Nonfiction/Parenting & Families

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"Every American family should buy this book and follow the wisdom found herein. You'll find it a priceless and powerful guide to the most crucial principles every parent needs to know."
–Doug Wead, best-selling author of *All the Presidents' Children*

P.E.A.R.L.S. of Wisdom is a guide for parents and child care providers who want to raise mentally healthy and happy children. This reality-based approach to parenting and child rearing includes six crucial "pearls" to obtain psychological good health. Sprinkled throughout the book are pertinent and uplifting quotes from the world's greatest philosophers, social theorists, and the Bible. Written by a doctor of psychology, *P.E.A.R.L.S. of Wisdom* serves as a comprehensive and practical manual for parents, teachers, and other child care providers. You will read it again and again for its insight into the human condition.

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Dr. C. H. Sunde

Millennial Mind Publishing

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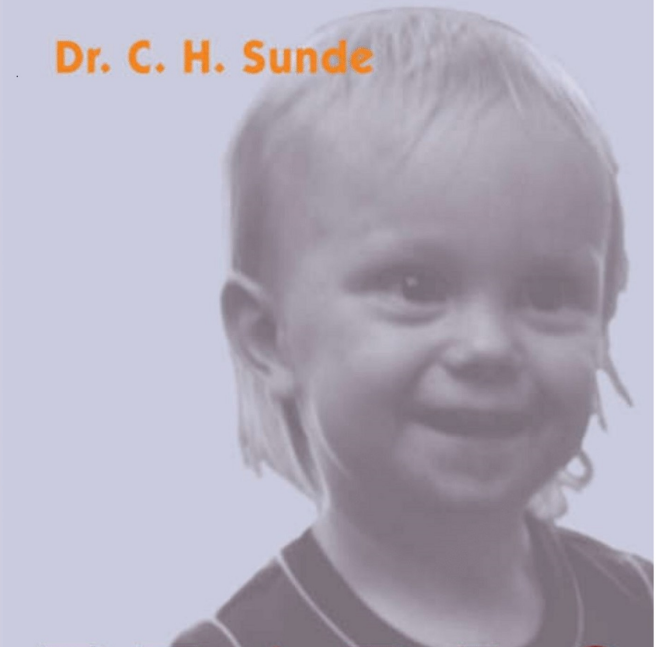

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P.E.A.R.L.S.™ of Wisdom

Six Keys to Raising
Psychologically Healthy
Children

C. H. Sunde, Psy.D.

To Harrison, in the hope that his parents are able to give him the structure, love, and wisdom that will prepare him for a life filled with health, happiness, and virtue.

> "Virtue, it seems, would be a kind of health and beauty and fine fitness of the soul." Socrates, 469-399 B.C.

Preface

> "All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience."
> Johann Wolfgang von Goethe, A.D.1749-1832

> "Don't just say you have read books. Show that through them you have learned to think better, to be a more discriminating and philosophical person. Books are the training weights of the mind. They are very helpful, but it would be very wrong to suppose that one has achieved simply by having read their contents."
> Epictetus, A.D.55-135

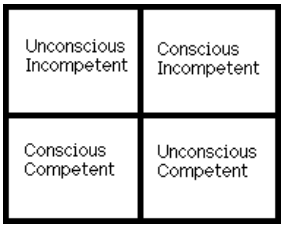
Parenting is the greatest responsibility most people will ever have, and it can be the most rewarding. Yet children rarely come with an owner's manual to guide parents along this eighteen-year (or longer) journey. Despite this fact, most parents do a pretty good job raising their children.

Even when things don't go smoothly, most children turn out fine.

Yet there are almost always aspects of a person's childhood that could have been better: a closer relationship with one's parents, more positive memories to look back on, higher achievement in school, more of a sense of direction in life before leaving home. I believe all parents want the best for their kids, but don't always know how to provide it. This book is designed to give parents the keys to ensuring just that.

As you progress through this book, it is important to follow Epictetus' advice and do more than simply read the words. My favorite definition of learning states that something is truly learned only when one has the ability to implement the information in real life in a competent manner. Application is every bit as important as theoretical understanding.

Following you will find the competence matrix, which illustrates the different levels of learning that apply to any task (including each aspect of parenting).



As you read this book, you will find important information that you were completely unaware of and thus una-

ble to implement as a parent. Such things would fall under *unconscious incompetent* because you didn't know about it (were unconscious) and thus incompetent in this respect. (Don't take offense at the 'incompetent' label, we are all incompetent in respect to millions of things.)

Once you have become aware of the information, you are no longer unconscious of it, but may not yet be applying the knowledge (thus, *conscious incompetent*). This is where it becomes important to put the effort into applying what you read, to make it a reality in your life and the life of your child. If you are willing to implement the *P.E.A.R.L.S. of Wisdom*, you will move into the *conscious competent* stage of learning.

With practice, these things will begin to become habit and second nature. At this point you will have reached the *unconscious competent* stage, and you truly will have learned from this book.

The idea for this book developed over several years of evaluating thousands of people seeking psychiatric and/or chemical dependency services for a wide range of problems. I began to see certain patterns or themes from their childhood that would account for much of their problems. These correlated with my own observations during years of study and implementation of different psychological theories and treatment methods. Most were helpful to some patients, but there were a large number of people that did not respond to a given treatment.

