to love if we are to be truly 'human' beings.

"We believe that the ideas of Erich Fromm are essential to understanding how to bring the ideas of Adler and Maslow to fruition. Fromm believed that our greatest need is to overcome our aloneness. You can understand how this fits into overcoming inferiorities and becoming a social person. Developing the ideas of Fromm and Ashley Montagu are essential for our parent education in Singaling. If we can truly love our children there is much less of a chance that they will feel inferior. There is a much better chance that they will be able to move through Maslow's third and fourth levels and be ready for developing their meta level potentials.

WHAT IS LOVE?

"Many people think that the ability to love has something to do with the sexual drive that Freud suggested. It does not. It is rather a learned ability in which one 'cooperates with' and 'does for' other people.

"Ashley Montagu, writing the chapter on love for the Encyclopedia of Mental Health (8) has attempted to solve this enigma with his definition that 'Love is the communication to another person of one's deep involvement in that person's welfare, of one's profound interest in him as a person, demonstrated by acts that support, stimulate, and contribute to the realization of that person's personality and its fulfillment.' With this point of view, he then echoed Freud's idea that, 'Mental health is the ability to love and the ability to work.'

"We can better understand what Montagu meant by breaking down the definition into its component parts. 'Love is the communication to another person.' How do we communicate? If I say 'I love you, baby' to a newborn infant, the idea would vary according to the tone of my voice. If I coo it softly, the baby will receive a positive message; if I snarl it sharply, the baby will receive a negative message. So it is not only the actual words spoken that reveal the message, but also the tone of the voice used—the non-verbal language.

"There is evidence that non-verbal communication may account for as much as 90% of all communication.. Communicating love non-verbally may be shown in hugging, pleasant facial expressions, various kinds of touching, or in actions which are not seen, but whose effects are experienced -- a wife surprising her husband with a batch of his favorite cookies, or a father buying a book for his child. Even certain negative experiences, such as a child's spanking, may show a positive love effect to the child. The person who loves must communicate a concern for and an interest in the persons loved. And that communication should be in the form of actions that help the loved ones to

achieve their fullest potentials. Even the great psychologist William Shakespeare tells us that ‘They do not love that do not show their love.’

“Nietzsche saw the element of acceptance of another when he said, ‘What else is love but understanding and rejoicing in the fact that another person lives, acts and experiences otherwise than we do.’ Viktor Frankl went past the acceptance that Nietzsche saw and saw love as helping others fulfill themselves when he said ‘Love is wanting to uncover the potential in other people.’ Fromm developed the idea even further when he wrote that ‘To love a person implies caring for and feeling responsible for his life, for the growth and development of all his human powers.’”



—“These all show the essential elements of love that parents must exhibit. They are so counter to the ideas I have commonly seen in young marrieds and young parents. The young often think of the one they say they love as a possession. But love is not possessiveness. It is not making another person over into your own image. It is not dependency. It is not self-sacrifice, though love may at times require sacrifice. It is a deep feeling of concern for the person loved and a commitment to help that person to be the best he or she can be.”



—“I remember a sixth-grade classmate, Marvin, whose grandmother used to hold his hand as she walked him to school. She would meet him before lunch and walk him home, then back to school with him after lunch. After school the same ritual took place. Grandma's overprotection of poor Marvin was bad enough, but the fact that he lived only three houses from the school compounded grandma's overzealous actions. While she was certainly concerned with him, her actions were not actions of love. The truly loving person would have seen to it that Marvin walked home by himself, for there comes a time in every young person's life when independence must come. The truly loving person will see to it that children begin to exercise their independence at the right time.”



—“The most common problem with preadolescents and adolescents is that they want to be too independent too soon. In these cases, parents may have to hold them back if they are truly concerned with the development of their children's personalities and potentials. For example, the eleven year old who wants to attend an "X" rated movie should probably be strongly dissuaded. Or the 10-year-old Little League pitcher who wants to throw a curve ball should not be allowed, because that type of pitch at that age is dangerous to the elbow. There are no specific guidelines for the development of any one person's potentials at any particular time, but the well-informed individual

might start with the tasks and crises that educators and psychologists have said are essential for young people to successfully confront. If you are interested you might check the writings of Erik Erikson or Robert Havighurst when you get back to America.”



—“As parents, we often wonder if we have done anything right in raising our children. We generally think we have done the best job possible. But how often has a boy been forced into a youth football program because his father was a frustrated athlete, whose power drive might be satisfied if his son succeeds. Yet the father will never admit this possibility; he will say instead that he did it ‘because the boy needs the exercise’ or ‘It will make a man of him’ or ‘He will like it once he gets used to it.’ On the other hand, how many mothers have prevented their sons from playing football, when it might have done the boy a great deal of good. Yet that mother says, ‘I don’t want him becoming a roughneck’ or ‘I’m afraid he’ll get hurt’ or ‘I don’t want him taking time from his studies.’ The experience of playing football can be mentally and physically beneficial to the boy, or it can be detrimental. Wise parents look to the potential of that boy--not to their own frustrations or fears--in making the decision.”



--“Good points. Now let me get back to defining love. One of the problems encountered in defining love is that it is sometimes defined in terms of marriage love and sometimes in terms of the generalized ability to love. A typical definition of marriage-type love is found in Alexander Magoun's book, *Love and Marriage*,⁽⁹⁾ ‘Love is the passionate and abiding desire on the part of two or more people to produce together the conditions under which each can spontaneously express his real self; to produce together an intellectual soil and an emotional climate in which each can flourish that is far superior to what either could achieve alone.’

“The blue collar philosopher Frank Hoffer defined love as involving an integration of personalities with a ‘passionate interest in the other's ideas, hopes, and aspirations; interchange of thought; respect for the other's dignity and worth. The physical relationship is assumed to possess the greatest degree of intimacy. While this in one sense may be true, I wish to stress that the ultimate in intimacy may occur in a congenial conversation, looking at a sunset together, partaking of a meal. The sense of intimacy does not arise from mere physical contact. It is mental rather than physical.’ This definition also implies an ‘adult’ relationship.

“A brief definition of love, not necessarily applicable to adult humans, was offered by Dr. Harry Overstreet. He stated that, ‘The love of a person does not imply the possession of that person. It means granting him, gladly, the full right of unique humanhood. One does not truly love yet seek to enslave

by bonds of dependence or possessiveness.’ Overstreet expressed the same generalized idea of love developed by Montagu and Fromm. Here is the quality of relationship which can be found and recognized between a man and a woman, an adult and a child, or between persons who are friends or strangers. Here we see the psychological intimacy that can occur between persons. It may be the Good Samaritan, who knew not the man he helped. It might be a husband and wife team working together such as scientists, Pierre and Marie Curie or the authors, Will and Ariel Durant. It might be a teacher with a student, a nurse with a patient, a parent with a child. In any case, it is a feeling of involvement, helping the other person to become the best that he or she can be. It is a psychological intimacy between people. Here we find in the understandable terms of science that feeling which poets have expressed for so many centuries.”



“Before my voyage it seemed that the message of the media was often that sex ‘was’ love. And while I felt that the meaning of that cherished four letter word was a bit more comprehensive than just "sex," I hadn't given it the deep consideration that Montagu had.

“I was familiar with the Greek concepts of erotic love, the lust and desire of Eros which can cloud our reasoning. I was also familiar with the Greek concept of ‘philia’ or friendship. And certainly the Christianized concept of brotherly love or ‘agape’ was an important consideration. I had always attempted to put the three together when thinking about an ultimate marriage relationship--of desire, deep friendship, and true concern for each other.

“Montagu's idea gave me a deeper idea of what a loving relationship should be. It really explained the idea of brotherly love in more concrete terms. It's so simple. Loving is doing something for somebody else that makes him or her a better person.

“Erich Fromm probably did the most to popularize the idea of how to develop this human ability to love in people. I read his book ‘The Art of Loving’ just after I left college. He said that what modern society needed, more than anything else, was loving people. As our fragmented families have broken off from our root families, usually in search of jobs or adventure, we have become more alone. Fromm said that our "aloneness" was the major problem in today's society. We needed to overcome this in order to be whole--to be civilized. I agree to a large degree. But being alone is not bad. Solitude is not loneliness—because you have your better self as company. What could be better? If you can't be comfortable with yourself you are very lonely. Better try a video game

“I liked Fromm's idea of how we develop the ability to love in a person. He said that we must first develop a child's self respect. If we don't respect ourselves we can never be unselfish and loving. Here is where Fromm and Adler agree. Adler says that our inferiority complexes are the root of our

drive for power--and that drive for power can take both socially useful and socially disruptive paths. Adler said 'we all have inferiority feelings,' Fromm said 'let's prevent them.'

"Fromm said that the next step on the ladder of loving was to develop self love. It took me a long time to figure out what he meant, but I think he was saying that after we develop respect for ourselves we can then honestly affirm ourselves as worthwhile. Then we can develop respect for others because they are each affirming themselves--and I should understand their importance. If as a child, I am taught to take turns, I am affirming that others are important just as I am.

"The culmination of this maturing into love is the generalized ability to love. When a person reaches this level he or she 'just loves.' If a person can love only one person or only those in the immediate family it may be seen as more of a selfish need to belong rather than the deeper and more legitimately altruistic concern for humanity--such as we have seen with Mother Theresa."



--"Certainly developing the ability to love in our children is the primary job we have to do as parents. This is what the elders of Singaling also found. You remember the famous psychiatrist Dr. William Menninger. He said 'I think the best thing parents can do is to teach their children how to love.'

"Most people desire power. A few are capable of love and compassion. A few want to find meaning in their lives and the freedom to be. Our courses on parent education spend a good deal of time on how love can be fostered--and how selfishness can be eliminated. It is essential that they recognize that developing loving citizens will reduce the negative outgrowths of the power drive, such as crime and selfishness, while keeping the valuable elements of that drive for success, such as setting goals and working towards them.

"There is no question that Fromm and Adler were on the same track. Adler said that we feel inferior so we are motivated to control. Fromm said that to avoid that feeling of inferiority we must develop self respect and self love. To take their thinking a step farther, many of the most eminent psychologists conclude their individual theories by requiring that mentally healthy people be actively involved in their societies. After all, the opposite of love is not hate, it is indifference.

"We Singalingians are involved in our society. We are not indifferent. We take responsibility for the cleanliness of our country. We support the public parks and the sporting and recreational activities which are offered. Everyone works at some occupation. As Freud and Montagu have admonished us, we must be able to work and to love in order to be mentally healthy."



--“I am heartened by the fact that you Singalingians require that people work, that seems to foster mental health. My own country pays people to not work and taxes those who do to pay for their fellow non-working citizens. I sincerely feel that my government is fostering mental illness when it does not require people to work for pay. A few counties and states have tried to require work but the bureaucratic red tape makes it ineffective in terms of cost. It seems to me that having private industry take tax credits against a minimum wage would be possible. And municipalities could employ the unemployed, then bill the governmental agency in charge. This would go a long way in getting people working and pushing the society to more support for public education. My country has shortchanged its schools and colleges while paying for workless welfare and lavish prisons. You don’t seem to have these problems.”



—“We guard against them. We have seen what has often happened in the Netherlands, Scandinavia and the United States. Fifty years ago you all had hard working people trying to make good lives for themselves and to become economically successful. This had to do a great deal with satisfying their power drives. Then as socialism became more common the governments became more concerned in a parental way, they wanted the best for their citizens. They gave longer vacations, earlier retirements, free medical care and such. The more they gave the more some citizens became like spoiled children, wanting more and doing less. We are guarding against this. We require mature behavior from our citizens. I assume that Mr. Yuen told you about our economic system. You can retire when you want, but you have to plan it and pay for it. The same with medical insurance, you pay for what you want. You pay for your vacations, but the costs are hidden in your reduced salaries, just like in all countries. We start with very high salaries then you choose what you want deducted—vacations, medical insurance, early or late retirement, dental or vision insurance, and so forth.

THE KINDS OF LOVE

“The history of erotic or romantic love influences our imaginations.(10) Our minds are often clouded with the myths and love stories of our culture which sets us up to fantasize a ‘love’ relationship when it is often merely our own needs that our loved one is meeting. Our need for self esteem is often mistakenly placed into a person who meets our current needs--and we think that we are ‘in love.’

“It appears that in early civilizations marriage was an economic arrangement. This is still true today in some cultures. But as the idea of romantic love evolved, more people were allowed to follow the paths of their hearts rather than the road to money in choosing a mate. Today in 147 of 166 cultures studies, romantic love is practiced and is the major consideration for marriage.”(11)



--“What about tough love? As you know it is a way of handling wayward children. When a child has become an addict, such as through alcohol or other drugs, and the parent continues to support the child--that parent is not looking after the best interests of the child. He is enabling the behavior. The ‘tough love’ approach has the parents tell the child to ‘shape up or ship out.’ Often this works. It lets the child know that he or she can no longer control the parents and get approval for actions of which the parents do not approve. To be loving requires doing what is best for the loved one.”



—“Humanitarian love is certainly an essential to my Catholic way of looking at the world. As I’m sure you know Chuck, the idea comes from the Greek word ‘*philia*,’ which originally meant friendship or brotherly love. Philanthropists show this type of love. This is the type of love shown when people help others. Giving to a charity, assisting with a youth group or volunteering in a hospice are examples of this type of love.

“Altruistic love expands the idea of brotherly love. The Greeks called it *agape*, the highest form of love, utterly unselfish. It could be seen in the love of God for humanity or in the unselfish, sacrificing love of a person for others. Many of the Nobel Peace Prize winners exhibit this type of love. Albert Schweitzer, Mother Theresa or the lawyer Peter Benenson, who founded Amnesty International and won the Nobel peace prize in 1977, are such examples.”



—“Thanks Ray, very well said. It reminds me that Fromm spent a good deal of time analyzing the kinds of love that people might show towards others. The kinds of love were differentiated according to: The qualifications of the persons who were to be the subjects of the loving actions—their intelligence, sexual attraction, or simply the fact that they were human beings-- and the relationship to the person doing the loving, such as a spouse or a child.

“While Montagu defined the characteristics of concern and behavior necessary in any love relationship, Fromm found some overlap and some differences depending on the type of relationship. So we might look to Fromm for another point of view and perhaps a broader perspective on the kinds

of relationships in which loving behavior can occur. The types of relationships in which Fromm found that love can exist include:

“Unconditional love, the ideal is often found in what we observe as ‘mother’s love’ in which the person is loved no matter what that person has done. Not all mothers exhibit this type of mother love. Many fathers exhibit this unconditional love. Some years ago there was a radio interview with a woman whose son was about to be executed for the slaying of two police officers. The mother kept repeating that, “her son was such a good boy.” She “loved” him in spite of what he had done. But one wonders how he would have turned out if she had really loved him early in life in the sense that Montagu describes in his definition.

“Conditional love is dependent on a condition in order for love to occur. In other words, the person is loved if that love has been earned somehow. It can be viewed as a kind of approval of a person because they have acted in a certain way. Sometimes parents ‘love’ their children when they perform. The star quarterback is ‘loved’, the smart daughter is ‘loved.’ Fromm associated this type of love with fathers, although he noted that many mothers also love conditionally. This type of love is probably more related to ‘power over’, when one gets approval if they do what that person wants. It doesn’t qualify under Montagu’s definition. But it does comport with what many people think of when they say they love somebody.

“Spousal love is defined by Fromm as ‘evaluation and emotion.’ It has been similarly and aptly described by the prominent European philosopher, Sophia Loren, as being ‘amorous reciprocal esteem.’ Fromm and Loren are saying the same thing-- that love of a person of the opposite sex consists of liking the qualities of that person and being ‘turned on’ by them in a sexual way.

“Love is not what you say, but what you do. How often have we said, ‘I love you,’ when we really meant, ‘I want you.’ Our basic selfishness must be overcome before we can be a real lover.

“Fromm also listed friendship love. One can ‘love’ friends by having a positive feeling for them and a willingness to help them if needed.

“One can certainly love one's country. When President John Kennedy, said, “Ask not what your country can do for you, but ask what you can do for your country,” he was pointing out that people can feel and act for their country in a positive way. Immigrants often love their adopted country far more than the native born citizens. The immigrants have standards by which to measure and can appreciate what their country has done for them. They may be more eager to help that country develop its potential.

“Love of humanity is Fromm’s broadest application of loving. This type of love is sometimes found in those who are religious. Ray mentioned this type of love a few minutes ago. Jesus may be said to have been such a person; Albert Schweitzer in his ministry in Africa might be another; some

missionaries might fall in this category. Many of those who served in the Peace Corps or the VISTA program might also qualify. Those who love their neighbors as themselves exemplify this type of love.

“Fromm has defined these types of love based on the natures of the love objects and the attitude shown by the person who loves. In so doing, he has gone far afield of the Montagu definition which is concerned with the acts that a person does which develop another person's potential. Yet, Fromm's idea that ‘love is an unselfish attitude and a psychological closeness’, as Montagu identified it, permeates his work. Certainly his book ‘The Art of Loving’ is a classic and should be read by anyone who wants a better understanding of this often nebulous idea of love.”



--“Because of the various meanings of ‘love’ brought to our language from other languages, it is understandable that we are confused about its meaning. But now, as modern psychologists have begun to understand the nature of love in the 20th century, they have been able to identify the essential elements that make up a loving relationship. Yet with all of the thinking which has occurred in finding adequate definitions of love, many people still believe that they are in love when they have a warm feeling in their underwear. But I wonder if there are really different kinds of love or are there really only degrees of love?”



—“Ashley Montagu and Leo Buscaglia (12) would hold that there is only one kind of love but that it can be shown in many situations and to many degrees.

THE NEED FOR LOVE

“If Erich Fromm and Abraham Maslow are right, humans have a basic need for love. However, the needs that a person feels, such as the need to be popular or to be needed, may not indicate the real basic needs of the person. People's basic needs, to be loved, to be able to love, to feel secure, may be overshadowed in their own minds by other needs which they feel-- such as making money, being popular, or getting married. We should keep in mind that it is our real needs, not those which we feel, that are essential in developing our mental health and happiness.

“Albert Schweitzer, the Nobel Peace Prize winner, said that ‘We are all so much together but we are all dying of aloneness.’ This is exactly Fromm's point. Fromm has continually emphasized that our greatest need in modern society is to overcome our aloneness. Modern economic necessities and the pursuit of wealth have separated us from the extended families which we had in earlier days--where people lived close to many relatives and friends. In those days there was more interdependence with

other people. There was therefore a human warmth that surrounded most people. As people moved to the cities they often left the emotional coziness of the family and entered the emotional refrigerator of a detached existence.

“There is nothing wrong with being alone. When we need to be alone to relax, to create, to recharge our batteries we can call this solitude--a creative and necessary type of being alone. However when we do not have warm human relationships we often are shrouded in a depressing existence. It is then that we need to be loved--to have friends and family for our emotional support.(13)

THE DEVELOPMENT OF LOVE

“In terms of love between people, Erich Fromm's *The Art of Loving* (14) stressed the point that most people see love primarily as the problem of ‘being loved’ rather than that of being the person who ‘does the loving.’ Then he emphasized that being able to love depends on one's capacity to love. This is something that we learn.