Many of the treatment modalities contained certain aspects of the truth, but were wrong in other areas, and/or addressed the same issues but called them by a different

name. This can be compared to the story of the three blind men and the elephant. Each blind man is touching a different part of the elephant and describing the elephant in a very different way. One is touching the elephant's tail, asserting that the elephant is small and thin. Another is touching a leg, and asserts that the elephant is thick and rough like an oak tree. The third blind man is touching the side of the elephant, and states that it is in fact huge like the side of a barn. All three are correct, but each has only a part of the truth, and "missing the forest for the trees." So it is within the field of psychology.

I began to think of how to combine or integrate the wisdom that was contained within varying sources in order to best serve my clients.

While these things were formulating in my mind, the tragedy at Columbine High School, and those shootings both preceding and following it, gained widespread attention. In addition, insurance companies were increasingly refusing to pay for mental health treatment, while the need for treatment (for a variety of reasons) was growing.

For these reasons I decided to take what I had learned over the years and apply it not just to treatment, but also to the prevention of psychological problems. Mental health and mental illness are not two separate categories, but rather are opposite ends of a continuum upon which we find ourselves at any given moment. Where we end up on that continuum is due, in large part, to problems in our relationships during our development from infancy to adulthood.

We all fall short of having complete psychological health. Yet, as in physical illness, prevention is the best

medicine, and education is the best form of prevention. In a traditional psychological practice, a psychologist can help only one person or family per hour, maybe thirty or so in a week at upwards of $100 or more per hour. A book can be filled with hours of education, helping thousands of people/families at any given moment, and can be read over and used as a reference.

Another issue is that people usually only go to a therapist for help with a problem that has already developed, not to prevent a problem.

In community psychology, "sensitizing *proximal agents"* consists of identifying people in the community who have close and regular contact with other members who are likely facing specific challenges in life. Parents, extended family members, teachers, coaches, pediatricians, etc., are all potential proximal agents for children.

"Sensitizing" these agents, especially parents, refers to imparting them with the wisdom that will make them alert to signs of potential problems and teaching them how to prevent the problems from developing.

This is not meant to imply that our parents are the sole cause for the problems we may have later in life, nor can they prevent or control every aspect of their child's life. Genetics and each child's unique temperament play a significant role as well.

One of the most important issues or concepts that a parent needs to understand in order to assure a child's psychological health (and their own) is that every child is a separate and individual person, not an extension of the parent. Each child has his own unique physiology, temperament,

developing psychology, and interests, which can (and should) be guided by the parent, but also respected by the parent.

Parents have the greatest single impact on their children. All later relationships will be influenced by the relationship a person had with their parents during the first few years of life. In some cases, parents clearly deserve the blame for mistreatment of their children, but most are simply doing the best they know how based on how they themselves were raised.

> "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him." James 1:5, New International Version

> "Mixing one's wines may be a mistake, but old and new wisdom mix admirably." Bertolt Brecht, A.D. 1898-1956

Introduction

> "All true educators since the time of Socrates and Plato have agreed that the primary object of education is the attainment of inner harmony, or, to put it into more up-to-date language, the integration of the personality. Without such an integration learning is no more than a collection of scraps, and the accumulation of knowledge becomes a danger to mental health."
> Sir Alfred Zimmern, A.D.1879-1957

The reader of this book will find six primary chapters that address one of six keys to psychological health (psychological integration, emotional integration, achievement oriented, reference frame, location of control, and Socratic reasoning), involving three critical needs (for structure, love, and wisdom). These are all unified by the basic human drive for intimate relationships.

To provide for the psychological health of a child, parents must provide *structure*, *love*, and *wisdom* (SLW™). Structure refers to both providing for a child's basic needs, as well as fostering discipline in his or her life by providing clear rules by which to live. Love refers to more than just a feeling for a child, but also the interplay between fostering attachment and independence. Wisdom can be defined as the ability to discern what is true, right, and lasting. Socrates differentiated between mere knowledge, or knowing a lot of specific things, from being wise, or having an awareness of the full extent and, more importantly, the limitations of our knowledge. Wisdom results in deeper insight, good judgment, the capacity to live well and to cope with the fundamental problems we all face in life.

SLW was historically provided through the traditional family triad of the father providing an emphasis on structure, the mother providing an emphasis on love, and the grandparents providing an emphasis on wisdom.

As the traditional family structure has become more and more the exception, it has become more and more important that each parent or caregiver be able to provide the proper balance of SLW to his or her children. When it comes to parenting, always remember to "take it SLoW."

Fostering wisdom in a child involves helping the child develop a philosophical (wisdom-loving) view of life; stimulating a lifelong desire to learn and be challenged; and finely tuning a sense of what is good, what is not, and why this is so.

It is important to keep in mind that in order to truly provide any one of these three factors, it is necessary to pro-

vide the other two as well. Structure should be provided in a loving way, and be accompanied by instruction on both its procedure and purpose (fostering wisdom).

To truly provide a child with a loving relationship and environment, it is necessary to protect him (provide structure) and teach him (provide wisdom). True wisdom about how to live a good life includes an understanding of the importance of both love and structure.

Parental excellence requires an understanding of history, wisdom about the ways of the world, and morality in order to resist the negative influences of the present. In order to pass this wisdom on to the next generation, a family needs to not only spend "quality time" together, sharing meals and having fun, but the family needs to think together.

One major side-effect of our current age is that parents often lack the confidence needed in their ability to be a moral authority and educator of their own children. This is largely due to the fallacy that "newer is better" applies to all of life, usurping respect for traditional values and belief in the validity of standards.

> "Our youth now love only luxury. They have bad manners, contempt for authority; they show disrespect for their elders and love chatter in place of exercise; they no longer rise when elders enter the room; they talk back to their parents, chatter before company; gobble up their food and tyrannize their teachers." Socrates, 469-399 B.C.

> "The disadvantage of men not knowing the past is that they do not know the present. History is a hill or high point of vantage, from which alone men see the town in which they live or the age in which they are living." G. K. Chesterton, A.D.1874-1936

The year 2000 was a time in which the people of this nation—indeed, of the world—took notice of the end of the second millennium, and the beginning of the third. Students of history have often noted that every year marks many endings and many new beginnings.

Too often the younger generation of every generation, thinks that the important things of the present are so very different than the important things of the past. They look at their elders and cannot imagine that they once were young themselves: that they know what it is like to be in love for the first time, to strive to better themselves through education, to struggle with the pressures of trying to earn a living in this world while raising a family.

Yet, as stated in Ecclesiastes 1:9-10 (NIV): "What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, 'Look! This is something new'? It was here already, long ago; it was here before our time."

The Roman philosopher-king Marcus Aurelius (A.D. 121-180) recognized this truth as well. "Consider the past. You may foresee also the things which will be. For they will certainly be of like form... to have contemplated human life for forty years is the same as to have contemplated it for ten thousand years. For what more will you see?"

That which has meaning in life does not change, only the particular players in the story and the setting in which it is played out. Due to technology, certain aspects of our lives are easier now than they were for our forebears. Each generation works to make things easier for the next. But technology has not replaced that which is most important.

Many aspects of life are easier for the present generation, but the Information Age has brought new stresses, including an ever-faster pace of life. Because of the common belief that new and faster is always better, we are in danger of losing sight of the value in the wisdom and experience of those who have come before us, replacing it with hard drives full of data.

This book is designed to help parents address the universals, or "big issues," in life, rather than focusing on the particulars (i.e., bed-wetting, dating, etc.), thereby laying the strongest foundation upon which to raise a child.

The sources of wisdom include an integration of information from the fields of psychology, philosophy, theology, history, and physics. There are numerous quotes throughout the book from the ancients. I have looked at several sources and put them into modern language. Similarly for the quotes from the Bible, I have utilized the translation that seemed to me the most clear for the specific passage, recognizing the King James Version as the most traditional.

In chapter 1, the reader will learn about the different parts of the human mind, how these are often in conflict with each other, and how to help prevent or reduce psychological conflict within yourself and your child.

Chapter 2 discusses the four components of an emotion, the primary human drive, and the potential problems related to these. We will look at some common mistakes parents make regarding the children's feelings, parental anger, and the relationship between *emotional integration* and *emotional intelligence*.

Chapter 3 looks at the primary human needs, and how they relate to the different aspects of the mind. We will discuss how the satisfaction of needs naturally leads to a child excelling in all areas of life.

In chapter 4, we will discuss how a person's reference frame, or worldview, affects every aspect of his life. We will analyze the three primary reference frames of atheism, pantheism, and theism from a PEARLS perspective, and look at why theism is most helpful in providing SLW.

Chapter 5 discusses the importance of a child developing an internal *location of control* and how parents can encourage this. Chapter 6 takes a look at the ancient Greek philosopher Socrates as an exemplar of wisdom. We will discuss the three important areas of philosophy and how they can help prepare children for the often-negative influences of popular culture.

Chapter 7 will provide a brief summary of the *P.E.A.R.L.S. of Wisdom*, broken down by levels of child development. Finally, the appendices will provide discussions in greater detail on certain subtopics bridged in the book, including: evolution, quantum physics, the concept of hell, moral relativism, the life of Socrates, and rock 'n' roll.

"A wonderful harmony arises from joining together the seemingly unconnected." Heraclitus, 535-475 B.C.

Contents

Chapter One

Psychological Integration

"Know Thyself"
The Oracle at Delphi, c.600 B.C.

"Know yourself, therefore, and what becomes of your nature; put off the chains from your feet, as it were...that you may not perceive your fleshly integuments, and that the bonds of the body may not entangle the footsteps of your mind."
Saint Ambrose, 340-397 A.D.

"Not…in a man's outward practice, but inwardly and truly he…must have put all three parts in tune within him…have bound all these together and made himself completely one out of many…"
Socrates, 469-399 B.C.

Good parenting begins with self-knowledge. In order to understand your child and his needs, you must first be sure that you 'know yourself'; that you understand the basics of how your mind works, the aspects that are unique to each person and those that are universal to all people. This is the first and foremost rule of good parenting.

Psychological integration refers to the integration of the different "structures" of the mind. Sigmund Freud (A.D. 1856-1939) identified structures of the mind as a way to understand how the mind works. Neuroscience has found that the human brain can be divided into three general parts (brain stem, limbic system, and cerebral cortex) that are almost identical to Freud's structures: the *id*, the *ego*, and the superego.

These terms can be translated into English as: the "it," the "me," and the "above-me." Preceding is his early diagram of these structures. Psychological integration involves the recognition of these structures and the understanding of how they can work together, or in conflict with each other.

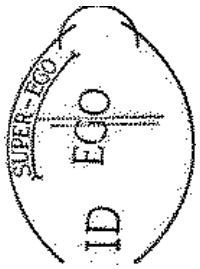
Why Psychological Integration?

A fully integrated mind is essential to good psychological health. By understanding how the mind works you will: (a) have a greater understanding of your child, (b) be able to better help your child to understand himself, and (c) help your child to experience less internal conflict.

This book is composed of six major parts that are designed to assist you, as the parent or care-giver, in helping your child develop psychological integration. It is important to understand the physical and mental components underlying human behavior.

A comprehensive understanding of human nature requires the biopsychosocial view: "bio" refers to biology, or the physical aspects; "psycho" refers to the psychological aspects; "social" refers to the social or interpersonal aspects of human nature.