“Erich Fromm was probably the first to point out how the capacity to love is developed, noting that while people believe that loving is natural and easy, the development of the capacity to love is actually a very difficult task. And when a person has learned to love, that person does not just love one other person, but rather he or she develops the generalized ability to love.

“It was Fromm's thesis that we learn to love by being loved. Love does not come naturally, it must be cultivated. Therefore, the best thing that parents can do for their children is to teach them how to love. This is done by example. There is a progression that Fromm suggested that we follow in our parent education programs, and that we hope they follow.

“Self-respect is the basis for developing an ability to love. It is primarily the job of parents to make their children feel worthwhile. As small children, if needs are met, cries answered, tummies fed and bodies cuddled, they should get a feeling of being worth something. If so, they develop self--respect. Children should be encouraged and praised, not continually chastised. On the other hand, children should not be overindulged or appeased by being given too many material things or letting them do whatever they want. It is the quality of time, not the quantity of money, that registers on the mind of the child.

“Fromm and many other prominent people studying the development of mentally-healthy people and healthy relationships, believe that this self-respect or self esteem should be developed in a child before its fourth or fifth year-- if it is to be an effective basis for the child's mental health and the ability to love.

“Self-love is the second stage in the development of the ability to love, according to Fromm. He makes it clear that self love is not selfishness. Selfishness is seeing ourselves only--excluding other

people, self-love is seeing ourselves in relation to other people. It can occur only if the person has developed self respect.

“Fromm noted that when a person ‘loves one's neighbor as one's self, it implies that the loving person's own uniqueness and integrity are respected. An understanding and appreciation of one's self is necessary before another person can be understood and appreciated. It is now much more often realized by psychologists that while love is often identified as a relationship with a particular person, it is essentially a matter of caring for oneself and others.

“We might say that self-love occurs when one has a feeling of dignity, of worthwhileness and a feeling of belonging. And as Maslow said of self-actualized people, they should have a healthy sense of humility. We must feel good about ourselves. We must be able to forgive ourselves when we make mistakes. When we can feel good about ourselves we will have the basis for exhibiting those attitudes towards others.

“When we have developed the feelings of self worth and self love we are on the way to developing the generalized ability to love. This is the culmination of the development of love. When people feel real "self worth" and "self love", then security within them makes it possible to show this same attitude toward others. People who have developed this potential to love do not just love one or a few people, they love ‘generally.’”



—“I guess love is a special thing, you can give it but you still have it. And like they say, the opposite of love is not hate—it's indifference. It makes me think of the indifference of most people to overpopulation, to global warming and, to those dying from starvation and disease. If so many of us are indifferent to others, we mustn't have learned how to love. I hope your people are doing better than the rest of us. Chuck.”



—“We're doing our best. But we are a very small country. We need the powerful nations to follow our lead. But it seems that they are using their time to pursue riches rather than human values and human survival.

THE INGREDIENTS OF LOVE

“Time is a necessary ingredient of love. One cannot show love without devoting a certain amount of time to the object of one's love. In evaluating how much you love a person, you must honestly judge both the quantity and the quality of time spent with and for that person. A father might devote many

hours with his son coaching him in athletics. He coaches the boy in Pop Warner football and Little League baseball and spends a great deal of time with the boy. But, if the natural interest and inclination of the boy is to play the piano, the father is not helping the boy toward his natural fulfillment. The father spent a great quantity of time, but the quality of time was not too meaningful for that particular boy. What if a girl wants to spend more time in athletics? Will the parents spend as much time fostering her interests as they would do with her brother?

“More often it is the quantity of time that is lacking. Ralph Waldo Emerson once wrote that ‘Rings and jewels are not gifts, but apologies for gifts; the only true gift is a gift of oneself.’ How often do we see the financially successful parent working as many as seven days a week, playing golf with business associates during free time, seldom seeing his or her family. But he or she buys them off with gifts. Son gets a new car. Daughter is sent to the finest boarding school and the best summer camps. This person has put time into what he or she values -- the job. The money earned is then traded to buy off those whom are supposed to be loved. We can tell what people value by the amount of time they spend in various activities.

“Perhaps it is better said that we can tell what people think is important to them by where they spend their time. There are not enough hours in the day for most people. Where do you guys spend your hours?”



--“I’ve experienced that when people date they generally spend a great deal of time together. During engagement the same relationship continues. But what happens after marriage? Do they go their separate ways? Does one watch a good deal more television than before? Does one go back to school a few nights a week? Does one follow an athletic hobby and not include the other? Or, do they spend a good deal of time together? Do they hold intimate conversations on their plans and problems? When marriage couples continue to give each other time, the marriage generally prospers.”



—“Right! Time can be used effectively in many ways. One might use time by showing consideration for a loved one. A husband or wife might buy a bouquet of flowers for the other. A person might cook a favorite meal for a loved one. The idea here is that it is the thought that counts. The loved one understands that he or she is important to the other.

“A second use of time is showing interest in the other person, helping him or her to achieve their greatest potential. A married couple might go to school one or two evenings each week, each pursuing their own interests. In the past husbands sometimes thwarted their wives' intellectual pursuits because

the wife's achievement lessened the husband's supposed superiority. This would only be true if her husband had an inferiority complex. We want a married couple to be interested in each other, to truly love each other. If they don't, their children won't have much of a chance to develop self respect and learn to be able to love. We hope that the parents are interested in helping their children with their homework or with learning athletic or other skills which they would like to learn.

“Deep and meaningful communication is another way of giving time. Does the father take his daughter out for dinner so the two can be alone to try to understand each other? Does the mother take her son on a hike with the objective of getting to know him better? Do the husband and wife ever really try to get to know each other; to know what is bothering each of them?

“Communication is a necessity of love. Most people are aware of this, but far too few try it, and far fewer ever succeed. It is tragic that so often it is difficult to get emotionally close to those to whom we should feel closest. A man or woman may tell their co-workers about the faults of a mate. But they fail to communicate these problems to each other. They thus fail to accomplish that necessary first step in solving the problem. Perhaps it is because they are afraid of hurting each other's feelings, so they bite their tongues with each other and hold their anxieties. But such actions only magnify the problems and widen the gap between the two. True lovers can speak their innermost thoughts to each other, secure in the belief that such communication will strengthen rather than weaken the relationship. We expose prospective mates to these opportunities and the hurdles. That's why we have required pre-marital counseling and optional annual counseling. Today's world is so much more difficult than previous times because the opportunities are so vast. And because of the myriad of opportunities, the grass often looks greener in other places. We want the grass to be greenest in the family's back yard. This attention to the married couple, and to the family if they have children, has reduced Singaling's divorce rate to under ten percent. So it is much lower than in most of your Western counties.

“In our schools and in our pre-marital counseling we stress that intimacy is an essential in a romantic type of love. Couples must be aware that it requires acceptance of the other person to such a degree that one's innermost secrets can be shared. Women are much better about sharing than are men in Singaling, just as in your country. Men often have trouble because if they reveal fears or weaknesses they feel they lose control and sacrifice some of the strength and power that is supposed to be a masculine imperative. We stress that when secrets are shared they must be held in strictest confidence. It breaks a sacred trust to tell them to anyone--ever!

“Intimacy also means sharing at least some interests. Some couples share everything and may grow in the process. Others go different directions sometimes, possibly growing, then come back to share. It is important to grow just as it is important to share. Intellectual, psychological, and recreational areas give us fertile opportunities for personal growth which can be shared.

“We might consider that there are three parts of a love relationship--each partner and the couple. Many of the most successful couples today have lives that are quite separate from the relationship. It's not like the old days when both people worked on the farm and totally shared a life. In the modern world, especially in the two career relationships, there are two lives--but those lives meet often. And depending on their needs and the individuals' capabilities for loving--there is often a dynamite relationship.

“To evaluate our love we should look at the respect, care, and responsibility which we show another person. Are we seeing and respecting each person for what they really are? Do we show an active concern for the life and growth of the people we love? Do we respond voluntarily to the needs of other people? If so, we are exhibiting the characteristics of being a person who loves. Each of these characteristics takes time --time for reflection and time for action. It takes time to be considerate of others. The quality of time spent with a loved one is probably the major factor in a love relationship, whether it be husband and wife, parent and child, friend and friend, sibling and sibling. We must realize that you can give without loving but you can't love without giving.”



—“When I think of the importance of time I think of Ben Franklin. He recognized the importance of time when he said, ‘Dost thou love life? Then do not squander time, for it is the stuff life is made of.’ Chuck, I agree with you so much in terms of the relationships of the family, but I think we need everyone to understand that they must be concerned with their descendents and with their international responsibilities.

“Although China's invasion of Tibet in 1951 resulted in the loss of a million Tibetan lives and the destruction of much of its art, literature and buildings, the Dalai Lama has preached forgiveness and nonviolence. This is the type of action which generated a nomination for the Nobel Peace Prize. Our old friend Arnold Toynbee said that ‘Compassion is the desire that moves the individual self to widen the scope of its self-concern to embrace the whole of the universal self.’

“Without some concern for others we can't exist as a globalized humanitarian democratic society. Most of us are concerned with our family and neighbors. But that is not enough today. The Internet, cell phones, television, CNN, a globalized economy, the existence of weapons of mass destruction, all require that we love and cooperate, whether it be for self preservation or altruism. We must learn the lessons we need in order to fulfill our human potentials.”

THE EFFECTS OF LOVE



--“So far, we have looked at the idea of love from the point of view of the ‘lover’. What about the people who are the objects of that love? What effect does love have on them?

“If Fromm is correct, it is psychological loneliness that is our major mental health need in a technological global society. While many people in your country seem to feel that the major questions of parenthood deal with spanking vs. non-spanking or breast feeding versus bottle feeding, it is more important that the child be loved. And if the child is loved, it will probably have a strong basis for being a mentally healthy human being. Sociologists tell us that the unloved child is a primary candidate for juvenile delinquency, and criminologists tell us that a lack of love is at the root of many crimes.

“Many studies indicate that a lack of love, or should we say ‘emotional deprivation,’ severely limits a child's potentials in the physical, mental, and emotional spheres. Love has been used in mental institutions to bring the mentally ill closer to normality. My experience in mental hospitals in your country showed that in case after case it was a lack of self-love that was at the root of mental illness. If people had a healthy love of themselves instead of carrying hidden burdens of self-contempt, our psychiatric case load would have been cut in half.

“One case I was involved in as a resident psychologist involved a schizophrenic who had completely withdrawn from the world. He wouldn't eat, wouldn't talk, wouldn't even come out of his room. During his confinement in our mental hospital, the senior psychiatrist prescribed ‘love’ as his treatment. As part of our daily duties all of us who worked in the area came to his room, talked to him, and showed an interest in him. It was a long time before we received any acknowledgment of our even being there. After several months of this ‘love therapy’ he left the self-imposed confinement of his room and went outside, on his way to recovery.

“It is essential that the infant human being feel love. If the young child has not experienced an abundance of love in its early years, that child will probably be on very shaky psychological footing for the rest of its life. The adult needs this input also; the feeling that someone really cares for us and will help us to develop more fully may well be our greatest need. There is strong evidence that the ability to love is the most noble and the most essential of people's emotions and abilities. The evidence keeps accumulating reinforcing Fromm's belief that ‘Love is the only satisfactory answer to the problem of human existence.’ After you die it won't matter to the world how rich you were, but the world will be better if you really loved a child. This is why the ability to love is the cornerstone of our marriage licensing requirements.

‘POWER OVER’ TO LOVING—THE CONTINUUM

“There is a continuum from the more brutal types of ‘power over’ to more civil actions that clearly indicate the need to have some ‘power over’ another person. Next on the continuum is the ability to have the ‘power to’ --which implies that a person does not need to be superior to others to feel accomplished because he is successful in some important areas.. Then the most psychologically mature is the ability to love--where one helps others and feels good is a result.

“A comprehensive education in a wise society, with effective parenting, can help people to become more civilized which will result in more people developing the educational and psychological abilities to have ‘power to’ and eventually to become lovers, in the broadest and most humanitarian sense. As former British Prime Minister Benjamin Disraeli said, 'we are all born for love. . . it is the principle of existence and its only end.'

“With these ideas in mind, our parents and educators, and eventually our youth, can understand the potential evolution of our psychological maturity. We all know that infants want some power over their parents. They want to be fed when they are hungry and changed when they are wet. They want to be hugged. As they grow they want ‘power to.’ They want to be able to crawl, walk, talk, read, draw, play. They want to learn, but learning should be enjoyable to be effective. It should either be enjoyable as they learn, or immediately after they have learned it, they should feel a sense of mastery, a ‘power to’.

“Then as they learn they develop self respect, which should bring a heightened level of self esteem. Once they feel good about themselves they have the psychological foundation to begin to be unselfish. They should have been raised by loving parents. This would give them the model for unselfishness that is needed for loving. In our schools we study the lives and accomplishments of unselfish people. Nobel Peace Prize winners are often the subjects of our studies. Some religious and non-religious people who have loved, or who have examined the idea of loving, are studied.

“We have or Loving Legion, similar to your Peace Corps, that allows our young adults to work in developing countries to help bring them better lives. One of our major programs works with villages in which the people agree to sterilization after having had one child. Our government guarantees them free health care and retirement benefits and our Loving Legion volunteers help to build schools, sanitation projects, retirement homes and water purification facilities. We train teachers and do some teaching ourselves. The programs have been so successful that we have a long waiting list of villages that wish to participate. We are now seeking private philanthropy from outside our country to help to fund what our government cannot finance. We are also taking applications from young college graduates from around the world who want to join our Legions. After working with us for five years

these people get additional college work with us, usually toward advanced degrees. Many will then get job offers from us, and some may be invited to citizenship eventually.

“One unexpected ‘bad surprise’ was that some of our model villages were attacked by marauders and even renegade government troops. So we have had to defend the villages with our modern robotic laser defenses. We hate to see death, but sometimes for the good of the world those trying to improve it must defend themselves. We would never use a military offensive, but we feel justified in defending ourselves and the people who are trying to improve themselves and the world.

“So the path toward humanity develops from the infant’s need to have ‘power over’, to the student’s development of ‘power to’, to the individual’s ability to love, then to the young adult’s developing humanitarian love. It doesn’t happen to everyone, but we have been very successful.

FINDING MEANING IN OUR LIVES

“Some people find meaning in their lives by being humanitarian lovers. Others want to add other types of meanings to their lives. So let me explain and expand on Viktor Frankl's ideas. They intrigued me because they rose from the depths of despair in the Nazi concentration camps. What was there to hope for in such a setting? Yet Frankl observed that some prisoners continued to hope. No matter how bad things were they found meaning in their lives. We need meaning. We need purpose. We must have goals toward which to aspire.

“Frankl believed that we are not limited by heredity, instinct, or environment. He said we are free to choose to be what we want to be. Psychological problems occur when our need for meaning is frustrated. Frankl’s approach is one of a number of thinkers who emphasize the present and future as the essential ingredients of a person's personality. When a person finds meaning in life, or searches for meaning, it is a sign of being psychologically healthy and happy. One might look at the artists and poets, philosophers and theologians to see people who might well be considered to be driven by the necessity to find meaning in life.

“The humanist school of psychology has also emphasized the importance of a person being responsible for his or her behavior. Carl Rogers and Abraham Maslow were among the most important thinkers in this field. They believed that the mature person makes judgments and takes on values about himself or herself. These values, then, must be lived. To the degree that the pressures of society, or of one's social group, frustrate a person's individual values, there will be problems. If a woman wants to be a doctor but her family pressures her to get married and ‘settle down’ there will be problems. To the degree that a boy wants to refrain from smoking, but is pressured by his friends to smoke --there will be problems.

“We Singalingians have goals of national purpose, but we also have the goals of self fulfillment for our individual citizens. We make pleasant and productive use of our leisure time. We

read, we exercise, we play musical instruments, we paint, we attend concerts, and most of all we continue our education.”



—“We need to follow you Singalingians in your approach to education. Here education is free to everyone at every level. It seems that most people in your country are in school, either working on a college degree or are taking classes that help them to enjoy life more. Classes in philosophy and history, in art and in music, in health and in sports--all are offered to help to make your people the best they can be.

“Many years ago my country exported its knowledge and goodness in John Kennedy's Peace Corps. Today we have little to export--except our expertise in drugs and graffiti. But as you have pointed out, many Singalingians have ventured to developing countries bringing their technology as well as their population control ideas with them. Their concern, as with the Kinoese, is to reduce world population while increasing the quality of life for those who are living.

“It seems that the people of Singaling have been able to inculcate the best ideas of the economists and the psychologists, the ethicists and the business leaders, and have come closer to utopia than I had ever dreamed possible.”



--“We have also used the approach of Albert Bandura’s social-cognitive school of psychology. He said we are influenced by our environments and we, in turn, influence our environments. It is not only that our actual environment is influencing us but it is our perception of the environment that is our primary influence. In Singaling we attempt to provide a wholesome and nourishing environment from the pre-birth months into retirement. The key, of course, is parental screening, education and evaluation.”



--“That sounds so sensible. In the U.S. it seems that so often it is a matter of chance. For example, if we were to look at two inner city boys in a high school, one might see education as both exciting and as a way out of poverty, the other might see it as an oppressive force attempting to change him. And, if we take Adler's idea of power as an example, the second student might believe that personal success is gained if education is fought every step of the way. But my guess is that the positively motivated boy would have a parent or guardian who provided a loving nest and set a firm path for success through education.”



--“Obviously our environments are important. But to what degree are they influenced by the power drives that Adler suggested or the pleasure drives of Freud? How much is a person’s environment influenced by finding meaning in his or her life? Certainly our environments differ. The Jewish girl from Beverly Hills does not have the same environment as the Baptist farm boy from Louisiana. These two people will likely model quite different environments.”



--“We try to get the best possible environment to model. We want a loving model with success or power in the vocational and educational areas. Social learning theory, assuming it is true, makes us want to provide the best environment for our children and adults. We discourage the artificial power accoutrements like tattoos, body piercing, gang clothes and so forth. Real power over oneself does not come from imitating people who act tough. For children it does not come from doing stupid adult things like smoking or drinking. We emphasize age appropriate accomplishments. When we can get children to look down on smokers or bullies we don’t have smokers or bullies. We emphasize the stupidity of such behavior from our earliest education. And of course potentially bullying parents are generally eliminated in the licensing process. Physical violence is frowned on throughout our society. And we keep out of our media the Hollywood emphasis on violence for entertainment. Our media writers must be clever enough to write comedy and political commentary.

“We hope that we can overpower and eliminate any negative instincts through love and success, but it is always a thin veil that separates the instincts and the unconscious inferiority feelings from a loving socially admirable belief as a foundation for one’s behavior.