The first three chapters focus on your child's innate make-up (the bio-psycho), and the last three chapters focus on the external (social) issues and influences. The guiding principle of this book, that of always providing a combination of structure, love, and wisdom to your child, also addresses each domain of the biopsychosocial view.



The Mind and the Brain

It can be helpful to use a computer analogy to understand the difference and relationship between the mind and the brain. Consider the mind as the software and the brain as the hardware. The mind and the brain work so closely together that they will be referred to as the 'mind/brain' throughout this book.

A healthy brain is like a super-computer processing an enormous amount of information at any given time. The individual brain cells (neurons) are linked together by axons and dendrites, which conduct electrical impulses between cells as we think. This is the "hardwiring" of our brain, and as a whole makes up the brain's hardware. The information that is being processed makes up the software.

This is a rather rudimentary description of what is a very complex system. In fact, the brain operates much like having several supercomputers linked together working on several different problems simultaneously (parallel processing). These "computers" can also be working on the same problem at the same time, all of which may be send-

ing different recommendations for action or different "solutions" to the issue or problem at hand. These recommendations must then be sorted out and the final decision made, all of which happens in a matter of milliseconds.

For the sake of simplicity, we will be looking at the three major components of our *mind/brain* (Id/brain stem, ego/limbic system, and superego/cerebral cortex), which work together but each have rather different functions and goals.

The Id or "It"

Freud called this the "it" because we often find this aspect of human nature as foreign to our sense of who we are (or should be). The id operates under the pleasure principle, or "If it feels good, do it." This part of our mind consists of animalistic impulses with a strong desire for immediate gratification. This is very similar to the physical part of our brain known as the "*reptilian brain*."

The Brainstem and Cerebellum
(Reptilian Brain)

Internally, the brain stem regulates life-sustaining automatic (or involuntary) functions such as breathing, heartbeat, blood pressure, digestion, and wakefulness. Externally, the brainstem drives the behaviors of self-protection, establishing territory, hunting, and reproduction. The cerebellum (located at the top of the brain stem) coordinates posture, muscle tone, and skilled movements. All vertebrates from reptiles to humans have these structures, but the brain stem and cerebellum are essentially all the brain that reptiles have. This is why reptiles make rather boring pets. They do not do tricks, they do not show affection, they are simply looking for their next meal and to reproduce.

Ego or "Me"

Freud labeled this part of the mind the ego or the "me" because this is where consciousness begins. The ego operates under the *reality principle*. It is the interface between our animalistic drives and the restrictions of what we perceive as "civilization,"—between irrational impulses and realistic self-control. It creates an interface between our selfish desire for immediate gratification and the limitations placed on us by the reality of the world. This is where our self-awareness and willpower reside. This is very similar to the physical part of our brain known as the "*mammalian brain*."

Limbic System
(Mammalian Brain)

All sensory information is routed through the limbic system (allowing for consciousness), specifically through the amygdala. The amygdala is involved in memory, motivation (willpower) and our emotions (see chapter 2). This is why certain mammals (i.e., dogs) make good pets. By having a limbic system and some cerebral cortex (see below) they can be trained to do tricks and, to inhibit their impulses, while they also have a capacity for affection, and begin to have a sense of identity or self-awareness.

An important aspect of the limbic system is that it is "hardwired" to the rest of our bodies through the solar plexus, which involves all the nerves running down our spines and into our chests, stomachs, legs, and arms. This is the "gut feeling" we often experience or should experience about emotional situations, and the activation of the "fight-or-flight" response to real or perceived danger.

It is our emotions that add color to our lives and subjectivity to our experiences, resulting in motivation for some form of action.

Together, the limbic system and brain stem make up what is often referred to as the "midbrain" due to its position under and inside the cerebral cortex. As previously mentioned, this makes up the majority of the brain for most of the animal kingdom, as well as the primary brainpower in young children. Within the midbrain there is little or no capacity to understand the concept of time.

Up to a certain age, children live in a world of timelessness, or the "eternal now." Most adults can remember seemingly endless summers of young childhood, and how they grew shorter each year up to high school. This occurs as our abstract reasoning develops along with the development of our cerebral cortex. As adults, it seems that the years go by with increasing speed, though we know intellectually that this is not true.

What is actually occurring is we are spending more time dwelling on the past and worrying about the future, so that the present seems to elude us. It is just the opposite for young children, who dwell in the present. Tell a four-year-old that he must wait until his next birthday to have that

new toy. This may result in a tantrum because, to the child, next month seems like an eternity.

Superego or "Above-Me"

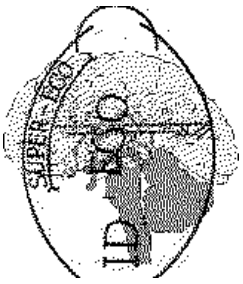
Freud called this the "above-me" as it operates under the "*morality principle"* which is where our conscience (or sense of right and wrong) and "*ego ideal"* reside. The "ego ideal" refers to our idea about whom we want to be, or our picture of what it means to "be all you can be." This is very similar to the physical part of our brain known as the "*human brain*."

Cerebral Cortex
(The Human Brain)

The cerebral cortex is the region of our brain where long-term memory resides, language skills are stored, and abstract reasoning (allowing for the concept of time) and creative thinking take place. This allows for the ability of self-awareness and reflection.