“For those who slip through the cracks we have extensive behavior modification programs. It is effective in understanding and controlling aggression. For those few in jails or mental institutions we use extensive behavioral modification if there are not proven genetic problems responsible for their anti-social behaviors.

“We want people to be able to move easily to the societal roles that are comfortable for them. Not every woman wants to be a business executive or a happy or sarcastic housewife. We don’t think that children should be sarcastic to anybody. They shouldn’t act adult-like, be overtly sexual or know-it-alls. When we look at your American television, we cringe. The things you do to sell soap and beer are ruining your once great country.

“Obviously we are many years away from having a complete and comprehensive theory of personality. But we can get some ideas about motivation and how behavior develops. Those ten billion brain cells in six billion people give us almost an infinite number of variables for human behavior. We

realize this. But we need to go forward with what is so far indicated by the major thinkers in the field of psychology.

"As you can see, we have thinkers in every corner of our minds. Freud tended to see us as living out our instincts. Skinner saw us seeking rewards and avoiding punishments. But the humanists tended to see us as more than animals. Let me mention my old favorites, Erich Fromm. As one of the humanness, along with Maslow and Montague,

": Erich Fromm postulated EIGHT basic needs:

Relatedness

Relationships with others, care, respect, knowledge.

Transcendence

Creativity, developing a loving and interesting life.

Rootedness

Feeling of belonging.

Sense of Identity

Seeing ourselves as a unique person and part of a social group.

Frame of orientation

Understanding the world and our place in it.

Excitation and Stimulation

Actively striving for a goal rather than simply responding.

Unity

A sense of oneness between one person and the "natural and human world outside."

Effectiveness

The need to feel accomplished. [\[5\]](#)

“On another note, let me mention Karen Horney. She first followed Freud but, based on her own life experiences, she revolted against Freud's view of male superiority and became a champion of female psychology, which the men in her profession had neglected. She was also a pioneer in

understanding how important our cultures and environments are to us. This was made obvious to her when traveling to many parts of the world with her father, who was a sea captain. As you know we in Singaling prize both sexes equally. We give them equal opportunities for self fulfillment and we give them equal rewards for achievement

“A major need of every person is to have his or her own identity. Globalization tends to try to make us as one, with similar identities. Our minds, however, seem to need a closer identity—a family, tribe, religion, or core of beliefs. In Europe, for example, Bretons, Basques, Walsers, Cornishmen, Eskimos and many other ethnic groups take pride in their ethnicity. In North America the Native Americans are further subdivided by tribes. The Samur, the Nordic Eskimos of Norway keep their own identities and their language, throughout Norway every area has its own national costume that is worn on their National Day, May 17, or whenever a slightly formal or even a black tie occasion arises.

“Certainly we need to communicate in one language in order understand science, business and international politics, but we need to keep some special identities as part of our personal and cultural heritage. When we decapitate our past we may hear the primal scream of loneliness—the silence and emptiness of not having a past.

THE HYPOTHETICAL STRUCTURE OF OUR MINDS

“Now let’s put this together graphically. As we have said, throughout most of history people have thought that their minds included only those things which they could think about--the thoughts of which they were conscious. As we have also said, Sigmund Freud popularized the idea that we have a large part of our mind which is below the conscious level. He believed that this was far larger than the conscious mind and so it controlled more of our actions. This he called the unconscious or subconscious mind. Most scientists accept both of these levels of mind.”



—“Chuck, in the States recently a woman purposely drowned her two children by putting them in a car and rolling it into a lake. Her defense was that she had been repeatedly raped as a child by her stepfather. The effects of these rapes was held by the lawyers to be the ‘unconscious’ reason that she killed her sons whom she supposedly loved. There are certainly huge numbers of legal cases that suggest that the unconscious mind is a powerful motivator of behavior.”



—“Right Lee. Now let’s go to a deeper level of mind. There are undoubtedly hereditary elements that influence our minds. Instincts, such as for violence, or maybe towards esthetics, like art or music abilities may exist here. Orr maybe physical beauty or unattractiveness might influence a person to act in a more positive or negative way.

. “You may be familiar with Carl Jung’s idea that there was an even deeper level of mind. Jung was an early associate of Freud. He was a medical doctor, one of many in his family. His family also nurtured a great many theologians. It might seem only natural, then, that Jung would see the mind in both a medical and a religious sense. In his doctoral dissertation he attempted to pull the two ideas together when he wrote about the occult or supernatural aspects of the mind.

“One of Jung's hypotheses dealt with the structure of the unconscious mind. He believed that each individual has a personal unconscious which is made up of forgotten ideas and memories. But beyond that personal unconscious, that is different for every person, lies a collective unconscious, which is similar in every person.

“The collective unconscious includes the memories of the human race that are born into each person. The common nature of these memories can be seen as they repeat themselves through the course of human history. They can be shown in the similarity of religious beliefs, mythologies, works of art, and dreams.

“While Jung's ideas of the collective unconscious have not been generally accepted, the hypothesis that there may be a deeper level of consciousness, or of unknown psychic forces, has gained more attention recently. The interest in the psychology of the occult fits in with Jung's ideas of a deeper nature of humans.

“Jung's belief in ghosts and other extra-sensory phenomena was seen as a negative influence on his ideas by the psychologists of his day. Yet today those same extra-sensory phenomena are being studied in reputable universities across the world. Mind reading or telepathy, the existence of ghosts, the power of the mind to move physical objects are but a few of the phenomena being investigated by scientists. But it doesn’t mean that any or all of them exist.

So Jung's idea of the collective unconscious might give us an additional dimension for analyzing that which is not known about the origin of human drives and interests. Another element of Jung's thinking is of more importance today. Jung saw psychological meanings in the teachings of the Chinese philosopher Lao Tzu, a sage who lived sometime between the 4th and 6th centuries B.C. Lao Tzu wrote a 5,000 word book in which he described ‘The Way’ or the ‘Tao’ to live a harmonious life. He developed the idea of the yin and the yang--the feminine and masculine elements of the universe which must be in harmony. Jung saw that both men and women have masculine and feminine sides. Women have an *animus* or masculine side and men have an *anima* or feminine dimension to their personalities. The concept of most people having both masculine and feminine aspects of their personalities I will discuss in time.

“Still another aspect of Jung's psychology deals with introversion or being inner directed and extroversion or being outer directed as being motivational forces. The meditating Zen monk shows

much more of the inner directedness, while the party animal is more extroverted. We all have potentials in each direction.

“Another point is that while Freud thought that our personalities were pretty well formed in the first few years, Jung believed that we are still forming our personalities into middle age. So it's never too late.

“While his ideas of a collective unconscious mind were inspired by the Eastern religions it was not the pantheistic god of India. I'm sure you all know that the major idea of the Hindu religion is that at the root of the world, and of our minds, is the reality of God. And for the Hindu, God is the essence and totality of the universe. This view of God, that God is everything, is called pantheism. When Hindus practice meditation they are generally trying to get their consciousness to this deep level of godliness.

“So in this hypothetical theory of what the mind might be we might hypothesize four levels of mind: the conscious mind that we are all aware of; a personal unconscious mind that most psychologists would accept; then some Jungians would believe in an even lower level of mind, the collective unconscious; then many Hindus would accept the most basic level of mind as being god. Even before Descartes' dictum of 'I think therefore I am' most of us have believed in a conscious mind. A few may believe in all four levels. But whether or not we believe, the four layered hypothesis gives us some pigeon holes for a number of theories.

“The Western monotheistic God would exist outside of this mind. One's conscience, or value choosing part of the mind could have its sources in any of the levels. As I understand your conversations with Wanda, you were looking at them primarily as being a part of the conscious mind. Then, if we can think for ourselves, we can hypothesize that a small part of the conscious mind would be the intellect. If the intellect exists it would be our free thinking ability and would be seen as the part of our mind that would have free will.

“Let me draw it for you. Here I'll do it on this old napkin. Up at the top I'll draw the parts of the mind that are generally agreed upon—the conscious mind, the unconscious mind, the epigenetic effects that can affect us and our heredity, our genetics. As we move to the bottom of the diagram we have the more non-verifiable areas that many people think exist—Jung's idea of a collective unconscious mind and the philosophical or religious idea that all is one or all is God. Then under the conscious mind and the personal unconscious mind I will divide them into two parts. On the left side will be the memories and on the right side the values that a person might have. Obviously the values include memories but I think it is useful to separate the value memories and ideas from those that are not value related. If we want to talk about a conscience I think it is easier to understand if we separate the value ideas from the memory ideas.

DIAGRAM OF THEORIES THAT MAY AFFECT OUR MINDS AND OUR MOTIVATIONS

THE CONSCIOUS MIND

The conscious mind includes everything that we can remember. It includes the intellect.

INTELLECT (THE LOGICAL PART OF THE MIND)

When we use solid evidence and the rules of inductive logic (probability-- the scientific method) and deductive logic (correctly relating ideas to a conclusion that follows from those ideas)

MEMORIES

Things that we can remember.

VALUES

(including the conscience)

Values of which we are aware. They may be ethical in a religious or nonreligious sense. They may be based on societal, religious or personal preferences. They are not limited to ethical concerns but may also include our beliefs about health, education, job and personal values.

PERSONAL UNCONSCIOUS

Personal unconscious mind includes things that we have experienced or known but have forgotten. They may still influence our lives.

Forgotten memories of things that have happened to us (good and bad) that have been forgotten in our conscious mind but still influence our thoughts and behavior.

Values we have experienced that we have forgotten in our conscious mind but may influence our thoughts and behavior.

EPIGENETIC TRAITS

Epigenetics includes factors that have been changed in our genetic inheritance because of environmental factors our parents or recent ancestors experienced. It does not change the basic DNA but can turn on or off switches that can make aspects of the DNA work or not work.

INHERITED TRAITS AND HUMAN EMOTIONS

Inherited traits are passed on genetically in our DNA, our parents. These may make up as much as 50% of our personality.

COLLECTIVE UNCONSCIOUS

The collective unconscious is a theory from the psychologist Jung who believed that we have as part of our minds a history of the past of the human race. Few people believe this today.

PANTHEISTIC (PANONISTIC) LEVEL

Pantheism (all is God) or panonism (all is one) assumes the totality of life. Hinduism is a religion that stresses pantheism. Others, who may or may not be religious, may believe in a “oneness” of nature.

“At the top level we have the values that we are conscious of. They may be values we have developed ourselves, but most were probably they were put into us by our parents, teachers, ministers, political leaders, et cetera. But we know what they are. We might value that there is a God and that the Bible is true. We might value our country, our family, or a successful lifestyle we have seen. We might like the color purple or the local sports team. We might value not stealing. At the unconscious level we also hold values. Maybe the Biblical or Koranic values we learned as children have been pushed to the unconscious level by our new beliefs—that killing members of other gangs is good, or that making money in any way possible is acceptable.

“I have had to add a section of mind during the last few years because the science of epigenetics has discovered that environmental influences, such as overeating, smoking, drug taking and other environmental factors seem to turn on or off the ability of our genes to function. It is a fascinating area of research.

“At the genetic or instinctual level, perhaps our genes predispose us to violence, as some anthropologists believe. Perhaps they predispose us to being honest, as some studies have indicated. They may predispose us to mental illness. But if our genes are responsible for a large part of our behavior, maybe 50% or more, they would certainly carry ideas or behaviors we would value.

“If we have a collective unconscious mind, it might carry mythological or religious values, or perhaps warlike values. Then at the bottom level of the pantheistic god, it would be likely that we would value vegetarianism and possibly reincarnation, as the Hindus do. So the content of our minds would be instincts and everything in our environment that has had an impact on us, along with any original thoughts our intellects might have contributed.

ADJUSTMENTS—RATIONAL AND IRRATIONAL--ATTACK AND RETREAT

“While we have looked a bit at what may motivate us, most of us have some problems when our drives or needs are not adequately met. In Singaling we alert parents, teachers, doctors, employers and recreation leaders to the behaviors that indicate a lack of psychological success. We want to discover these telltale signals so that we can remedy the problems as early as possible because the longer a person utilizes a harmful mental adjustment, the more difficult it is to extinguish the problem behavior pattern. Do you want to go into this more negative area of problems or should we go in a different direction?”



“I’d like to hear your approach to handling problems, especially relationship problems. We get a lot of that in my business.”



--“Well Ray, as you well know, these stresses can occur to anyone in any society and in any social situation. So let me give you some examples of how they can happen in marriage or parenthood. As you know, many studies have been done on the success of children of divorced parents, the single parent syndrome. There is more chance for poor performance in school, for drug use and criminal behavior, and for a generally poor adjustment to life.

“I don’t know what the reasons are. They might include some level of poverty, parents who were not ideal to start with, the poor adjustments of the parents to stresses, the birth of a child which increased the marital stress level past the point where the parents could cope, the actual life of the child in a one parent household, or a number of other reasons, even the intelligence of the parents. We have tried far more than your country to reduce bad marriages and inefficient parenting. But let’s look at some relationship problems.

“We have dealt with the idea that we all have some inferiority feelings and that these feelings are major factors in the relationships between people in close relationships. Inferiority feelings can be shown in a large number of ways. In one person they can result in a greater than normal drive for success, such as in business, sports, and even housecleaning and child raising. There are some housekeepers who clean compulsively—sometimes not even letting their families into a room because it might get dirty. Child raising is a much more common area to find the effects of inferiority because the child is smaller and ‘more inferior’ than the adult. The child is therefore easier to control and can become a tool of the parent whose own unconscious mind does not rest on a foundation of love, success, and a true feeling of self esteem.

“Often the effects of the feelings of inferiority include a strong feeling of loneliness. This can develop an overwhelming need to be wanted and to have somebody who will support you. That loneliness needs to be cured. The problem is that the inferiority feelings still exist even if someone is taking care of you. Maturity cannot be gained just by saying ‘I do.’

“Another common kind of effect of inferiority, often rooted in men who have lost their mothers early in life, is the need to control another person. These people are often successful in business or in other fields but this success is not enough to eradicate their inferiorities. They must still control all who are around them. It may seem very masterful when we see it in a person whom we need—but in a marriage it is intolerable.

“Another type of inferiority behavior is often seen in women who have had dominant mothers and psychologically inactive fathers. They may dress well, be flirtatious, and have bubbling personalities with many social skills. Some merely flaunt their sexuality, others act on it. This is

sometimes a source of nymphomania. These women are continually seeking social approval to fill the emptiness of their inferior psyches.

“A feeling of inferiority is also commonly found in the financial area of a marriage. One person wants to control by handling all, or most, of the money. It can also be shown in people who must continually increase their wardrobes, buy flashy cars, or spend lavishly on things that are not really important. I think you call them shopaholics.

“When we have stresses of different sorts we make adjustments to them. This is part of our real psychological self. When we make unhealthy adjustments it definitely affects our relationship, our romantic feelings, and our parenting abilities. If we make unhealthy adjustments our partner is highly likely to react negatively. If our partner makes such adjustments it is highly likely to affect our feelings of romance toward that partner. While it would be nice to be able to say that we are all good and we are all able to control every action we do—that isn’t the way our minds work. Consequently to understand the realities in each of us and how they affect our relationships is essential if we are going to progress toward the ideal and romantic relationship that is possible. Sometimes we can understand how we react. Sometimes we can change it for the better. Sometimes we need competent therapy to do it. By understanding the negative forces we should be more able to see them, eliminate them and replace them with behaviors which are positive for our relationship.

“How we see ourselves determines a great deal of our behavior. Our self-view is important in our choices of adjustment patterns. People may be classified as internalizers, those who believe that they are responsible for their own fate, and externalizers, those who believe they are merely pawns of fate and are controlled by creatures or forces over which they have little or no control. Studies of the ‘externalizers’ indicate that they are often limited in their outlook: rigid, prejudiced, uncreative, and conforming. These people function reasonably well in a highly structured authoritarian social system such as is found in military life or in a strongly religious community. They are usually intolerant of change and sometimes strongly resist any attack on the authority to which they have surrendered control. In general they are more motivated by the social system than by their internal drives.

“Two researchers were intrigued by the fact that in your country many more Southerners than Northerners have been killed by tornadoes, even though the ‘twisters’ of the South are less frequent and less intense. They checked several reasons why this might be so and concluded that the people of the South were more externally controlled. Southerners tended to believe in fate, luck, and the will of God far more than did the people of the North. Northerners tended to believe that they controlled their own lives. They were far more likely to listen to the news and watch a barometer when tornadoes approached. They were also more likely to warn their neighbors of the impending peril.

“Our view of ourselves and our world is learned early in life. Our adjustments to the stresses of life are also learned when we are young. The behaviorists believe that our views of ourselves and our reactions to stresses are determined by the type of reinforcement, such as the rewards and approval, we have had. So if a parent encourages defiance in a child, that child will tend to become more defiant when faced with a problem. If a child is rewarded for crying or running away, then those are the types of responses we would expect from that child in a stress situation.

“There has been some concern of late that many jobs may be stress producing. A doctor may feel a certain stress in having to manage a medical practice or deciding on the necessity of a serious operation. But usually doctors are quite happy in their line of work. Certain jobs may, however, cause stress just from sheer boredom. The ten most boring jobs in your country, not necessarily in this order, have been found to be: an assembly line worker, operator of an elevator with push-button controls, typist in a clerical pool, bank guard, copy machine operator, keypunch operator, highway toll collector, car watcher in a tunnel, file clerk, and housewife. If you are in a job which you view as boring it is not going to do much for your feelings of self esteem. A move to a new occupation may also help your relationship because you will be happier.

“Stresses are going to occur in everyone’s life. It can be job stress, raising your children, social life stress, a disease, unhappiness with the political situation, or problems in the relationship. When you feel stresses you will adjust. Often that adjustment is made in the relationship—because that is the safest place to react. Remember that our adjustments to our stresses are seldom done consciously. We often don’t know that we are adjusting while our behavior is changing.

ADJUSTING TO STRESS

“So Ray, how two people adjust to stressful situations can have a positive or negative effect on the relationship. We adjust to stresses by attacking the stress or by withdrawing from them. This is often called the ‘fight or flight’ response. We hope that our responses will be socially acceptable and mentally healthy. Let me give you a couple of examples. If one partner says, ‘There’s a fire in the kitchen. Call the fire department. I’ll get the fire extinguisher.’ Or in another situation, ‘If you really think we have a problem with our marriage, why not go to a marriage counselor. Perhaps then we can understand the roots of the problem and find out how to cope with it.’ We have two intelligent adjustments to stresses. But what if one says, ‘I’ve tried everything I can think of to be friendly to Mr. Jones. Everything else here at work is really great and I don’t want to quit. So I guess I’ll just stay out of his way.’ Or with another type of problem, ‘This air pollution bothers me as much as it does the rest of the family. I think I’ll take that job away from the city. We’ll probably be happier and healthier there.’

“The first two responses indicate an intelligent way of attacking a stress situation. The third and fourth responses indicate intelligent methods of withdrawing from a stressful situation. But often we use non-intelligent, mentally unhealthy ways of adjusting to a problem. Now let’s look at a couple of unhealthy ways of attack or withdrawing as ways of easing the stress.

“‘This is the house that belongs to the guy that fired me. Let’s burn it down.’ Or let’s look at a possible reaction in a marriage. ‘You fat slob, ever since we got married it’s nag, nag, nag. You’re a stupid idiot, and I’ve had enough of you.’ Both of these are unhealthy attacking behaviors. But what if a person says ‘That blasted Jones. He gets me so uptight that every night I’ve got to drink five or six beers just to relax and forget him.’ Here we have a withdrawing behavior. Here’s another example. ‘I really hate this city living, the air pollution, the violence, and all. I must spend at least twenty hours a week just dreaming about what it would be like to live in western Canada, the Arizona desert or the Swiss Alps.’

“Our bodies can’t help but make adjustments to stresses. When our noses are tickled we may sneeze. If germs invade us we may develop a fever. When poisons are ingested, vomiting and diarrhea result. Similarly our minds make adjustments to stresses. We may develop physical problems such as high blood pressure, we may become neurotic, overeat, get drunk, rationalize, or use other such unhealthy adjustments. When we have problems in our lives, whether from the unconscious level, because of memories from our earlier life, or from the conscious level, like stresses from our jobs or our families, we will make adjustments.

“The way we adjust generally in our lives will tend to be the way we adjust in a relationship. If a person has had success in attacking as a means of adjustment, yelling at or hitting one’s spouse may be utilized. If withdrawing from problems has been the norm in other areas of life, in the relationship it may show up by abusing alcohol or other drugs, by withdrawing from sex, or by being uncommunicative.

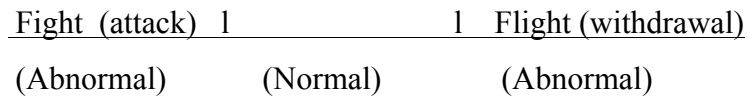
NORMAL AND ABNORMAL BEHAVIOR

“Normal behavior is determined by the society in which a person lives. It is based more on what is average behavior, the norm, rather than on what might be ideal behavior. An Englishman who chooses a strict vegetarian diet is not in the ‘norm’ of British eaters. In India a vegetarian would be in the norm because those of the Hindu and Jain religions are generally vegetarians. In an inner city ghetto violence might be the norm for teenage boys. But at a senior citizens’ home in the suburbs of the same city, violence would definitely be outside of the norm.

“A society need not be thought of as a whole country or a culture but may be thought of as a smaller group of people with similar interests. So what might be normal for an Orthodox Jew might not be in the norm for a Reformed Jew. What is the norm in London might not be the norm for rural

Scotland. And what is normal behavior for a prize fighter in the ring would not be normal behavior if he were attending a university class.

“We can look at behavior possibilities as being on a continuum with ‘fight’ or attacking behavior on one side and ‘flight’ or withdrawing behavior on the other. Normal behavior would be in the middle. Let me make another diagram.



“When we encounter a stress we typically adjust by attacking or withdrawing—fight or flight. Attacking can be as simple as standing up for yourself. But it can include yelling, physical abuse—and even murder. Withdrawing can be as simple as crying, daydreaming or retiring to your room. But it can include drug use, such as alcohol or sleeping pills, developing a neurosis or more serious mental problem—and the ultimate would be suicide. So some movement into the fight or flight areas can be quite normal behavior, even ideal. Standing up for yourself when you are right or crying when your mother dies are good types of attacking and withdrawing. But killing the doctor who treated your mother, or killing yourself, are extremely abnormal fight and flight adjustments.

STRESS AND ADJUSTMENTS

“People who have low self esteem are more susceptible to stress. Some evidence is that brain differences may also be involved.

“The stresses which can bring on the fight or flight reaction can be as simple as being in slow traffic or burning the dinner, to losing one’s job or having a death in the family. In relationships the stresses can be brought on by doing something or neglecting to do something. Neglecting a loved one, forgetting a birthday or anniversary, or neglecting to do one’s responsibility can be every bit as negative as storming out of the house or coming home too late.

“If we are confronted by a problem or stress and choose to use ‘attack’ as a means of solving it we might discuss the problem--with a friend, or with a therapist. These would be in the ideal normal patterns for behavior. If you were attending school and did poorly on a test, studying more diligently would have been a good type of attack, so your behavior would be in the ideal-normal type of behavior. If you were to meditate after a stressful situation this would be an ideal type of withdrawing behavior in coping with the situation.

“Among the less desirable, more emotional, attacking adjustments we might use would be: yelling, arguing, or slamming a door. These attacking behaviors would be closer to abnormal but probably still be in the normal range. We might also resort to criminal activity such as fighting or raping. These would definitely be in the abnormal area of attacking reality. Mass murderers, neo-

Nazi's, hate group activists are all examples of emotional and senseless attacking as means of satisfying their huge inferiority complexes. Spousal and child abuse also fall into this area of severe unhealthy adjustments to stress. They signal real problems in the personality of the perpetrator. The media have made us more likely to attack than before—more hitting, knives and guns. The media have given us permission to attack, even savagely.

“If we choose to withdraw we might either avoid an antagonizing situation or keep quiet rather than arguing as an acceptable means of adjustment. We might resort to daydreaming or making excuses (rationalizing). Or we might become drug addicts or alcoholics or commit suicide as grossly abnormal types of withdrawing adjustments.

“Everyone makes adjustments The question is when do you make an adjustment that has gone past the bounds of normality. Psychiatrists and psychologists are often in disagreement as to where one leaves normality and enters into an abnormal adjustment. The same actions may be normal or abnormal depending on the age of the individual or the cultural factors involved. For example a nine year old living in a ghetto area might be involved in a fight once a month and be quite normal for his age and culture. However when a celebrity in a nonviolent setting gets in a fight it may be seen as rather abnormal. But if a professional hockey player, the same age as the celebrity, gets in a fight during a game it may be within the norm for the situation and many spectators are quite pleased. Similarly a normal thirteen year old might spend a good deal of time daydreaming about becoming popular on campus or being an outstanding athlete. But a 35 year old who spent the same amount of time daydreaming might well be abnormal. Or a person might drink a fine wine with a delicious dinner and be quite normal. But a young person who gets drunk once a month may have some problems. An adult who handles problems by going on a drinking binge would definitely be making an abnormal adjustment.

“If we are emotionally mature we will be able to recognize when we or another person, especially our partner or child, is over adjusting to a stress. If we use alcohol or other drugs excessively it is a danger signal. If we daydream too much or eat compulsively it is cause for concern. If we cannot take the blame for our own failures it might be time to take stock of our adjustment patterns. If we drive too fast or too recklessly, gamble compulsively, or do anything else which might be considered to be an intemperate type of behavior there is probably some psychological problem that we are not successfully solving.

SOME COMMON PATTERNS OF ADJUSTING

“Everyone makes adjustments to stresses. Some of these adjustments are called ‘defense mechanisms’ by psychologists. The adjustment reactions are unconscious methods we use to deny or change our idea of reality. Our unconscious minds use the methods that have been found useful to

reduce our anxieties. Since these mechanisms operate at the unconscious level it is often difficult for us to see whether our behavior is normal or abnormal. In fact, we usually see ourselves as being normal all the time. The following list will give you an idea of how you or your spouse might react to stresses.

“Normally we can see these behaviors in others. The major problem is to determine how serious they may be in the marriage relationship, a parenting situation or on the job. Then there is always the challenge to see which of these behaviors we are using. Such self diagnosis takes both knowledge and insight.

“Our adjustments to our stresses may be socially approved, socially tolerated, socially criticized, or socially disapproved. For example, a person who works very hard is approved of by many people; one who watches television most of the time may be tolerated; one who is always making excuses may be criticized; and one who drives while drunk is disapproved.”



--“It seems to me that sometimes it is the action which is approved or disapproved, other times it is the setting in which the action takes place, and sometimes it is the degree to which the action occurs which makes it socially desirable or undesirable. A man who picks a fight in a pub is socially disapproved. But the man who wins an Olympic gold medal for boxing is socially approved. This would be an example of the same action, fighting, in different settings.”



—“We can also see differences of degree in an adjustment. For example, the person who cleans the bathroom once a week as opposed to the person who cleans the bathroom thirty times every day. This has happened, Commander. If we use our defense mechanisms to an abnormal degree we can be diagnosed as neurotic. When we use defense mechanism to such a degree that we lose contact with reality we can be called psychotic. A neurotic person is, by definition, mentally ill. A psychotic person is severely mentally ill.

“One method of staying mentally healthy is to be able to see when we are making an adjustment that may be bordering on the abnormal. If we can see this in our behavior we may then be able to look for the cause of our anxiety. Once we find that anxiety, we can begin to work toward changing or eliminating it and we can begin to solve our problems more effectively using healthy adjustments and intelligent actions.

“Let me list some defense mechanisms and other types of adjustments. I’ll categorize them according to how a person uses them to relate to the world. Some will be quite normal, some will be

very abnormal. For clarity they will be categorized according to whether the individual is attacking reality or withdrawing from reality.

ATTACKING REALITY—THE FIGHTING APPROACH

“Attacking reality can include such normal behaviors as laughing, singing, nail biting, thinking, working, playing, dancing, or swimming. Some of these are constructive activities, some are meaningless. Being overly aggressive in the use of a motor vehicle, fighting, beating a child, raping, robbing, or murdering are signs of the ‘fight’ syndrome done to a harmful degree.

“Traditionally boys and men have been more overtly violent in their attacks on reality. They have fought, stolen, and killed. Other men were not as violent in their harmful attacks on reality. They might have become bad check passers, con men, or exhibitionists. When women have used attack as an abnormal means of adjustment they have usually been non-violent in their attacks on reality. They might have shop lifted, become sexually promiscuous, or resorted to prostitution, but they seldom became physically violent. Recently, however, it has become more common for women to involve themselves in physically violent activities—bomb making, gang fights, kidnapping, robbery, spousal beatings, and murder. During the last ten years in your country the rate of arrests for violent crimes has risen twice as fast for women as for men.

“There is very strong evidence that the violence shown in movies and on television has given us permission to be violent.(15) Not only have the media given permission but they have shown us how to become ever more violent. Some years ago after a movie depicted some boys pouring gasoline over an old man and burning him, the same scene was played in real life, once with another old man being burned to death and a second with a social worker being set afire. Other violent scenes in the media have been copied by maladjusted people soon after they saw the action on television.

“On the other hand a sensitive portrayal of a violent act may make thinking people reevaluate their ideas and behavior. In a large study in which date rape was portrayed in a movie, many of the subjects in every age group changed their view of whom caused the aggressive act. Most blamed the man, older women who had earlier thought that it was the woman’s fault often changed their minds, but older men often reacted against the woman in the film.(16) So the media can be used to increase or reduce violence—but the reality is that violence sells. Consequently, while such violence has anti-social outcomes, the belief of many that ‘freedom of speech’ includes saying and showing nearly anything will undoubtedly continue to give maladjusted people more methods of gratifying themselves by conquering others through violence and other means of attack. This is increasingly finding its way into family relationships as spousal and child beating.

TYPES OF ATTACKING BEHAVIORS

“Freud called many of these behaviors defense mechanisms. But we have added to Freud’s list in recent years. Most of the defense mechanisms relate to withdrawing from reality. But here are a few that are associated with the attacking or the ‘fighting’ adjustments.

“‘Displacement’ occurs when a person releases strong emotional feelings against something, or someone, who was not the actual cause of the anxiety. A student might throw a rock through a school window after failing a test. An adult might yell at a spouse or child after having had an argument with the boss at work. Burning cars during a riot is another example.

“One of James Thurber’s cartoon characters indicated this very well. We find him lying on a sofa with his telephone pressed against his ear and saying ‘Well if I called the wrong number, why did you answer the phone?’ Like so many people—he couldn’t be wrong!

“Hate groups are commonly associated with senseless attacking. Whether they be white, as with the Ku Klux Klan, Nazis, or Skinheads; black, as some in the Nation of Islam; or Jewish, as with the Jewish Defense League, the displacement of feelings against unknown others because they have a different race or religion, is a sign of severe abnormality. People, who at the unconscious level, believe themselves to be inferior, can consciously feel superior when they join a hate group and can feel superior to all those in other groups which they are against.

”Attacking reality can be seen as power motivation which is misdirected. The beating of a spouse or a child, the rape of one who is either an acquaintance or a stranger, a drive-by shooting, a car jacking, are examples of criminal behavior in which one uses physical force to attack reality. If estimates are correct, perhaps the most common site for physical attacks is in the home. Estimates are that 2 million women in the U.S. are severely assaulted by their male partners every year. Further estimates are that between one in three and one in five emergency room treatments on women are for battery. Of all battery cases, about 10% involve the woman beating her male partner, although there is some evidence that male partners are attacked half as often as are women. Further, women make up 40% of the cases of spousal murderers. (17)

“The profile of male batterers indicates that: they lack problem solving skills, are somewhat hostile, and that they are likely to act out their hostility. They also tend to be self critical with lower self esteem. In addition, their perception of their relationships tended to change from seeing their partner earlier as highly valued then later as having a very low value. As expected, uncontrollable anger is also a factor in the personality of the batterer. As you know batterers come from every social class and every ethnic group.

“The violent use of the automobile is another common method of attacking reality. Frustrations which build up in one’s mind or feelings of inferiority can often be released behind the wheel. It may be done legally while bouncing over sand dunes in a Jeep. But it is much more likely to be done illegally in unauthorized drag races, highway speeding, and generally unsafe aggressive driving. Many people attack by the way they drive their cars. There seem to be two major types of hazardous attacking drivers. There is the selfish or proud driver who will not let another person pass or will not yield the right of way because it makes him or her feel inferior. Then there is the person with sudden fits of temper who is inclined to feel intimidated when another driver tries to pass. These angry drivers commonly cut in on another driver or tailgate them.

“Jealousy and envy can also be seen as examples of aggressive behavior which is not warranted. Envy is often an effect of inferiority feelings. The envious person has destructive impulses toward a good object. It differs from jealousy in that jealousy involves a third person or an imagined third person who may be a threat to one’s relationship. Envy involves only two people, the self and the envied person. The envy may be exhibited solely by thoughts or talk about the person, but in its extreme form it may emerge as homicidal actions. As with other adjustments, it doesn’t make sense logically, but our unconscious minds do not work on logical principles.

“‘Passive aggressive’ behavior occurs when a person is being aggressive by being passive. A husband or wife may show displeasure with the other by consciously not touching the other or by not talking. Withholding sex can also fit into this pattern.

TYPES OF WITHDRAWING BEHAVIOR--THE FLEEING APPROACH

“Withdrawing from reality is probably our most common type of adjustment. We might overeat, smoke, cry, sleep a great deal, daydream, or use alcohol or other drugs. Even working on a hobby may be a type of withdrawing. Some of these behaviors are good, even necessary and healthy adjustments. Others can be carried to an abnormal degree. In each of the following types of adjustments it is always the degree of adjustment that determines whether or not a pattern of behavior is in the healthy or the unhealthy area.

“We can categorize the types of withdrawing behavior which we might use as: forgetting reality, such as daydreaming; distorting reality, such as rationalizing in which the truth is distorted; atoning for reality, that is making up for real need by compensating in another way; and, retreating from reality, such as is done when resorting to drugs or suicide. Let me go into these a little deeper. When you can get people to recognize these behaviors you go a long way towards helping them to learn better ways to adjust.

FORGETTING REALITY

“‘Forgetting the real world’ by fantasizing or daydreaming can be carried past the boundaries of normality. In fantasizing, the person looks to what might be and forgets what is. It is common among both children and adults to daydream about being famous. There are several sub-types of this major category of forgetting reality.

“One sub-type of forgetting is called ‘repression.’ Here the person represses or forgets painful thoughts which are attempting to enter one’s consciousness. We don’t like to think that we have been hated by our parents. So we might repress our memories of when we were severely beaten or neglected.

“Daydreaming can be a problem or an aid. Healthy fantasies can help us define our goals but they are worthless if we don’t act on them.

“‘Denying reality’ can occur to inward or outward stimuli. It is denial when a person does not acknowledge something which he or she knows to be true. A person may deny that there is a risk of pregnancy when engaging in heterosexual intercourse. Another may deny that there are problems in the marriage when such problems really exist. Still another may deny the reality of the danger of riding motorcycles by riding with street shoes and no helmet. Alcoholics and other drug users commonly deny that they have problems.

“Fantasy or daydreaming occurs when we delight in imagining ourselves to be other than we are: a professional athlete, a glamorous personality, or a person unusually successful in any field.

“Repression is another type of denying reality. It occurs when we do not allow unwanted thoughts to enter our conscious minds. Feelings such as shame, pain or guilt are likely to be repressed because we are embarrassed by them.

DISTORTING REALITY

“Distorting reality is done by ‘transferring’ our feelings or by ‘rationalizing’, that is, giving reasons for our behavior which we believe to be true, but which are not really true. We must be careful not to talk ourselves into believing something that is not true. We can generally give a reason for what we did. But was it the real reason or a rationalization—an excuse.

“When an obese person says ‘I like being fat because fat people are jolly. And I’m really happy this way.’ Is this the real reason or is it that I can’t control my impulse to have ‘pleasure now’ by continually eating.”



—“I think I get it. When another person acts antagonistic, he’s ugly . . . When I do it, it’s my nerves. When she’s set in her ways, she is obstinate . . . When I do it, it’s firmness. When he doesn’t like my friends, he’s prejudiced . . . When I don’t like his friends, I’m showing good judgment of character. If she takes too much time to do something, she’s lazy . . . When I do it, I’m deliberate. When he continually finds things wrong, he’s cranky . . . When I do it, I’m discriminating. I’m just like Mary Poppins . . . practically perfect.”



—“You illustrate our nearly universal opinions, that we don’t make mistakes or misjudgments. The big mistake that most people make is in believing their own rationalizations. This is particularly true for the anti-social people. They may give reasons for their behavior that make it appear that their actions were inspired by a religious idea, a social ideal or even kindness to animals, but their real motivation was a psychological drive for power or an instinctual drive toward violence.

“We have mentioned rationalization as a very common type of excuse for our behavior. In using this we give a reason that sounds good to us and to others, but it is not the real reason for our behavior. Yet, we believe ourselves when we rationalize.

“We all look for rationalizations so that our behavior seems believable and just. From normal people to severe neurotics, we must have reasons that make sense to us----‘God told me to do it.’ ‘He did that to me so I retaliated,’ ‘He was going to do that to me so I hit first’.”



--“It takes strength to be able to admit a mistake. The weak rationalize. Spending your time making excuses gives you no time to accomplish for the good. We will make wrong choices, that’s just being human, we just need to get on the track of truth as quickly as possible. We see early examples of rationalizations in Genesis. Adam and Eve blamed the serpent. And the murdering Cain said ‘Am I my brother’s keeper?’”