We refer to this as the "human brain" because only in humans is the cerebral cortex fully developed. The human brain has a much larger amount of uncommitted cortex, and thus reserve brain capacity than any other species. Un-

committed cerebral cortex refers to the amount of the brain that is not "hardwired" to perform specific functions only. This allows it to be available for storing new information (learning) and/or to perform functions for other parts of the brain that may have been damaged (reserve brain capacity). This results in our greater intellect as well as the ability to overcome brain damage through injury or the process of aging. This higher intellect is what physically separates humanity and civilization from the animal kingdom.



The Mind/Brain

Differing Mindsets

Each part of our mind may attempt to influence us in different ways. Each part makes its influence known by what is referred to as "*self-talk*," an internal dialogue we normally refer to simply as "thinking." Just as we communicate with other people through words and sentences, we also communicate (or think) to ourselves in words and sentences. When we allow ourselves to be influenced primarily by one part of our mind, listening only to that part of our mind's self-talk, we can say that we are operating within a particular *mindset*.

A mindset can be defined as a way of perceiving and interacting with the world. There are three separate mindsets, and one integrating all of them:

1) The *gratification mindset*, based on influence coming from the brain stem, or the id part of our mind.
2) The *emotional mindset*, based on influence coming from the limbic system, or the ego part of our mind.

3) The *moralistic mindset*, based on influence coming from the cerebral cortex, or the superego part of our mind.

Finally, the *reality mindset* is based on an integration of all three parts of our mind.

When we are operating within a particular mindset, it is as though we only interpret what we see and think about the world based on one part of our mind. An important distinction should be made here. To say that someone is operating in one particular mindset is not to say he is only utilizing one of the three parts of his brain. All three parts of the brain are being utilized at all times. Rather, except for the case of the reality mindset, it is that a person is only listening to the self-talk and/or impulses being generated by one part of the brain, and thus ignores or denies the influence from the other parts.

Parenting Styles

Just as there are four mindsets, there are four general parenting styles: the *self-gratification*, the *emotional*, the *moralistic*, and the *realistic* styles of parenting. Your parenting style can have lasting effects on your child throughout his or her life, and is the result of the interaction between structure, love, and wisdom. They are found to be progressively less effective as they move towards a lack of structure, low levels of love or intimacy, and a lack of wisdom.

The self-gratification parenting style results when a parent is so preoccupied with his own needs or desires that even the child's most basic needs for structure and love are ignored. These type of parents set few limits, provide little monitoring, and are generally detached and uninvolved. This style can result in a child who feels unloved, distrustful, full of rage, and has no sense of the difference between right and wrong, has poor self-control, is demanding, is minimally compliant, and has poor interpersonal skills. Our prisons and juvenile halls are filled with people whose parents utilized the self-gratification parenting style.

The emotional parenting style results when a parent provides a high level of love and intimacy, but little or no guidance in making decisions as to what is right versus what is wrong (inadequate structure), or how to set and achieve goals in life (inadequate wisdom). Here the parent is often afraid to impose standards and discipline, perhaps out of fear that this will hurt the child's feelings or lead to rebellious behavior and rejection by the child. This style can result in a child being self-centered, irresponsible, impulsive, imature, out of control and unprepared for some of the less pleasant realities of life.

The moralistic parenting style is defined by a parent focusing on setting high standards for the child to live up to, but little or no attention on emotional involvement with the child as a person (inadequate love). Such parents expect unquestioned obedience, are demanding, controlling, threatening, punishing, and emotionally detached. This can lead to a child who lacks confidence,

has a poor sense of self, is moody, irritable, discontented, withdrawn, distrustful, aggressive, and has severe behavior disorders. Such a child may also be prone for looking for affection "in all the wrong places" (i.e., through promiscuity, joining a gang, etc.).

The realistic style is by far the most effective, resulting in positive cognitive, emotional, and social outcomes. The realistic parenting style involves making consistent and reasonable requests for mature behavior appropriate for the child's developmental level, and setting firm limits, while at the same time showing affection and intimacy. These parents are caring and emotionally available, while at the same time being firm, fair, reasonable, setting appropriate limits, and reasonable expectations. This type of parenting can result in competent, confident, independent and cooperative children who are socially at ease.

The realistic style can lead to superior development when your child is allowed to participate in the decision-making process, as this fosters wisdom (in chapter 6 we will discuss the process of fostering wisdom in greater detail). This participation consists of explaining the reasoning behind the rules, and being open to reasonable discussion if the child disagrees. The realistic parenting style involves an integration of structure, love, and wisdom, with an understanding that you cannot truly provide any one without also providing the other two.

The more your interactions and activities with your child address or stimulate all three parts of the mind/brain, the healthier your child and the better your relationship will be. The way this is accomplished can take any number of

forms depending on the situation and age of the child, just keep the three aspects of the mind/brain and SLW (structure, love, and wisdom) in mind and be sure to include each aspect.

An example can be the Fourth of July celebration: the id can be stimulated in a safe and structured way by the local fireworks display, the emotions of the ego by the story of our nation's fight for independence, and the intellect of the superego by a discussion of the meaning of freedom, inalienable rights, self-sacrifice for the greater good, etc.

This rule applies to all relationships, not just that between parent and child. An example here is that a strong marriage is fostered when there is regular stimulation and intimacy in the physical, emotional, and intellectual realms of the relationship.

Child Development

Researchers through the years have identified regular and predictable stages of child development. These stages are helpful for parents to keep in mind as the keys in this book are being applied to children of various ages and developmental stages.

Jean Piaget (A.D.1896-1980) was a Swiss psychologist noted for his studies of intellectual and cognitive development in children. According to Piaget, when presented with new information we incorporate it into our understanding of the world by one of two processes: assimilation or accommodation.