--“More than likely we are responsible for our own situations. But it is so much easier to find someone else to blame. Since we tend to think of ourselves as perfect, it is difficult to see ourselves as occasionally inept—only the mature person can realize a personal failure or admit to a mistake. ‘Sour grapes’ is the name applied to the rationalization that a person gives when depreciating that which cannot be attained; that is, making something good, such as a grape, appear to be sour or

bad. So if someone said ‘I don’t mind that I failed medical school. I didn’t want to be a doctor anyway. They’re all too money hungry.’ Or ‘I wouldn’t want to get married, even if somebody asked me.’ These might be sour grapes.

“Then there is the ‘sweet lemon’ type of rationalization. Here something that is really bad is made to appear good. If you said ‘I’m glad I got fired. I didn’t like that job anyway.’ Or, ‘I’m glad we broke up. She was too perfect. There wasn’t anything wrong with her. She probably wouldn’t have liked me after she really got to know me.’ Or perhaps they attribute a calamity to the will of God or Allah. Here we have tried to make bad things appear to be good.

“Projection is another type of rationalization. When we blame another person for our own inadequacies or failures we are projecting. If a child says ‘That teacher doesn’t like me. That’s why I flunked the exam.’ Is it possible that I hadn’t studied? Or ‘She’s really stuck-up. That’s why she won’t go out with me.’ Could it be that my personality turns her off? ‘If you weren’t on my case all the time, I wouldn’t have argued with the boss and lost my job.’

“The object of the projection may even be attacked. It is so common for the young to look for any reason to show physical power—they don’t have intellectual power or economic power so they go to the more primitive power potential. Sometimes it is bullying, sometimes it is fighting or killing randomly. But larger violent power outbursts may be political. Skinheads in Russia have trained to attack minorities, primarily blacks. Their rationalizations are that they are protecting the purity of the race or protecting Russian jobs for ethnic Russians. An American boy, professing to follow Nazi thinking, attacked and killed a couple of homosexuals in a homosexual bar. Hispanic or black gangs may fight each other over who controls which street. Mass revolts are often religious. When a Danish newspaper published cartoons depicting Muhammad it gave Muslim youth around the world an excuse to show their power through rioting.

“There is a difference between lying and rationalizing, although both involve the lack of truth. In lying you know what you are saying is not true. If the facts aren’t there—make them up. But when you rationalize, you really think you are telling the truth.”



—“In the U.S. we use a technique to break down the rationalizations of alcoholics and drug abusers. When they deny they have a problem, that denial must be shown to be a rationalization and untrue. The alcoholic will believe his denial of his alcoholism in a one-on-one situation. So you must have a group confrontation. We bring in his family, his doctor, his friends, his employer, his neighbors. Each can relate times and situations in which he was drunk and caused some type of problem—an embarrassment, a car or work accident, a spousal beating, a financial problem, or a

problem in his education. It usually changes the behavior. But if it doesn't, it at least breaks down the rationalization of denial.

“As opposed to the rationalizing alcoholic, politicians are more likely to outright lie. Look at the Bush-Cheney duo of some years ago. They denied the truth by lying. Lyndon Johnson lied to the electorate about Vietnam. Hitler lied. The end justifies the means in politics.

But then you have another problem with distortions of reality. There may just be a misapprehension of the truth. Remember back in 2005 when there were riots in France against the police. The word spread that three boys were running from the police and hid in a high voltage sub-station. Two were killed by electrocution. The truth was that the police had never chased them. Maybe they had done something wrong and thought the police were chasing them. The rioters thought it was the fault of the police. So a great deal of property damage was done to public buildings, a thousand cars were burned and at least one death resulted. So an incorrect perception of truth started the French riots. And an incorrect perception of truth started the Iraq war.”



—“Con, you probably remember that after the famous O.J. Simpson murder trial the police knew that there would be rioting in Los Angeles. If he was acquitted the excuse for the mayhem would be the collective joy of his black brothers. If he lost, the excuse would be because of the unfairness of the prejudice against a fellow Afro-American.

“Young men need only the slightest excuse to lash out at anybody. People's inferiority feelings cry out for an opportunity to conquer something or somebody. Kill a Korean shopkeeper because the police arrested your friend. Do a drive-by shooting because killing someone makes you their superior. Burn somebody's car because it is there.”



—“You have covered lying, rationalizing and not knowing the true facts. But what about knowingly hiding the truth? Take, for example, the conflict between the self centered values of some American presidents and their stated religious and social values then look at the common values of the people who elected them. John Kennedy had a number of liaisons, including Marilyn Monroe, FDR took up with his mistress Lucy Rutherford, Warren Harding conceived an illegitimate child in a White House broom closet, and of course there were Bill Clinton's wick dipping incidents. But not all indiscretions are sexual, even though they may be more fun! Richard Nixon's Watergate plans and cover up, Eisenhower lied about the U-2 spy plane being shot down, Ronald Reagan lied about trading arms for hostages, Lyndon Johnson lied about the Gulf of Tonkin and George W. Bush lied about

Saddam Hussein's weapons of mass destruction and he told us that the Iraq war was over years before the fighting stopped. Whatever the reasons for the less than ideal behavior, presidents, like teenagers, find rationalizations to absolve their indiscretions."



--"Sometimes I think that the people can't see the forest for the trees. The parents who attack the teacher who has caught their child cheating. It doesn't matter that the teacher has clear proof. What's important is to protect the family's reputation and to protect the child from any harm, deserved or undeserved. So don't blame the cheating child, blame the blameless teacher. Just as when politicians get caught in unseemly acts, they will generally blame the police, the media or the psychological pressure of the job..

"Even the Pope got caught up in not seeing the forest. A few years ago he blamed the rich countries for damaging the environment. And he was right. But the blame should probably have been placed on the lack of family planning in both the rich and the poor countries. That is the basic cause."



--"I suppose you know that God has given gypsies His approval to steal. As you may know, a fifth nail had been made which was to be driven into Jesus' heart. But a gypsy stole it so that it couldn't be used for that dastardly purpose. So God gave the gypsies the permission to overlook the 7th or 8th Commandment, depending on which scriptures you read. Consequently stealing is OK for gypsies. The fact that the ancestors of the gypsies, the Roma, didn't leave India until about eight centuries after the crucifixion shouldn't make the rationalization any less believable."



--"Speaking of using God as the basis for rationalizations, you have to assume that god is not all-powerful or all-knowing. People affirm God's will in explaining why tsunamis and forest fires kill babies and destroy churches and mosques. But God can't get rid of a few Shia, Sunni, Jews or Christians without human help? When terrorists doing the will of God are blown up by their bombs while their targets are unhurt is this proof that they misread God's intentions? In the U.S., shoot the doctor who terminates unwanted pregnancies, destroy the laboratory that experiments on God's four legged creatures. That's what God wants. Is it that He's too busy creating major calamities to deal with the small groups or individuals who are not following His wishes?

"An Iraqi terrorist said that 'If some innocent people are killed with his bomb, I know that when they arrive in heaven, Allah will ask them to forgive me. The Koran says that it is the duty of Muslims to bring terror to the enemy, so being a terrorist makes me a good Muslim' The sura known as Al-

Anfal, the Spoils of War, says ‘Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the enemy of Allah and your enemy. . .The only person who matters is Allah—and the only question he will ask me is ‘how many infidels did you kill?’”



—“But the Koran also says that life is sacred in Suras 4:29 and 6:151. And killing without a just cause is like killing all humanity, according to 5:32. And further, in 25:68-69, killing innocents is the worst of all sins. So just when should we employ the merciful or forgiving behaviors that the Bible and Koran demand?”



—“Ray, you know that the Catholics have used the same rationalizations as the Islamic terrorists. The Christian rationalization for killing both good Catholics and potentially evil inhabitants of a town was justified by the papal legate Arnaud when he said ‘Kill them all, for God knows His own.’ This justified the killing of over 20,000 men, women and children in the French city of Beziers on July 22, 1209 in a ‘crusade’ authorized by the pope.”



—“We could go on all day with examples of rationalizations and lies, but there are several other psychological defense mechanisms that people use to distort reality. For example, ‘reaction formation’ means that the person says or acts in a manner exactly the opposite of what is felt. A person may be nice to another while actually disliking that person. ‘Idealization’ occurs when a person thinks too highly of another. Believing that a mother or child, husband or wife, will take care of you forever because they are perfect and they will love you forever. The ‘madonna-prostitute’ syndrome is an example of a neurosis in which a man cannot make love with his wife because he idealizes her like his mother. There are only good girls and bad girls, and you can’t have sex with good girls ‘Denigration’ is just the opposite of idealization. Here a person sees another as bad when it is not the case. A parent may be blamed for a child’s failure. The child sees the parent as responsible for everything that has gone wrong in life.”

ATONING FOR REALITY

“Atoning for reality is another major type of withdrawing from reality. In this major adjustment category the person tries to make up for the problems, such as an inferiority complex, by doing something to excess in another area—usually a non-productive area.

“Transference occurs when we transfer our positive or negative feelings from one person to another. If a person says ‘It was love at first sight. She looked just like my mother’ we can see such a positive transference. If one says ‘He is a Christian, and you know I’ve never trusted Christians. Once I heard of one who was in the mafia.’ That would be a negative transference.

“Then there is ‘egocentrism’ which is the name we give to behavior in which the person is overly concerned with himself or herself. Bragging, throwing a temper tantrum, or showing off are examples of this mechanism. I would guess that we have all known people of this sort.

“‘Negativism’ is the name of the behavior which people use when they continually thwart constructive ideas or the power of legitimate authority. Parents who want their children to go right to work out of high school, rather than going to college, may denigrate college because it would put their children ahead of them academically. On the other hand, being against an unwise war, like Iraq or Vietnam, would not fall under this category. It is being against things that are, or should be, positive experiences. Continually ‘putting down’ an underling, like a child or an employee, may be an example of being negative in order to bolster your self esteem and fuel your power drive.

“‘Identification’ occurs when we see another person as an ideal then make some psychological link with them. When a child adopts some of the values or behaviors of a parent in order to avoid the wrath of the parent, the child is using this mechanism. An adult may also adopt characteristics of a departed parent or loved one. Some people identify with an institution such as a professional sports team, as a means of developing a feeling of importance. Others identify with people by collecting pictures, autographs or records of that idealized person.

“‘Substitution’ occurs when a person enters one activity because of the fear of failure in another. Having a number of children may be a way of avoiding having to go to work in an outside job. Being a successful member of a sport team may substitute for not studying in the classroom. ‘Perfectionism’ is a type of substitution. However, the person feels that in order to be adequate it is necessary to overachieve in a chosen activity. It is the adjustment mechanism in which a person attempts to escape blame by being perfect. Being perfect sounds fine, but it can be overdone. A person can clean their house too much in order to avoid criticism. A student might study too much to avoid social interaction.

“‘Compensation’ occurs when a person tries to make up in one area what is lacking in another. We mentioned Helen Keller who was blind and deaf. She compensated by developing a great depth of character which was exposed in her writings and speeches. This was an admirable kind of compensation. Some people become ‘workaholics’. They spend a great deal of time at their jobs. This may be desirable sometimes. But it may occur because the hard working person does not know how to relate to his or her home and family. In this case it is undesirable. Another type of undesirable compensation is compulsive eating. In this, a person tries to use food as a way of compensating for

what is lacking in another area of life. Overeating to compensate for a feeling of inferiority is a common example.

“‘Sympathism’ is used when a person seeks the sympathy of others when problems or failures occur. The sympathy gained helps to bolster the person’s feeling of worth. Often when problems develop in a relationship one of the partners, usually the woman, will seek sympathy from others. This sympathy can bolster her ego. A better approach would have been to go into counseling.

“‘Fixation’ occurs when a person stops developing in one or more areas of psychological growth. This can happen because the person was either frustrated or experienced a great deal of pleasure at that age. The pleasure of childhood masturbation might ‘fix’ a person at that level of sexual enjoyment and not allow more advanced levels of sexual fulfillment to develop. Or ‘daddy’s little girl’ or ‘mama’s little boy’ may want to stay dependent on their mate after marriage, as they were with their parent, instead of growing up and being an adult partner.

RETREATING FROM REALITY

“‘Retreating from reality’ occurs when a person tries to avoid the real world. It may be done by developing physical symptoms which separate the ‘ego’ from the world, such as is done in psychologically induced blindness or paralysis, developing multiple personalities, by committing suicide, by running away, or by retreating from the world through drugs of various types.

“‘Avoidance’ is a common method of coping with threatening situations. By avoiding the situation it cannot threaten you. People who refuse to ride in commercial airliners use this technique. One might avoid seeking a job, even though their relationship needs more money, because of a fear of failure. Phobias, the Greek derived word for fears, are a type of neurosis which falls under this behavior pattern. Running away from home is a far too frequent form of adjustment for unhappy teenagers. But it is also a relatively common method in adults who desire to leave a family situation. In the past it was most likely to be the man who would run away from a relationship. Now, however, mothers often leave their families in search of the happiness which has eluded them in the traditional role of a housewife. And a few years ago two professors left their very prestigious universities in the U.S. One was found months later working as a shill in Las Vegas. The other was a stable boy at Hollywood Park race track.

“‘Fearing success is another type of avoidance. Because of their own inferiority complexes, some parents or teachers may ‘put down’ children and make them believe that they cannot be successful. When that child does achieve success in one area he or she may unconsciously look for failure in

another area. For example, a student who passes a test with a high grade may argue with a friend so that the relationship fails, at least for a while.

“Drugs, including alcohol, are probably the most serious type of retreat from reality. These can aid a person in retreating from reality by depressing the brain, stimulating the brain, or by causing hallucinations. Alcohol and ‘downers’ depress the brain and make you forget your problems and stresses. Uppers, like cocaine and amphetamines, give a ‘high’ that overpowers the depression that is being experienced.”



-- “My problem is procrastination which is certainly a common method of avoidance. There were a lot of us in high school and college who procrastinated. We put off studying for tests or writing research papers. Neither were as interesting as talking with friends or going to parties. When the reality hit us that the exam is tomorrow, or the paper is due in two days, then we had to cram. I even put off getting a date for our senior prom. I’m getting better since I started my law practice, but the temptation is still there. So now I procrastinate on doing my taxes and cleaning the house, and of course doing my Christmas shopping.”



--”Shyness is another example of avoidance. I don’t think any of you are so cursed. But for those who are shy it usually stems from a feeling of inferiority due to perceived inadequacies of a person’s body or a lack of self esteem make many people shy. This shyness is more likely to be evident earlier in life, especially during the years before and during high school. As we enter college or succeed in a profession it is more likely that the shyness passes as we become more sure of ourselves.

“Suicide is the ultimate retreat from one’s problems. It now causes 20% of the deaths of young people in the UK. The highest rates are for men 25 to 45 and over 75. Young white women have a risk only about a quarter of that for men and black women have a risk only half that of white women. Soldiers in George W. Bush’s war had twice the rate of suicide as soldiers had before the war started. More and longer deployments in Iraq or Afghanistan and marital problems caused by their absence from home were cited as the causes. Soldiers had four times the normal American rate of 4.4 deaths per 100,000 people per year. The rates in Hungary and Sri Lanka were about the same as for American soldiers. But the rate for residents of the UK was only 3.2 per 100,000.

“This brief list of psychological adjustments to stress should give you a bit of an idea of some of the ways people make unhealthy adjustments to their stresses or their psychological insufficiencies. Like I said, most of these can be done within a normal range or to the level of mental illness.”



—“Are you saying that you can commit suicide to a normal degree?”



—“Con, you’re pushing my buttons! But good point. Maybe telling someone that you want to commit suicide could be in the normal range, probably the far end of normal. But swallowing a jar of barbiturates or putting a gun in your mouth and pulling the trigger are way out past any normal adjustment. But the reality is that we all adjust and our individual adjustment patterns are not identical. Each of us tends to react in ways that have worked for us—either attacking or withdrawing from reality. So if hitting somebody keeps working, you will probably keep doing it. If shooting up with heroin or getting drunk works, I’ll keep doing it. But if somebody beats me up or if my friends convince me that I’m an alcoholic, I may change my adjustment patterns.

“Whether I have problems at work or in my relationships, I will adjust. But my adjustments may be different. I may withdraw from the problems with my boss, but I may attack when I have a problem with my spouse, my children or my neighbors. Sometimes we bring our adjustment patterns to our relationships or our jobs. So you can see why we want to catch any problem behaviors very early in life and correct the source of the problem and the unhealthy adjustment.”



—“How do you catch and then correct them?”



—“The parents are the initial key. We give them ranges of behaviors and behavioral objectives for each age. They know that children will vary considerably from the norms but can still be normal, but when they vary we have tests to check for any abnormalities. It’s possible that some form of autism is evident. Or maybe a brain problem has developed. Or perhaps there is a nutritional lack or a lack of exercise that may be the cause. Our interventions would depend on the problem. It could be medical, possibly requiring an operation or prescription drugs. It could be more supervised play. If it is a behavior problem then an appropriate type of behavior modification would be indicated.

“When the child is in school the teacher is the best authority for insuring that the needs and drives are effectively handled in the classroom social environment. But here also medical intervention may be necessary. Attention deficit disorders are generally not discovered until a child is in school. When such problems are discovered our psychiatrists find the most likely cure, whether it be a change in diet or a drug. Our small classes in elementary school make it much easier for teachers to get to know the

children well. Then their experience allows them to judge whether the child is in the normal ideal range that we expect or below that range.

“You can understand why we emphasize recognizing these problems by including them in our high school and college curricula, by training business supervisors to spot them, and by including more in depth education programs for parents and teachers.

NEUROSIS

“When the adjustments become more extreme we label them as neuroses. And these can vary from mild to severe. I can go on, but perhaps you have enough of a picture of the non-ideal behavior we are trying to avoid.”



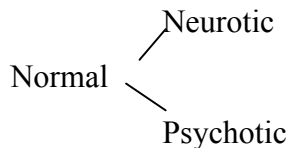
—“I’d like you to go on. In my business I certainly see all the adjustment patterns you mentioned. And I see a lot of neurotic and insane people, too. And they’re not all in the criminal courts. I see them in business dealings, in the divorce court and in the juvenile courts. But Chuck, keep it simple. I’m not looking to apply for a state license in psychology.”



—“OK, so if there are no objections we’ll look a bit a neuroses and psychoses. You may have heard the common definition that neurotics build castles in the air and the psychotics live in them. But there are a couple of different ways that people look at these two types of mental illness. One is that our range of abnormal behavior goes from normal to neurotic, then if it is very severe, it becomes psychotic. You might imagine it on a line like this.

Normal to > Neurotic to > Psychotic

“Others feel that there is no necessary connection between the two illnesses, they should therefore be put on two different scales:



“The idea that neurosis and psychosis are different has gained a great deal of support as we have found neurotransmitter problems in different areas of the brain that relate to abnormal brain stimulation. An excess of dopamine is often the problem in psychotics.

“Generally neurosis is a less serious disease than is psychosis. The neurotic realizes that there is a problem, a fear, a depression, a thought, or an action, which is affecting his or her functioning. The psychotic generally does not know that there is a problem. The psychotic is completely separated from reality in all or part of his or her life. That separation may be temporary or long term. We often hear of a murderer who was considered to be ‘temporarily insane.’ Insanity, you know Lee, is the legal word for psychosis.

“Generally neurotics can remain in our society as useful members while they are undergoing therapy. Psychotics, on the other hand, often require institutional care and intensive therapy during part of their lives.

“Freud believed that neurosis is rooted in a person's childhood experiences. When an individual learns inappropriate behavior patterns or develops distorted attitudes in childhood, these responses make it very difficult to adjust to adult situations. In order to relieve the pain and tension brought on by their inability to adjust to adult life they return to a more infantile stage of behavior and make inappropriate use of the defense mechanisms. I agree to a degree, but I have found that often the dysfunctional adjustment patterns are learned in the teenage years or in adulthood. Violent video games, television and films can give older people ideas about violence as an approved method of reacting—and they give people the permission to use that violence.”



—“We discussed that at some length with Wanda Wang in Kino. But there we were talking about values and here you are talking about psychological adjustments. I guess the line between them blurs. Now I think I understand your diagram of what our minds might be. That dotted line separating our values from our needs and drives makes much more sense to me now.”



—“And the self centered values certainly overlap with our satisfying our needs and drives and our individual neurotic adjustments when our individual needs are not met. When we started on this trek Wreck said we should get some new insights. It sure has happened in talking to you and Wanda. I’m getting a whole new slant on motivation. Now I have to think about how I can use these ideas to open the minds of my parishioners.”



—“Glad to hear it. But you’re not alone. My knowledge is also being expanded as I take what I think I know then fold in with Wanda’s thoughts and yours. I’d like to join your group but my duties here won’t allow it. But I sure would like to hear your discussions with Dr. Singh on politics

and how people are manipulated. I'm sure he will build on what Wanda and I have said and make it even more practical.

"But on with neurosis. Unless the person gets some kind of help, these defense reactions may develop into strong behavioral patterns with broadly varying symptoms. The defense mechanisms, that I previously mentioned, often overlap or are combined so that in actual therapy they are not as clear-cut as I just outlined.

"There are several categories of neurosis. They all involve unacceptable ways of adjusting to life's problems. Anxiety, caused by this inability to handle life's problems, is often evident. As we experience life, bad things may create barriers in our paths. The death of a loved one, a divorce, or the loss of a job all require that we get on with living. But sometimes we can't learn to re-direct our lives so we make adjustments that go beyond the normal or ideal behavior patterns. Sometimes it is expanding the scope of a defense mechanism, sometimes it is a whole new behavioral quirk prompted by the anxiety created by our lack of control over our lives. Here are some common types of neurotic adjustments.

"The conversion reaction or hysteria is an abnormality in which a person converts unacceptable impulses into physical symptoms. A person who unconsciously does not want sex may feel that the sex organs have no feeling. Or a person may become psychologically deaf, blind, or paralyzed in order to shut off the possibility of having to hear, see, or move in a situation that is undesirable. The other extreme of this reaction occurs when a person hallucinates voices or visions in order to enhance a neurotic adjustment

"Psychosomatic illnesses are a similar kind of problem. They are not unusual. It has been estimated that perhaps half of all asthma attacks are psychological in origin. So are many allergies.

"The depressive reaction is quite common. It occurs when the person exhibits low energy, minor insomnia, feelings of hopelessness, and the inability to concentrate. It is brought on by a belief in one's own helplessness, a lack of self respect, or a feeling that things will never be any better. Most of these depressions will dissipate and disappear in time, usually within a few weeks to a year. These feelings will often come and go over the years.

"A few years ago a nation-wide study in your country reported that nearly one person in 20, between the ages of 15 and 54, had suffered a major depressive reaction within the last month. Depression in this study was defined as being depressed all or most of every day for at least two weeks. The fewest depressive episodes were in the age group of 45 to 50. The highest number of episodes were recorded in women of African-American decent between the ages of 35 and 44. But for all ethnic groups studied, Hispanics were twice as likely to have had episodes as were blacks. (18)

And a study of teenagers showed that 13% of girls and 5% of boys had suffered a major depression within the last year. That's about 8.5% of all of your teenagers.

“The ultimate causes of depression are not totally understood. There are hereditary links. For example, if one identical twin is depressive there is a 50 to 90% chance that the other will experience similar symptoms at some time. Neurological and endocrine problems may also be involved.(19)

“The dissociative reaction is the name given to the disorder in which a person develops one or more ‘sub personalities.’ One personality may behave as the person would like to behave but can't. So if a person represses the sex drive it may reappear in the behavior of a second personality. Dual or multiple personalities is the result of this action. The Academy Award winning movie ‘The Three Faces of Eve’ showed some of the personalities which one woman adopted. Chris Sizemore, the real life ‘Eve’, had nearly 40 personalities. No personalities were aware of the others.

“The anxiety disorders can have both psychological manifestations like intense fear, worry, difficulty in concentrating, and a general ‘keyed up’ feeling. There may also be physical effects such as sweating, dry mouth, dizziness, muscle tension, heart palpitations, etc. These can be caused by social or psychological trauma or by drug effects. Withdrawal from caffeine, tobacco, alcohol, or other sedatives as well as from the withdrawal from some over-the-counter drugs such as nasal decongestants, cold remedies, arthritis remedies, or asthma inhalers. Withdrawing from an excessive intake of caffeine can also cause this disorder. Among the anxiety disorders are: panic disorder, generalized anxiety disorder, obsessive-compulsive problems, post-traumatic stress disorder, and the phobias.

“The panic disorder occurs when a person panics during a non-threatening situation. A pounding heart, chest pain, choking, or difficulty in breathing are the most serious symptoms. However, sweating, dizziness, nausea, blurred vision, numbness in the hands or feet are also possible symptoms. These symptoms are likely to begin in the late teens or early twenties. One of the most common effects of the panic disorder is the development of agoraphobia, the fear of open places, even the fear of going outside of one's home. If untreated it often leads to major depressions, alcohol and other drug dependency, and suicide.

“The generalized anxiety disorder happens when a person's fear leads to more fear, or panic leads to more panic. Often the person tries harder and harder to achieve but has less and less success. This may also develop the physical symptoms of stress such as irregular heartbeat, difficulty in breathing, unusual fatigue, insomnia, or other physical symptoms. Caffeine, as little as two cups per day, can greatly increase the effects of anxiety.(20) Nearly 3% of your population suffers from this malady with women being affected twice as often as men.

“Another common adjustment is the obsessive-compulsive reaction. It occurs when a person represses the natural instincts and urges by means of continuous irrational thoughts. We call these obsessional thoughts. Or by continuous irrational actions which we call compulsions. So a person who does not want to think ‘dirty sexual thoughts’ may have obsessive thoughts about seeing germs everywhere or may perform compulsive actions such as washing the hands or cleaning the bathroom many times each day. Nearly 3% of your population is affected by this disorder. Then we would have to add the compulsive gamblers, the compulsive eaters and the compulsive shoppers.

“Then there is the post-traumatic stress disorder that often follows a traumatic event such as a fire or earthquake, a crime such as a rape or robbery, a war or an accident. After a major natural disaster it is estimated that up to 15% of the affected population will have enough stress to require treatment.

“The phobic reaction is diagnosed when the person has abnormal fears. The irrational fear is used as a reason for not having to confront the actual problem. So a person who has an unconscious fear of failure might develop a fear of work, ergophobia or a fear of heights, acrophobia; because a business might be in a tall building. They might develop a fear of being in a confined space, claustrophobia, to avoid having to work in an office.

“Not all phobias are irrational. Being confronted by a lion in his lair is a real cause for concern. But being afraid of a picture of a lion is an irrational phobia. Being afraid of embarrassment because you must speak before an audience is natural. But when it goes beyond the normal amount of apprehension it becomes an irrational phobia.

“We all encounter distresses in our lives, we just have to meet them with the courage gained from knowing that others have conquered greater problems and with the knowledge that ‘this too shall pass away.’ When bad things happen to good people, if they don’t kill you they will make you stronger.”



—“I see what I would call a mass hypnosis, or maybe mass neurosis, affecting many in the more conservative or reactionary religious groups. And we have seen it in some political movements. I think it develops when people’s inferiorities are given a socially sanctioned way to express their superiority. It might be developed if a leader can elicit a phobia in us. If we can be led to believe that another religious sect is out to get us, or another ethnic group is a threat to our way of life, that phobia can grow and even become overpowering to us as individuals in a group or nation. Hitler did that with the Jews. Existing populations may fear the invasion of immigrants. Sunnis and Shi’ites have done it

to each other recently, Catholics and Protestants did it to each other a few hundred years ago, and Orthodox Jews have done it to Reformed Jews in modern Israel.

“The phobia might then be enlarged by developing a neurotic obsession to think about eliminating the culprits or the neurotic compulsion to actually do it. George W. Bush played on a real threat, built it out of proportion to increase the phobia, then used that to develop the obsession about Iraq’s links with al Queda and their weapons of mass destruction—neither of which existed. Then came the compulsion to attack Iraq. Whether Bush’s real interest was to be a successful warrior or to control Iraqi oil, or whether it was just a neurotic adjustment to his inferiority. The answer will probably never be known.

PSYCHOSIS

“As you know, the most serious mental illnesses are called psychoses. Psychosis can be organic, a result of purely physical causes like too much or too little dopamine or serotonin, or they can be functional, being caused primarily by mental stresses. There are some experts who wish to change the definitions of neurotic and psychotic. They believe that neurosis should include all of the learned mental illnesses. Psychosis would then be used as the term that would cover all of the cases in which there was a physical cause, such as hereditarily abnormal brain functioning, problems caused by diseases such as syphilis, and problems caused by injury or drug ingestion.

“It has been said that neurotics build castles in the air, and the psychotics live in them. And the psychiatrists collect the rent. Anyway, psychosis is way out there, in terms of what’s normal. Under the traditional definition of psychosis being a complete separation from reality, there are three major types of psychotic reactions. Public health officials estimate that in any given year there are about one million psychotic people in America. There are several types of diagnoses, but I’ll just mention a couple.

“The bi-polar psychosis has people exhibiting severe upward or downward mood swings. The manic psychotics are those who appear to have taken too many ‘pep pills.’ They may race around, giggle, talk incessantly and may appear to be optimistic and have exaggerated self confidence no matter how bad a situation has become. In extreme cases the manic person may become so agitated that it is necessary to use forcible restraint.

“The depressive psychotics are overwhelmed by the sadness and futility of living. They may refuse to get out of their beds. And may even refuse to eat. Depression commonly begins between the ages of 20 and 30 but can overcome us at any age. It is much more common as we grow older. 3% of people over 65 suffer from major depression and 15% have serious depressive symptoms--serious enough to warrant treatment.

“The depressive person generally withdraws from most forms of communication because of personal discouragement. Such a person will not make plans for the future. In extreme cases of depression there is a chance of suicide as the ultimate release from the depressive symptoms. Contrary to popular belief, not all people in a depressed state act sad and morose. About half of the victims of this adjustment pattern are irritable and easy to anger.

“Depression occurs either because the mind is unable to cope with a sad situation or because the brain chemical balance is out of order. When the neurotransmitters, such as serotonin, norepinephrine, or dopamine are in short supply or are out of balance, the nerve cells of the brain don't function normally. The person is then not able to think well or function effectively and may become lethargic. Genetics play a part in one's tendency towards depression. They seem to double the chance that a particular stressor will develop depressive symptoms in a person. But while heredity can be a major factor, environmental causes are also important.

“The schizophrenics are those who regress into a psychological shell or who badly distort reality. This disease affects about 1% of all people in your country. There are four major types of schizophrenia: simple schizophrenia is diagnosed when the person withdraws from reality by showing no interest, ambition, emotional response or spontaneous activity; hebephrenic schizophrenia is diagnosed when the person has lost all touch with reality. The person's thoughts, speech, behavior and emotions become more and more distorted and disorganized; the catatonic schizophrenic remains motionless for hours on end, and; the paranoid schizophrenic has delusions of fear or grandeur. Hearing voices or thinking you are Napoleon are possibilities

“As with other psychoses, there seems to be a hereditary link. For example, if one parent is schizophrenic each child has a 10 to 20% chance of developing the disease. If both parents are afflicted each child's chance of developing the illness runs from 15 to 50%. And if one identical twin develops the disease the other twin's chance is 50 to 60% of developing it. However it seems to be the environmental stresses that bring on the disease.

“Personality disorders are judged to a large degree by what the society considers to be normal. They can generally be diagnosed in those people who are anti-social or those with severe sexual deviations. The truly anti-social person seems to have no guilt feelings when ‘doing other people in.’ They may be aggressive criminals such as bank robbers or murdering hit men. In some countries they may go into the military where their ruthlessness and toughness may aid them to rise quickly to positions of influence. Or they may go into business or politics where their egocentric, greedy impulsiveness may often make them successful.”



—“Many states in the United States have allowed for a legal defense based on a plea of ‘insanity.’ Insanity is the legal word for the medical term ‘psychosis.’ In March of 1994 the United States Supreme Court refused to rule on a case in which the defendant had pleaded insanity in Montana, a state that had removed the insanity plea from its legal code. The defendant wanted the court to rule that the insanity plea was legal under the Constitution. The Court refused to do this.

“Einstein used the word differently, and possibly applied it to us non-psychotics in a more recognizable behavior pattern. He said that ‘insanity is doing the same thing over and over again expecting different results.’ I would guess that it applies to spouses continually asking the other to change, to people praying for the same thing over and over again, and to parents pleading with their children to stop using drugs or to get better grades in school.”



—“Like we say, when you find yourself in a deep hole, stop digging. But back to your Supreme Court. I thought that your lawyers and judges were always looking for ways to find criminals innocent. Here in Singaling we first try to prevent the development of mental problems. We deny parent licenses to the psychotics who have biological problems that have resulted in their psychoses. And we try to discover and treat psychological maladjustments as early in life as possible.

“Because we humans are psychological, a rational appeal to a psychotic isn’t going anywhere. The Napoleon in the asylum can’t be convinced that the real Napoleon died many years ago. The power driven terrorist has the blessings of his leader and his promise of greatness and worthiness to bolster his brainwashed mind.”



—“Are we becoming more crazy because of our social problems, are the psychotics having more children, or is it just that there are more people so that there are more madmen around? Just look at the crazies in the news this week! A man drove his car down a pedestrian walk killing 10. Another man dropped his 5 year old daughter from a freeway overpass. And of course we see the daily increase in the activity of violent gangs.”



—“True Con. But look back at the ideas of Freud. He said that we have drives for both aggression and for sexual satisfaction. They were hypothetical at the time. While he believed that these drives had their roots in human nature and in the brain, it was impossible to prove. Now with

brain imaging it appears that modern practitioners have found that source of our drives—in the limbic system. The limbic system has long been known to be the seat of emotions, but now it may be much more.”



—“I think that what we call human nature is largely dependent on the nature of our society and the family within our society. We are socialized to accepting the equality or the inequality of women. We are socialized to have many children or few. We are socialized to pursue education voraciously or to leave school early to work with our hands.”

HOW IT AFFECTS PARENT LICENSING



—“The important thing here is that by recognizing the different motivations of people we can help to channel our children into mentally healthy pursuits and make their educational experiences more meaningful. You know from your own country that wealth or status don’t necessarily make a more effective parent. Gifts of money instead of investments of time are counterproductive in terms of to being an effective parent.

“It is essential for our parents and teachers to be familiar with psychological drives and needs as well as with social values. If we are going to avoid alcohol and drug abuse, sexual promiscuity, gambling and mental illnesses, we have to be eternally vigilant with our children.

“In spite of the fact that we censor our media and the internet, some of your American mental illness causing media gets through. Violence, uncaring sex, and the continual parade of mental misfits can do damage to our youth as they do to yours. America is one of the most violent countries in the world—and it is definitely over-drugged. Your teen suicide rate, teen pregnancy, prison detentions, homelessness and mental health problems are social ills and calamities we want to avoid. We want our citizens to feel free to walk our city streets at night. Your city dwellers must lock themselves behind their barred windows when the sun sets. And it isn’t a whole lot better when the sun is up.

“We have been able to prevent most spousal and child abuse by promoting loving relationships in our education and by our eliminating the poor parental risks in our licensing.

“Your people work hard, probably harder than we do, but you don’t seem to take the time to enjoy life. It doesn’t even seem that your people think much about contentment and real happiness. Your ‘more is better’ attitude doesn’t sit well with us. On the other hand we think that the socialistic Europeans have gone too far the other way. Too many seem to look for ways to avoid work and take more than their six or seven week vacation. You are concerned with your personal economies and they

are concerned with their time away from work. We think there is a happy medium between vocation and avocation. And we think that on both sides of the Atlantic there is too much concern with the individual at the expense of a sound society.

“Your government, the media, and do-gooders all like to blame everyone but the parents for your continued and increasing welfare problems, your crime rates, your drug problems, your school drop out rates, and all of your other social and economic problems. You are so busy being politically correct and afraid to hurt anyone’s feelings. Maybe you’re afraid to be sued for defamation of character. I don’t know. But your lawyers seem to keep looking for anything that will make them a dollar. Improving your society is not on the minds of most of your cohorts Lee.

“Our major societal concern is about parenting. What parenting education have you had for your 14 year old unmarried pregnant girls who drop out of school so they can drop into welfare. What are you doing to stabilize family life by preparing the 15 year old fathers? And what about the more mature parents? What preparation do you have for them?

“We believe it is essential to know as much as possible about what people need physically and psychologically at every age. And we think that the maturing process must be monitored, first by parents, then by teachers, then by employers and co-workers. We are not going to sit back and watch people ruin themselves or our society. We’re not going to rationalize the problems of our citizens. We are going to help them on their way to psychological and economic fulfillment. It doesn’t seem to me that you Americans and Englishmen understand that your society has a huge stake in how your citizens were parented. You are so hung up on individual freedom that you forget the whole of society. When one of your good citizens is killed by one of your bad citizens, your society is a double loser.

“Money spent preventing something is usually a whole lot less than money spent correcting something. Look at the vaccines that prevent diseases, the programs that prevent crime, the education that makes people economically successful. Money spent on effective parenting programs we find is the best money we spend. Through our school system we make it evident that nobody knows everything, we must all keep open minds because knowledge doubles about every five years, and we must be able to love. If we honestly love we will want to know the best ways to treat those we love. We hope we are able to move our people along the continuum from needing power to being able to love.

“Many people have reached adulthood without having grown psychologically from needing power over others to being able to have success by having the power to do some things very well. And when they haven’t outgrown their selfishness so that they can love unconditionally—we have failed as a society. So our emphasis on achieving intellectually and our criteria for success are not economic, as yours are. Our governmental duty is to develop psychologically healthy and truly happy citizens. The

economic result is that we have surpassed those of you in the West. And as I have tried to indicate, it is a combination of eliminating, as best we can, those who would probably inherit psychologically negative traits, then giving everyone the lifelong help to be the best they can be. And the most important part of that process is in the parenting.”