Assimilation involves interpreting or adapting the new information to fit our existing knowledge base. Accommodation occurs when we recognize that the new information does not fit into our existing knowledge base, and thus we must adapt our thinking to incorporate this new information.

Piaget showed that young children think differently from adults, and are only able to assimilate new information to match their current level of development until they reach a certain point of physical maturity, mental preparedness, and social stimulation. The ability to accommodate and thus graduate to the next level of development is a biopsychosocial task. Piaget's stages of intellectual development focus on "*operations*," or mental representations of actions that obey certain rules:

Sensory/Motor Stage (from birth to age 2): Initially there is no differentiation in the infant's mind between himself, the mother, or other important objects. To the infant, he is the center of the universe, and nothing exists beyond this perception. After the first few weeks of life outside the womb, children begin spending time exploring their own bodies and developing the motor skills that allow them to explore their surroundings. The skills acquired during this stage include the ability to differentiate between self and other people and things, object permanence (that things still exist even when the child cannot see them), and goal-directed behavior.

Pre-operational Stage (ages 2 to 7): As mobility increases and with development of language skills, there begins a greater differentiation between the self and others. The child has difficulty distinguishing between fantasy and reality, believing that inanimate objects and animals have human characteristics and abilities (physically the child has differentiated from others, but mentally assumes everyone/thing thinks like he does), and spends most of the time in "make-believe" play. Pre-operational thought consists primarily of magical thinking with little or no ability to think logically.

Concrete Operations Stage (ages 7 to 11): The child's thinking begins to have a strong correspondence with reality, acquiring the ability to simultaneously perceive two points of view and thus to empathize with others. Children in this stage often become very interested in collecting objects due to their new ability to categorize things into classes and subclasses. Thought is now logical, flexible, and organized, but still without the ability for abstract reasoning (the ability to think in symbolic terms).

Formal Operations Stage (ages 11-15): The development of the ability for abstract reasoning is the hallmark of this stage. Problem solving now involves starting with a general theory of all possible variables that might be involved, and then deducing from these specific predictions about what might happen. Individuals test these theories by applying them to the reality of the situation in a logical

fashion. Thus they move from an abstract idea to a reality-based answer.

These stages are general guidelines. Some children will move to the next stage before others, some will take longer, and some people never fully develop their formal operations abilities.

Kohlberg's Moral Stages

Piaget also studied the moral development of children. Lawrence Kohlberg (A.D. 1927-1987), who expanded upon Piaget's work, studied the way children solved various moral dilemmas presented to them. Kohlberg identified three levels of moral development:

Level I or the Pre-moral Level: At this level a child's moral reasoning is based on personal outcomes without any concept of right or wrong. Initially, a child's "moral" behavior is based simply on a desire to avoid punishment. Later in this level, children focus more on pleasure seeking through reciprocity and mutual favoritism. In other words, "I'll scratch your back if you'll scratch mine." (or I'll share my candy if you share your toys).

Level II or the Conventional Level: Behavior is now dominated by external sanctions and by following socially accepted rules. Early in this level, a child's behavior is based on the desire for approval from others. Later, there is more of a desire for adherence to a strong and legitimate authority.

Level III or the Principled Level: Behavior is now guided by personal principles. Initially, there is a concern for the values of the community and the societal contract that laws are established for the benefit of all. Eventually, there may develop a reflection upon personal conscience and deeply held principles based on philosophical and/or religious beliefs.

While Kohlberg did not indicate specific ages for each of his levels, we can see a clear relationship with Piaget's stages of cognitive development. Below is a table illustrating the relationship between the different aspects of child development discussed thus far:

AGE RANGE	COGNITIVE DEVELOPMENT	MORAL DEVELOPMENT
Infant/Toddler	Sensory/Motor	Pre-moral Level
Child	Pre-operational and Concrete Operations	Conventional Level
Adolescent	Formal Operations	Principled Level

Erikson's Psychosocial Stages

Erik Erikson (A.D. 1902-1994) identified what are referred to as "*psychosocial"* stages of child development,

because they involve both psychological and social variables. At each stage, the child's ego is challenged by a basic psychological and social conflict. This crisis is resolved along a continuum from positive to negative, determining healthy or unhealthy outcomes at each stage.

Erikson believed that important developmental stages occur throughout a person's lifetime, not just during childhood. For our purposes, we shall look at just those that occur from infancy through adolescence:

Basic trust versus mistrust (from birth to age 1):

The provision of warm, responsive care by parents gives infants a sense of trust that the world is good; mistrust results when infants have to wait too long for comfort or if they are handled harshly.

Autonomy versus shame and doubt (ages 1 to 3):

Using newly acquired psychomotor skills, children increasingly want to make decisions for themselves. Parents should foster this need for autonomy by permitting free choice within reasonable bounds, and avoid undue use of force or shaming the child into compliance.

Initiative versus guilt (ages 3 to 6):

Children experiment with the kind of person they can become through make-believe play. Initiative (ambition and responsibility) develops when parents support this new sense of purpose and direction. If parents demand too much self-control, this may lead to over control and excessive guilt in children.

Industry versus inferiority (ages 6 to 11):

Children begin to develop an increasing capacity to work and cooperate with others (industry). Inferiority develops when negative experiences at home, school, or with peers lead to the belief that they are incompetent.

Identity versus identity diffusion (ages 11 to 18):

"Who am I, and what is my place in society?" is the central question that adolescents try to answer. Self-chosen

values and vocational goals lead to a secure personal identity. Negative outcomes result in confusion about future adult roles.