—“I think you’re right. If you have psychologically immature parents who are still in the ‘power over’ mode, they will be likely to harass or abuse their children, or if they are selfish they will neglect them.”



—“You can’t believe what I see in juvenile court. ‘Crack’ babies, abandoned children, severely beaten children, children with one or both parents in jail or strung out on drugs. If everyone could only see the tragedy of disastrous parenting they would go with your licensing ideas Chuck. Huge inferiority feelings and no capacity to love, only the biology to reproduce—we have failed millions of our children.”



—“Most people know that children’s bodies need food, vitamins and minerals. Some parents can even read the food labels. It’s important, but it’s a whole lot simpler than the mental nutrition that is needed. In your country you have a lot of parents who don’t care, but you also have many who care but don’t know how to parent. First you have to start with which adults should not be parents. They shouldn’t be alcoholics or drug users because they would obviously have psychological problems of their own. Then we wouldn’t want them modeling this negative behavior for their children. Any compulsive behavior would be negative, even working too much. And shopping or gambling compulsions would certainly be negative. Remember that what parents do is much more important than what they say. It is easier to spot parental negative behavior than to evaluate positive behavior, so we start with the negative.

“Then we want parents who are reliable in their social relationships and their jobs. This overlaps their sensitivity to others’ needs. We want to eliminate those who are overly selfish. Naturally this is essential in selecting parents with the ability to love. If they understand the changing needs of the child, the child’s developmental tasks, and can help the child work through them we are well on our way to effective parenting. Understanding where the child is physically, mentally and emotionally, should keep the parent from overreacting to the sometimes frustrating behaviors of the growing child.

‘ “Loving often requires setting limits for the child. Every selfish whim can’t be indulged by a loving parent—as difficult as that sometimes is. Children will learn what they experience—love, selfishness, compassion, violence, reliability, or neglect. Inconsistent behavior by a parent will leave the child wondering what is right.

“Then there is the intellectual side of development. We recommend reading to the child at bedtime and other times. Then we start the child reading as soon as possible. We want them playing with other children early in their lives. We want them hugged often and with feeling. These things help to develop a child’s self esteem and reduce his feelings of inferiority. They also help to develop the ability to love as an adult. These, then, are necessary for developing an optimistic and positive attitude toward life. We are not 100% successful. There are still a few of our children who do not reach the standards we set. A few become criminals, usually the white collar type.

“In your country about 75% of people receiving aid for families with dependent children are teenage mothers. The expenses you amass because you are afraid to work on limiting children and educating parents amaze me. The number of asocial and anti-social children costs your society so much socially and economically.

HOW IT AFFECTS OUR EDUCATION

“Adler and Freud believed that our approaches to life, our lifestyles, are set early in life—probably by the time we are five years old. I believe that we can change throughout our lives, but those first five years are of critical importance. Adler believed that after about age five we generally see and interpret our world through the prism of our lifestyles. So we might say that we usually adjust our experiences to fit with our views rather than have the experiences change our views.

“We take seriously the analyses of Adler about the possible problems that can develop serious lifestyle problems. One is the inferiority complexes that our infant incompetencies generate. A second is pampering the child, where it learns to take without giving. He learns that he need only demand to be able to get. A third is neglecting the child. The child can be neglected by being ignored or by being ordered around, where his uniqueness and humanhood is not recognized. Each one focuses the child more on himself or herself. Each one leads to selfishness. We believe that we must do everything possible through parenting and education to make the child appreciate himself, to find success in various areas, and to become adults who are unselfish and capable of loving.

“We educate our children quickly and painlessly. For example, in our pre-school videos we often put the noun that names a character on that character. So a picture of a baby might have ‘b-a-b-y’ on its diapers or a man might have ‘m-a-n’ on his belt. When the concept of the character or the action is clear we can add more synonyms. So the man might be an adult, a hero, a villain, a doctor or a soldier.

The baby might be labeled as an infant or a toddler. We can quickly build the vocabulary with adjectives, like ‘red’ or ‘small’, and with verbs, like ‘run’ or ‘eat’. We build this vocabulary while teaching about math, health, morality or any other subject. And the learning process is enjoyable for the students. We believe, with John Dewey and Jacques Rousseau, that learning is more effectively accomplished when it is enjoyable.

“The old idea that ‘it doesn’t matter what a child learns as long as he doesn’t like it’ doesn’t make sense to us. While it seems to indicate that discipline comes from disagreeable tasks, we believe that it comes from developing worthwhile goals that are achievable. Whether it is training to be an Olympian, striving to be a composer of symphonies or thinking through and working toward an entrepreneurial business—the most effective motivation is goal directed.

“When you are motivated you are moving forward with excitement, not cowering from fear. So the truly human ideals proposed by Maslow give us visions that our students and our adult citizens can glimpse as they prepare for and proceed through their productive, socially useful lives.

“We want to avoid the ‘evil’ of mental illness that many psychologists have written about. I’m not talking about brain abnormalities like excessive neurotransmitters. We hope we have avoided most this type of brain problem in our licensing evaluations. As for the learned mental problems, like many neuroses, we try to avoid the likely causes such as those that might be brought on from frustrated unconscious drives or needs, or from our people’s behavior that is not in accord with what they believe to be their values. Our licensing is geared to reduce, or hopefully eliminate, problems caused by the lack of a loving family. We also expect the family and school to find areas in which a child can satisfy his or her power drive by being successful in a subject area or with some peer group.

“Maslow felt that mental problems are usually the result of our own ignorance as to how to satisfy our various needs. In our society we want to foil that ignorance by finding effective ways for each child and teenager to satisfy the needs that Maslow spelled out. Certainly each child is different so different effective ways of meeting his or her needs must be found. So far we are making good progress in widening the curricula and developing effective evaluative tools for discovering any psychological holes, then we have an array of methods for helping the child towards self actualization.

“The physiological and physical safety needs are easily met by our society’s programs. The emotional safety and love needs should be met at home. Our licensing requirements and parent education programs are geared to make this happen. The esteem needs may be addressed at home, but it is the school’s job to make this happen. This is done in the social areas of the curriculum. Our curriculum extends beyond the academics. Here we have learned much from your American education, but we have not left the academics behind as you often seem to do. The meta needs begin to be incorporated into our curriculum goals by about age 12. We expose all of our students to art and

music, to philosophy and law, to politics and economics. We help them to see how they can think independently.”



—“Doesn’t this independence conflict with your societal values? If you are looking for a society without problems wouldn’t it be better to have your education program mold your students into the society you have. It seems to me that you have a wonderful society.”



—“You don’t understand! We have a wonderful progressive society. But we couldn’t be progressive if we didn’t have new ideas stimulating our thinking. You know we have a dynamic democratic republic. Therefore we must admit new ideas. The way to stop progress is to make everyone a drone. At this point in time we have an economy that is more free enterprise than socialist, but the government has a good deal of control over the direction we are going. On the other hand the citizens have the right to choose in most areas of their lives.

“We believe, with Maslow, that evil is really our own ignorance. We can choose to develop our own human capabilities. We then go beyond Maslow’s idea of individual human excellence to the development of a society with these truly human meta level goals.

“How should we choose? Maslow quoted Child (21) to back up his thesis that the highest achievers in a ‘human area’ think similarly. Child found that the best artists, no matter what their culture, think similarly in the area of what is beautiful. The best thinkers agree on what is good and what is right. These people are not confused because they may find that 95% of the people may disagree with them. They are confident in their choices. When we bring these human attributes to fruition in a society we move our society to a more humane and truly human reality. More truly human people will think rather similarly about what is needed as we evolve in our utopian plan. We think that utopia is not a place or a state of being, but rather a process--a process aimed toward producing the highest level of humanness. And as we evolve toward a higher level of humanness we as individuals and we as a society should express the human possibilities that Maslow saw. Then we should continue in our intellectual, ethical, political and economic path towards perfection. And Maslow cautioned that ‘If you settle for less than you can be, you will be unhappy for the rest of your life.’

“But back to where we are today. We all have the impulse to improve ourselves. We may aid our decision making by looking at the highest values in others. But important people, people who have achieved high levels of humanness, tend to make us feel insecure and frightened. However if we have the courage to not be intimidated by them we can learn to admire their qualities. If we can admire the qualities in them, we can learn to admire those same qualities in ourselves. In looking at the ‘truly

human' people we can see, in every case, that they are involved in a cause outside of themselves. They are devoted to something that is very precious to them. One works at law, another at justice, another at beauty, another at truth -- each is honestly happy because he or she is pursuing a truly human value. We can easily see that a hungry person needs food and that a tired person needs rest. But we often fail to realize that we all need beauty, truth, and meaning in our lives.

"The self-actualized person is one who is finding out about herself or himself, who and what she or he is, what is good, and the direction their lives should take. This person should be experiencing life fully and be totally absorbed in it. Intelligence and truly human thinking are primary in the pursuit of a satisfying life. The self actualized person is honest. Honesty is an absolute requirement for a utopian society. When confronted by the progression of choices that determine one's life, the self-actualized person chooses for growth rather than from fear. Fear is a regression to the lower need for safety and security. There is a self-awareness that should give a clear idea of what is best-- such as whether and who to marry, and what to do with one's life. This person is in control of his or her own destiny.

"While most people are not self-actualized, many people have fleeting awarenesses of what it is like. Maslow called these 'peak experiences', times when we are 'surprised by joy.' A peak experience might be gained from experiencing a beautiful sunset, being freed of a false idea, gaining a new insight, achieving an orgasm, or having a deep religious experience. Self actualized people have these peak experiences often. They live full and satisfying lives. Maslow described them thusly: 'By definition, self-actualized people are gratified in all their basic needs-- belongingness, affection, respect and self-esteem. This is to say that they have a feeling of belongingness and rootedness, they are satisfied in their love needs, have friends and feel loved and lovable, they have status and a place in life and respect for other people, and they have a reasonable feeling of worth and self- respect. If we phrase this negatively, in terms of the frustration of these basic needs and in terms of pathology, then this is to say that self-actualizing people do not often feel anxiety-ridden, insecure or unsafe. They don't feel alone, ostracized, rootless, or isolated nor do they feel unlovable, rejected, or unwanted. They do not feel despised and looked down upon, and do not feel deeply unworthy, nor do they have crippling feelings of inferiority or worthlessness.'(22)

"It is possible for some people to skip some needs in the pursuit of achieving the meta-needs. The French painter, Paul Gauguin, left his family for Tahiti in order to paint. Tumbling from his banking job with the fall of the economy, rather than pursue financial security in business he left for Tahiti to satisfy his love of painting and the beauty of the tropical isle. Climbers of Mt. Everest sacrifice some safety for the satisfaction of the meta-need to do something special. You remember that Sir Edmund Hillary, the first to scale Everest, said that the reason he did it was 'because it is there.' The holy person may forsake some basic needs for the love and the esteem of others in order to live alone and

quietly meditate on the mysteries of nature. And how many artists have practically starved while pursuing their drive to create?”



—“Your after school program reminds me of what the Venezuelans call ‘The System’ in which poor children are taught to play musical instruments. 250,000 children are given musical instruments and practice 3 to 4 hours a day with an instructor. It is not enough that they are producing highly skilled musicians at an early age, but they are learning the teamwork that is essential to an orchestra. There are now over 200 youth orchestras. But more than performing, the young learn about the spiritual dimension of music and how it can bring them to higher human levels.

“This highly successful program has already given us some musical geniuses, such as Gustavo Dudamel, who was named the musical director for the Los Angeles Philharmonic when he was only 26. He had already conducted major orchestras around the world. Maslow would be proud.”



—“That’s exactly the point. But while Venezuela has reached nearly all children with and through music, we attempt to broaden their experiences. We would hope that our more varied offerings will allow the children to move into the areas of their potential genius. That’s why we, like Venezuela, allow those as young as 2 to experience the paths toward humanness. Music, the arts, science, literature, are all used to titillate the young minds. They can follow any of the roads to joy and humanness. It all starts in childhood.

“If we haven’t met all of the needs of our children and adults, somebody along the line must spot problem behavior. If it is neurotic behavior we want to catch it early—in the family, in school or on the job. The earlier we catch it the better. That’s why the study of basic psychology is essential in our society. If the behavior seems to be psychotic, we want immediate diagnoses and treatment. But it isn’t just the mental illnesses that are concerns. We want people aware of how they are using the various defense mechanisms. Are they pretty close to normal or are they moving toward neurosis.

“It is not enough to study just math, science, language and history. We must study how to live. We must understand how our minds and bodies work. That means studying physiology and nutrition, psychology and ethics. Preparing to live in today’s world requires so much more preparation than was necessary in years past.

“You may be familiar with the ideas if Pierre Bourdieu. He talked about different kinds of ‘capital’ or riches that a person has. Cultural capital, that is ‘cultural riches’ is common in the upper classes. In every society there will be inequalities in the various kinds of capital a person possesses.

He listed other capitals as: economic, one's access to finances; social capital, friends and relationships in one's social networks; cultural capital, which includes one's education the accoutrements that come with cultural status; then finally symbolic capital, the prestige that comes with success.

“As you know, we are not a socialistic or communist country, even though we are strongly societally based. One's economic capital depends on the importance of one's work to the society and how well he or she does it. Like Kino, athletes and actors are not professional. In your country they would be the highest paid workers. Our researchers, professors and high level government officers are the highest paid. So there is an inequality of economic capital. But in the highly important area of cultural capital there should be fewer differences. We don't have the variation of high and low level education that you have. Your exclusive private academies, where cultural capital is ingrained in the children of your culturally rich citizens, have no place here. All of our students can learn to appreciate music, art, philosophy and the other humanities. You may find one of our amateur actors who is an expert on Shakespeare, an amateur singer who performs difficult operatic arias, a plumber who is a sage in the history of the Peloponnesian wars. So cultural capital is not tied to the upper-upper social classes as it is in your country. Social capital can be found at every economic level. Every person can develop his or her own social capital. Sometimes it revolves around the type of work that one does, but often it revolves around academic interests, so the biological researcher or the carpenter with interests in ballet may well have a social network that includes professors of the arts and amateur dancers. The symbolic capital is commonly generated by one's success in his work, but it can also come from success in avocational pursuits.

“Our philosophy is that it's not enough to be good if you have the ability to be better. It's not enough to be very good if you have the ability to be great. Over the door of every school we have a sign, ‘Be the best you can be--It's your responsibility!’”

THE PATH TO MENTAL HEALTH AND ITS RESULTING HAPPINESS?



—“I'm impressed. Let me bring this to a personal level. Am I on the right track? How can we get more out our lives in terms of our needs and drives, our values, our gender identity?

Understanding where we are and where we would like to be are essentials in becoming mentally healthy--and therefore happy. We all want happiness. But happiness is not something we find. It is the result of living a well thought-out life which is in accord with psychological and moral directions that suit us best. For this reason each of us should think about, and act on, our best selves. I would think that this should be the source of the strongest motivation for our lives.

SETTING GOALS

“When we understand our motivations, our needs, drives, and values, we can more effectively begin to plan for an effective and self actualized life. To do this we must have goals that give us the most effective direction to take. We must know where we are going if we expect to get there.

“Oftentimes people think that their dreams are their goals. Dreams are fantasies. And while they may give us a glimpse of what we may want in life, they don't give us a concrete path to follow. One may dream of being a Supreme Court Justice, but completing college, then law school, are absolute requirements before one is even minimally qualified. Another may dream of being the quarterback for the Miami Dolphins, but he never exercises, practices the skills needed or studies the game. Both have a long way to go to accomplish their dreams. Dreams are not goals unless we begin to work seriously to accomplish them.

“In our Western World the accumulation of money has become the major goal for many people. Certainly the acquisition of money will not necessarily make a person unhappy but it doesn't bring happiness either. It seems that working on behalf of people generally gives a greater life satisfaction. So in setting both long and short term goals many of us would profit by looking at all of the options and thinking seriously about the consequences of their successful accomplishment.

“While long term goals may give us our ultimate direction, we will progress only by fulfilling short term goal expectations. So if a person's long term goal is to become the state's governor, the short term goals should probably include: completing college and law school, participating in college activities, and working with a political party. On the other hand if the long term goal is to have an outstanding relationship with another person, the shorter term goals should include meeting many people, studying about what makes effective relationships, and becoming a good friend to one or more people.

“Some people set and evaluate their goals every day. They evaluate how well they are progressing on their long term goals, their intermediate goals of several months to several years, and how well they are handling their daily goals. Whether we do it daily or merely periodically, it should be done. It is in the setting of high, but attainable goals, and their accomplishment that is a fundamental to the forming of a positive self concept and developing genuine self esteem.

“So Wreck, your goal of having universal parent licensing as a way of having fewer but happier and better adjusted children is quite probably too broad to accomplish in your lifetime. You see it has worked here and in Kino, but it hasn't been tried in Africa or South America. If you are looking for a short term goal you might pick one country as a candidate for licensing. The politicians won't go for it if there isn't money in it for them. The people, too, will probably be more easily persuaded if there is

money or education and retirement benefits for them. So you would need a great infusion of money from philanthropists or from interested countries. Then you would have to have a guarantee of military protection because a reduced population in a richer and more economically and educated society is very tempting for the rulers of the overpopulated and poor neighboring countries.”



—“Now you’re talking politics Con.. We plan to get into the politics of how things might be done when we get to Indus and talk with Mr. Ghosh. But you are certainly right that motivating people is very difficult even when we are talking about saving the planet and making a better life for those who trod it.

“If we are seeking real deep down happiness for the people of the Earth, how do we plan for it? How do we recognize it?”

CONTENTMENT AND HAPPINESS

“It’s one thing to be content and another to be really happy. To be content we must just be in our comfort zone. Being with friends in our own neighborhood, or perhaps on a vacation or maybe just reading a good book may bring us contentedness. Real happiness is quite another realm. We may have to leave our area of cozy friendliness and enter the world of our potentials to reach real happiness.

“Globalization and the absorption of minorities into cultures that don’t really accept them push people into finding their pasts for something to cling to. If that doesn’t happen they must find a new identity by identifying with the roots of their ancestors. Americans find comfort in their Irish, Italian, Spanish or Jewish backgrounds. Genealogy is a passion for many seeking their roots. In Norway, with a population of only 4 million, people’s holiday and formal wear is often the costume of their ancestral county.

“But while some find comfort in the past others look to newer groups to find comfort. They may convert to Islam from Christianity or to evangelical Christianity from a more traditional way of Christian worship. Or maybe they accept Buddhism and reject their Mid-Eastern religious roots.”