The following chart illustrates the additional relationship of the psychosocial stages.

Age Range	Cognitive Development	Moral Development	Psycho-Social Development
Infant/ Toddler	Sensory/Motor	Pre-moral Level	Trust and Autonomy
Child	Pre-operational and Concrete Operations	Conventional Level	Initiative and Industry
Adolescent	Formal Operations	Principled Level	Identity

Development of the Mind

Children are born with all three parts of the brain previously discussed. However, the cerebral cortex is the last to fully develop, occurring sometime in the late teens or early twenties. So it is with our mind.

Freud observed that the ego begins to develop around six months (the limbic system becomes fully developed between four and six months) and is well established by age two or three. The superego begins around age five but is not firmly established until the age of ten or eleven. Thus, an infant's mind consists primarily of id. At this stage they are operating under the pleasure principle (gratification

mindset), seeking immediate gratification and needing their parents to provide limits.

As children grow older they begin to develop their ego and to operate more under the reality principle (beginning of the reality mindset). They start to learn to inhibit their own impulses and learn they cannot always get what they want when they want it. Indeed, they should learn what their id demands is sometimes harmful. The superego has a greater influence as children move into adolescence.

The development of abstract reasoning and the concept of time results in an understanding of the importance of delayed gratification beyond simply trying to avoid punishment. There is less of a need for parents and other authority figures to dictate what is right and wrong. With the superego comes an internal set of morals (moralistic mindset), and a reference point (see chapter 4) to guide them in making decisions in life.

There are positive and potentially negative aspects to each of the first three mindsets. The positive aspects of the gratification mindset include: the desire to have fun, to live life to the fullest, to be spontaneous, to enjoy the present, to explore, and to experience new things.

The potentially negative aspects are to be overly impulsive, self-centered, to demand immediate gratification of desires at all times with a disregard for the needs of others, and to lash out when angry. The *Star Trek* characters known as Klingons would be an example of the gratification mindset.

The positive aspects of the emotional mindset include: experiencing the full range of emotions, empathy for the

feelings of other people, and the seeming "sixth sense" or intuition that emotional information gives. The potential negative aspect consists of making decisions based solely on feelings without the benefit of logic or discernment. As author C. S. Lewis (A.D. 1898-1963) put it: "The heart never takes the place of the head…it can, and should, obey it."

The positive aspects of the moralistic mindset include: the desire to do what is good, to follow the rules, to help others, to live up to one's responsibilities, and to achieve one's goals in life.

The potential negative aspects include: being punitive, demanding, unforgiving (to self and others), lack of empathy, lack of emotion, indecisiveness due to an indication of an underdeveloped or confused reference point, (see chapter 4), rigidly rejecting the healthy influences of one or both of the other two mindsets, and narcissism or having a "superiority complex." A popular example of a person operating solely within the moralistic mindset would be the *Star Trek* character Spock.

The positive aspects of the reality mindset include: living a balanced life, considering all aspects of a problem or situation and making an informed choice, understanding imperfection and allowing one's self and other people to learn from mistakes.

To use another example from *Star Trek*, Captain Kirk operated primarily within the reality mindset. This character tended to utilize the positive aspects of id, ego, and superego: passionate, aggressive when necessary, compassionate, moral (but not moralistically forcing his values on

others), aware of his shortcomings and willing to utilize help from others to compensate, weighing all alternatives before taking action, and enjoying life in the moment when able.

This is not to say that the character of James T. Kirk is the perfect role model for children (or that *Star Trek* is a model form of entertainment), just to identify a familiar character that illustrates a balance of the influences from the different parts of his mind.

Next is a table illustrating the relationship between the different aspects of brain, mind, and mindset:

AGE RANGE	BRAIN	MIND	MINDSET
Infant/ Toddler	Brain Stem	Id	Gratification
Child	Limbic System	Ego	Emotional
Adolescent	Cerebral Cortex	Superego	Moralistic
Adult	Integrated	Integrated	Reality

Psychological Conflict

> "Practice the art of testing whether particular things are actually good or not…Objectively turn the matter over in your mind and ask yourself: Will this pleasure bring but a momentary pleasure, or real, lasting satisfaction?"
> Epictetus, A.D. 55-135

Because each structure of the mind has different functions, they are often at odds with one another. The result is ambivalence. People sometimes use the expression, "I was of two minds" or say they had "mixed feelings" about a given situation. Being "of two minds" is usually indicating a conflict between the id (what would be easy and feel good for the moment) and the superego (what they know is right and better in the long run). People can actually be of three minds as the ego tries to sort out what is most realistic between the two extremes.

The part of the mind that a person tends to be most influenced by will determine from which mindset they operate. It is important your child understands that it is normal not to feel 100 percent about anything, and that he or she can feel one way, yet choose to act another (emotional integration, see chapter 2).

Our wants, feelings, and impulses provide us with important information, but they do not have to control us. We always have a choice (internal location of control, see chapter 5). The recognition of psychological conflict is the first step to *psychological integration*.

Physiology of Integration

The important aspect to the physiology of our brain is the phenomenon of "use it or lose it." Most people are familiar with the fact that if we exercise a given muscle it will grow larger and stronger. If we stop using it, the muscle will atrophy and become weak. While we may not be able to grow new neurons (the latest research shows that we may after all), we can always grow new axons and dendrites. Axons and dendrites are the wires that connect the brain cells (neurons) and allow them to communicate with each other.

Neuron

When we process or learn new information, new axons and dendrites are generated between neurons to allow us to remember what we have learned; the memory becomes stronger with repetition. The less we think about certain things or perform certain tasks, the fewer dendrites will

connect between the appropriate neurons, and that memory or skill will become weaker.