--“We must all feel that we have an identity. But do we get that identity from the inside or the outside? Do I get my identity from being a member of a loving family, from being a genius, from being a hard worker? Or do I get it from being a devoted member of a religious group, a descendant of some ethnic group, from my favorite team, from my gambling or drinking prowess? It is obvious to us

in Singaling that the most important elements of one's identity come from their loving family and their economic or academic contributions. Ray, are you happy, and if so why?"



—"What has made me the happiest is in finding my vocation as a priest, discovering the depths of my religion. And naturally ministering to my flock. So I assume that my main motivations are meaning and love."



—"I guess my major motivations have been power and love. In my business it was primarily power, I guess. But my wife and I were so close. We both helped each other to be the best we could be. Boy I miss her. Now, because of this trip I think my primary motivation is meaning. I guess we can move from one to another as the grey hairs accumulate."



—"Right you are. We can change our psychological motivations and our values. We can and should often change our interests as we age. We either change or go deeper into our interests. And hopefully we are in our meta level of life. Look at Bill Gates going from a meaning driven scientist to the world's major philanthropist. From meaning to loving, and maybe there was some power in their as he developed one of the world's greatest businesses. What about you Lee?"



—"I would guess it is power and meaning. Law school forced me to understand the foundations of our laws and how personal conflicts within the legal system often gave us new insights into our legal fundamentals. But once I got into practice it was about power, about winning. Then as I wrestled with my religious beliefs and moved from Christian to agnostic to atheist I felt that I had used my mind to sort out and evaluate evidence and to look at the basic assumptions I had grown up with. In looking deeper I found that my thinking led me in a different direction than my mother would have preferred. But I felt proud that my adult mind, not the childhood beliefs acquired from my mother and my minister, gave me my direction. And of course what I'm learning on this trip is really eye opening. So more meaning."



—"Guess it's my turn. Looking back at our high school days I can see the game of football first gave me the feeling of power, both power over and power to. My teaching and coaching brought out my ability to love and some of the 'power to' also. Then my doctoral work brought me into the

area of meaning. The immensity of the universe and how humans were dealing with our small part of it. Then as I toured the planets and became more aware of what we were doing to do our planet, I was struck with the thunderbolt of truth—we had to change our path. We had to recognize our plight and save our home. At that point I would say love of humanity became my major motivation.”



—“You fellas seem to have a handle on it. You have the major motivations down. But what about those peak experiences that Maslow mentioned. Those moments when you were overcome with joy?”



—“I guess my life has been blessed. One of my most memorable peak experiences was when I stopped a last second touchdown by USC in the Rose Bowl. Their tailback took a deep handoff and dove up and over the line. I went up with him and we collided about six feet over the ground. I drove my helmet into the ball and he fumbled, and we won. I don’t know how many times I’ve rerun that instant in my mind, but it was definitely a peak experience.

“Another was approaching Saturn’s rings. And one of the big ones was returning to earth, seeing the Rockies, Baja, and the Pacific. Then another was the touch down on the California desert.”



—“Touch downs seem to be big in your memory!”



—“Maybe because I haven’t been involved in many in my life. As a quarterback you were involved in hundreds of touchdowns.”



--”But no space ship to touch down in!”



—“My mind is flooding with joy filled peak experiences I’ve had. Seeing Aida in the Baths of Caracalla in Rome. The greatest voices from La Scala, camels and elephants, one of the Verdi’s finest operas. It was magic.

“Then was experiencing the Sound and Light in Athens. Sitting on a hill across from the Acropolis I heard Pericles, in pre-Socratic Athens, exhorting the Athenians to democracy and greatness. I saw the Parthenon evolve from a temple to Athena, to a Christian church then to an

Ottoman mosque. I saw it explode with sound and light in 1687 as a Venetian shell hit it and exploded the ammunition that the Turks had stored there. I experienced the spectacle in English, Greek, French and German as I attended two performances a night for a week. I was lucky enough to see both the opera in the Baths and the Sound and Light before they were discontinued to save the antiquities

“Then there was Aida again in the Coliseum in Verona. With the world’s largest stage spanning one end of the area and the giant Egyptian pyramid revolving above it, the unamplified voices of the world’s greatest singers titillated the 20,000 eager minds devouring some of Verdi’s tenderest morsels, the music of the Muses. The language of angels filled the warm summer air, as Romeo and Juliet slept nearby in the city of their love.

“The New Year’s Concert in Vienna was another peak experience, with the music of Strauss and Mozart. The whirling waltzers of the State Opera, the symphony of strings, the enthusiasm of the conductor and his audience. Then there was the Jerome Robbins modern ballet with three sailors in a bar. That was Fancy Free. Then there was Anna Pavlova in the Dying Swan and Rudolf Nureyev in Stone Flower. Sounds like many of my peaks were in opera and ballet.”



—“It’s not uncommon when viewing or performing the arts. Painting, literature, singing, dancing, playing a musical instrument all give the classic satisfaction that stirs our souls. They are classic because they have lasted through the ages. And they are classic because they exhibit the few times that human endeavor has climbed Olympus. Few modern people have touched the heights of the masters.

“Probably everyone who has ever lived has wanted happiness. To some it has merely been food and water. As they move up Maslow’s ladder of humanness happiness becomes more and more human and more and more mental. The Buddha said that to be truly happy we need to eliminate our desires, then we will have everything we want. Aristotle said we should live by the ‘golden mean’ not wanting too much or too little.

“Economists, sociologists, psychologists, philosophers and lots of other people have been studying what makes people happy. Worldwide surveys of a couple of hundred thousand people have given us some ideas of some ingredients of happiness. National scales have shown some similarities, but also some differences. There are also some explanations. For example, health, wealth and education levels seem to be important.

“Eighty three percent of Danes versus 49% of Americans rank themselves happy. The Danes come out number one in the world on most surveys. The Scandinavian countries do quite well with Finland, Iceland and Sweden generally in the top ten. Norway ranges from 10 to 19. Switzerland,

Austria, Malta and Luxemburg are often in the top ten, with Ireland high, sometimes even number one. One survey had Guatemala and Mexico in the top ten. Another had Bhutan and Brunei up there. And Costa Rica was 13th on a major survey. What does this tell us?

“For one thing, more money doesn’t make us happier. Luxembourg’s per capita income is over \$80,000 a year. But it usually doesn’t make the top ten list. Its income is twenty times that of Guatemala and Bhutan, about eight times that of Mexico and Costa Rica, and more than twice that of the other top ten countries.

“As Ben Franklin said ‘healthy, wealthy and wise’ are ingredients to desirable lives. Most of the highly happy people had state health care and many have reputations for exercise. The biking Danes, the hiking and skiing Austrians, the outdoor-active Aussies, and the hard working Central Americans are examples.

“And with the exception of the Central Americans, the happier countries had free or inexpensive education through the university. But we might expect that the Central Americans had large and close extended families nearby.

“Tying these in with Maslow’s priorities, we can postulate that they all had their basic physiological and safety needs met. We can assume that these were met with a higher standard in Europe and Australia. But it is possible that the emotional aspects of security and the depth and width of loving relationships might have been better met with the extended families of the Central Americans. The needs for esteem might be met equally well in any culture, depending on the audience available to affect the esteem needs. But the richer countries would be more likely, through education and cultural capital, to assist people to reach the meta levels.

“The studies can be viewed through a different prism to show a cultural, rather than a psychological, matrix. The societies that nurtured the happier people tended to be more tolerant, more democratic, and with effective economic development. But neither a lack of a state welfare system nor a wide disparity of income levels seemed to negatively affect the happiness levels. Being recognized as an important person in one’s family or social network was important. This was probably the major factor with the Central Americans. In the other countries the happiness often seemed to result from being independent, having a strong sense of self-awareness and feeling in control of one’s life.

“It is interesting to note that The Netherlands, with its permissive culture and strong welfare system, ranks between 7th and 15th among the countries. And religious and affluent America is ranked from the high teens to the mid-20s. These might indicate that neither indulging the populations’ self-centered desires for sex, drugs and rock-and-roll, nor wrapping the country in a religious mantle of

God based morality guarantees happiness. But then one or two countries do not validate a societal hypothesis!

“At the bottom of the happiness scales we have such countries as Zimbabwe, Congo and Burundi and the former Soviet republic, Moldavia. Russia isn’t a whole lot better, in spite of its improved economics. In one major study of 178 countries, the USA came out 23rd, Germany 35th, the UK 41st, France 62nd, China 82nd, Japan 90th and India 125th, with Russia 167th. This doesn’t indicate that the large economic powers produce grossly happy people.

“In the same study with Denmark, Switzerland, Austria and Iceland in the top four positions, we find that seven of the top twenty are sunny lands that aren’t particularly rich, having per person annual incomes of ten to twenty thousand dollars a year. And while many analysts theorize that the sun doesn’t make a difference in happiness, it may be a bit of a factor. Certainly the winter’s seasonal affective disorder that depresses many who live far from the equator, doesn’t affect the low-latitude beach bums.

“Looking at Denmark, what can be the reasons for the bluebird of happiness continually building its nest in the trees of Tivoli? It isn’t wealth, the Norwegians and Americans had more money. It wasn’t low taxes. Middle income Danes are in the 50% tax bracket. It isn’t sunshine, the Italians and Spaniards get much more sun. Like the Buddha, the Danes had lower expectations so when things were better than expected they were happy. They drink and smoke a lot. But their society is quite homogeneous. Danes have few financial worries. Schooling at every level is free. New mothers get 6 months off with pay. There is free child care and elder care. They work 37 hours a week and get six weeks of paid vacation. They tend to have close family relationships. Is this what makes people happy? Americans with their high financial expectations, their strong work ethics, their low tax rates and short vacations may be running rapidly to nowhere on their economic treadmills.

THE CAPACITY TO BE HAPPY

“Achieving universal happiness may be even more difficult than getting universal licensing for parents. You remember that your Thomas Jefferson wrote that we have an ‘inalienable right’ to happiness. However as we psychologists continually observe, it doesn’t always come that easily. Studies of people who feel good about themselves indicate several factors that are important--if not essential. A few attributes stand out, at least for you Westerners. Studies in the West indicate several aspects of one’s personality that are related to happiness. One is that the person has a real feeling of self esteem. These people like themselves. Second they have a sense of control. They feel that they can control their lives. Next they should be optimistic. They expect success at what they do, in relationships and in their vocations. Fourth, they tend to be extroverted. They are outgoing people who

like to be with others but are also content to be alone. If these four factors are ingrained in our personalities we would expect us to have close personal relationships and to enjoy our work and our play. We should then be enthusiastic about life, if we can't be excited about our lives we will be bored and unfulfilled.

“The sense of well being does not seem to be related to gender, age, race, or income. There seems to be no special time of life that is more likely to produce greater happiness. From the teenage years to old age one can be happy if he or she has a positive outlook on life. And you can see that none of these factors is closely associated with financial wealth. But you can see how wealth might accumulate easier if a person felt optimistic about his work and enjoyed that work. But just the accumulation of money isn't the key.

“Some people are now calling it a feeling of spirituality. I see it as just mental health. Spirituality smacks of church-going, praying and meditation--and in spite of what your feelings may be, Father Ray, going to church doesn't seem to make people happier. But it seems that people like to feel something that they can call spiritual, even if it doesn't deal with spirits. I remember when people started adding 'spiritual' to the traditional elements of health—physical, mental and social. But in the public schools and colleges they couldn't say 'religion', so they labeled the religious factors that they wanted to include in their concept of health, as spiritual. But you can't measure the 'spiritual' as you can the physical, mental and social factors. So some people are redefining mental health as spirituality.

Semantics comes into play. Calling 'yoga' physical fitness or calling fitness 'sport' are examples that I often see. Yoga is primarily stretching, which is just one aspect of fitness, the least important.. The others being cardio-pulmonary endurance and strength. And sport participation entails physical completion against another person, while fitness center work does not. But both may aid physical fitness. I think we must be specific about the definitions of the words we use. People are so intellectually lazy that they often use words that are related to what they mean, but are not really what they mean. And sometimes they want to inject a personal value or a value related word that will involve their audience. So calling a mental health criterion, which is measurable, a spiritual quality is not scientific. After all we can't measure ephemeral spirits. We can measure what we may think of as spiritual, if it has physical or mental meanings.

“So we can measure whether a person believes in spirits or a spirit. We can measure if they pray or meditate. We can measure whether praying or meditating gives them physical or mental benefits like a lower blood pressure, or whether they are detrimental, such as causing anxiety or depression relative to an afterlife. We can measure church-going and whether they speak in 'tongues' but we can't measure a Supernatural or any spiritual cause for the benefits or detriments that religious belief causes. We can only measure the effects.

“The studies I mentioned found that children are happier if their lives have meaning and value and if they have developed deep, quality relationships. Psychologists certainly agree with that. It is really not a new finding. What was new is that they defined having meaning and value in their lives and having good relationships as being spiritual qualities. It made for good press coverage, and maybe opened the doors for more grant money, but it was semantically and psychologically dishonest—or should I say, confusing. But at the same time religious practices had little effect on the happiness of children. (23)

“So progressing up Maslow’s hierarchy, developing a healthy self concept, a sense of self, and developing self esteem are the ingredients for mental health and its concomitant, happiness. This will result in more loving people and therefore, more altruism. It will also result in a more profound feeling that we can control our lives.

“When we can’t control our lives, we must be able to adjust. Your child is killed. Your business fails. Do you commit suicide, inject heroin, drink to an alcoholic stupor? Or do you let time heal the wounds? Start a new business, adopt a poor child, get involved with positive people? The person who has the personality foundations for being happy will find a way.

“So if we look at the essentials of mental health that Maslow pointed out, we see that if you have met these meta needs it should result in happiness. We should not seek happiness but rather seek a positive and useful life. Happiness then is the result. There is certainly enough information available from the science of psychology to help people live effectively and happily. But the basic ingredient, the soul of your well being, is your attitude. A positive, optimistic outlook is essential.

“You have probably heard the story of the set of twins in which one was always optimistic but the other was always pessimistic. The parents decided to try to balance them off. They filled the pessimist’s room with all kinds of new toys, but he was not happy. ‘All my friends have better toys’ he said. Then they filled the optimistic twin’s room with horse manure. They thought he would be upset, but he was joyfully digging through the manure. He excitedly told his parents that ‘Where there’s manure, there must be a pony.’

“An optimistic attitude may come from a number of sources. Supportive optimistic parents, success in school or other activities--and yes, even heredity can play a part. If you have that optimistic outlook, consider yourself very lucky. If you don’t have it you can develop it. When you are successful in activities which are important to you or when you show concern for others who are less fortunate you should have positive feelings. Have enough positive feelings and you should become optimistic. And it is much more likely if you have high goals and a plan to achieve them. The more you achieve, the more optimistic you should become.

“Developing these abilities is essential in our parent education, our school systems and our recreational systems. We work to find areas where our children and teenagers can find success. This should make them optimistic. And that optimism should lead to happy and productive citizens. We all know that in the world of today and tomorrow there will be gigantic changes. We want our students to be prepared in their personal lives and in their occupational lives. You have to admit that the future isn’t what it used to be!”



—“Wait a minute. Are you saying we should follow the Danes, pay high taxes, have great relationships and let the government take care of our financial concerns? Or are you saying we should climb Maslow’s pyramid, meet our human needs, then we’ll be happy?”



—“I’m just saying you should look at the things that may make you happy. We are not all shaped by the same psychological cookie cutter. I don’t think there is a ‘one size fits all’ recipe for happiness. You know the old saying that ‘Success is getting what you want, happiness is wanting what you get.’ Happiness is a by-product of an effort to make someone happy.

“Certainly some would follow the Danes, enjoy recreation and relationships, avoid worry and let the beneficent Big Brother provide. But others are more fulfilled by meeting their own needs, satisfying their psychological drives and living their values. I am more inclined to follow this latter path because I think that the happy people are likely to be those who are producing something worthwhile; while the bored and unhappy people are those who are consuming much but producing nothing. But keep in mind that much of what makes us happy is overlooked because it doesn’t cost anything. It’s like that old song, ‘The Best Things in Life Are Free.’”



—“It seems like the sages have said the same thing throughout history. One of my favorites is a quote from Thomas Jefferson. He said, ‘It is neither wealth nor splendor, but tranquility and occupation, which give happiness.’ I think that fits in with Maslow’s self actualizing principle.



--“True. But so often people confuse happiness with pleasure or with mere stress relief. Orgasms make us feel good, but they are on the lowest level of psychological need. And sniffing cocaine is merely a substitute for orgasm. Injecting heroin or getting drunk just mask the causes of psychological pain and our inabilities to move successfully up Maslow’s mountain. There are

harmless ways of forgetting our world. Reading mysteries, romance or science fiction will probably take your mind off what's bothering you, but reading good non-fiction may actually add to your human potentials. Even listening to music as an escape or as a way of lifting your spirits depends on the kind of music you listen to. Classical music will often release endorphins and give you a minor high, while listening to hard rock will generally cut off the release of your endorphins. So as John Stuart Mill pointed out, there are levels of pleasure or happiness. But I think we have clarified those levels a great deal since his day."



"I think I get it. If you are very hungry and get fed you will feel good about it. But it isn't happiness, it is stress relief. And you are going to feel good when one of your stresses is relieved. If you are a little bit hungry and someone hands you a couple of scoops of rocky road ice cream, you'll get some pleasure out of it. The days that Mahatma Gandhi and Martin Luther King spent in jail were probably not all that pleasurable, but as their marches led to the freedom they thought was just, they must have felt satisfied. So the good feelings that we often call pleasure or happiness can be seen on a scale of positive feelings and satisfaction with our lives. A few beers and we forget the problems with the boss. That's stress relief. An orgasm after a few weeks of abstinence is a higher level of good feeling. Hearing your child reading her first sentence is still higher on the good feeling scale. So we've moved from the physiological to the love areas. But Gandhi and King were working at the meta level.

"We've been spending our time looking at happiness for the present. We jolly well better look to the future. Can you be ecstatically happy today if you know that we have already entered a period of global crisis? All the things we've talked of—overpopulation, the excesses of air and water pollutants and garbage, the rapid elimination of our natural resources like water, the increase in crime, the starvation and disease that confronts us while killing our brothers by the millions. It's not a pretty picture. How can we honestly be content or happy when our security blanket is catching fire? It is not intelligent to blithely wander down the crater of Vesuvius when the magma is rising and the eruption column of smoke blocks out the sun. It makes no sense to host a party on the stern of the Titanic after it has already rammed the iceberg. Would you happily grab your board to surf the Tsunami? But a volcanic eruption or an ocean storm merely kills thousands. The planet's predicament will kill billions—maybe all of us! The minutes of warning to the Titanic passengers, or the hours of notice to the tsunami victims or the people of Pompeii were not enough. The few years we have to save the planet for humanity's future is not taken seriously. Can we really smile with joy when looking down the barrel of a 357 Magnum held by a serial killer?

“Our goals must be comprehensive. We must see the reality of the whole, the karma of our collective decisions, the fate that our future dictates. Being happy, for most of us, means being here. But will the here of today be gone tomorrow?”

NOTES

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