As a person becomes aware of the different parts of the brain and how they operate, more connections can be bridged, allowing for greater physiological integration and a lesser likelihood of developing an unhealthy mindset.

Self Observation

> "Accustom yourself as much as possible on the occasion of anything being done by any person to ask yourself, for what reason is this person doing this? But begin with yourself, examine yourself first."
> Marcus Aurelius, A.D.121-180

One of the most important things you as a parent need to know about psychological integration is to recognize and understand your own psychological conflicts, and thus be better able to help your child do the same. This self-awareness increases what psychologists refer to as the "*self-observing*" function of the ego (actually a function of all three parts of the mind working together, i.e., the reality mindset), or "*introspection*"—the act of looking inward and examining one's mental processes to develop insight into yourself.

As Heraclitus stated, "Knowing many things doesn't teach insight." Developing insight is like developing X-ray vision within your mind (or mental vision). You are able to see past the surface of something and understand its inner workings or "what makes it tick." Where a person's eyes

can only see what is on the surface, a person's mind can "see" and understand what lies beneath the surface.

Socrates made the related analogy of a line dividing all knowledge between particular physical objects (which can be seen with the eyes) and universal ideas or patterns (which can only be understood with the mind). The opposite of insight is "outsight," defined as understanding something based solely on the surface or outward appearance of it (judging a book by its cover). Outsight focuses on details or particulars of something without understanding the universal aspects (missing the forest because of the trees).

The more we develop and utilize self-observation, the more we know our self, the more we are able to operate within the reality mindset. The self-observation function of the reality mindset allows action rather than reaction. When a situation arises that causes conflicting responses/impulses, we are able to be aware of them. We can make a conscious choice as to how to respond, rather than just experiencing the impulses and reacting to them.

A person who has low self-observation tends to be overly impulsive and to react to situations without weighing the possibilities (usually based on id impulses and often with unfavorable results), has difficulty with delaying gratification, and can be said to be operating within the gratification mindset. Studies have shown that young children who have the ability to delay gratification tend to function better in later life, and to score significantly higher on their SAT exams than their peers who had less impulse control.

AVRT and the Reality Mindset

The *Addictive Voice Recognition Technique* (AVRT®) was developed by Jack Trimpey to help people struggling with substance abuse problems. In a modified form, it can be utilized to help one to develop their reality mindset. AVRT pits the cerebral cortex against the midbrain in order to separate a person's identity (residing in the cerebral cortex, or superego) from the "a*ddictive voice*" residing in the midbrain, a combination of id and ego) that is demanding more drugs and/or alcohol.

Where AVRT separates out two aspects of our mind in order to conquer substance abuse, the concept of the reality mindset is designed to integrate all three parts of our mind for psychological health. Each part of our mind is important and no one part should control us. However, when a given part of an individual's mind makes a suggestion (through self-talk) as to which action to take, the "voice" the person hears is making the suggestion using the personal pronoun "I." It is as though the part of the mind that is "speaking" is the only part that exists.

The id generally makes suggestions such as "I want" or the more powerful "I need." The ego generally speaks in terms of feelings and potential consequences, as in "I feel like it," "I don't feel like it," or "What if." The superego generally speaks in terms of thoughts and absolutes, as in "I think," or in "should," "shouldn't," "always," and "never."

In AVRT a person learns to recognize when the addictive voice is speaking, as in "I need a drink." This use of the personal pronoun "I" is very powerful. Because if a

person believes that he or she wants or needs something, then that person is going to be uncomfortable or unhappy until the desire is met. But if this same person recognizes that he is more than just his addictive voice, more than just one part of his mind, then he can separate who he is (and wants to be) from just part of himself.

The "technique" of AVRT is to insert a "t" in the addictive voice's statement to change "I need a drink" to "It needs a drink." Thus he realizes that he does not *need* a drink, just part of him *wants* a drink because of the pleasure it brings. Further, he can acknowledge that the pleasure is short-lived, and drinking leads to problems. He has put "It in its' place," and he no longer believes that he needs to have a drink.

A modified version of this technique can be utilized by parents and taught to children in order to foster the reality mindset. Instead of focusing on just the addictive voice (which is a combination of id and ego), a person can learn to recognize each "voice" of each part of his or her mind. Rather than just listening to the id's wants, or the ego's feelings, or the superego's logical/moralistic thoughts, one can recognize each of them and then choose what is most appropriate and helpful overall.

Examples of Psychological Conflict

> "Consider the fact that you also do many things wrong, and that you are human like others; and even if you do abstain from certain faults, still you have the disposition to commit them, though either through fear, or concern about your reputation or some other selfish motive, you do abstain from such faults."
> Marcus Aurelius, A.D. 121-180

If we are honest with ourselves, we can easily identify situations on an almost daily basis in which we experience psychological conflict.

In his book, *Bad Men Do What Good Men Dream*, forensic psychiatrist Robert I. Simon provides numerous examples of cases illustrating such conflict. His findings show that the difference between "good" people and "bad" people is not their antisocial impulses (dreams or fantasies), but rather their ability and willingness to control them. Similarly, Freud stated the assertions of psychoanalytical theory rest on the fact that normal people are constantly and unconsciously fighting off their immoral (id) impulses, and often suffering a great deal of unconscious guilt and self-judgment (superego) for impulses that they do not even act on.

Here are some examples:

You want (id) to have an extra piece of dessert. No one would know (ego), but it would violate your commitment to good health (superego). You decide to "go for it" and simply work out an extra half hour at the gym later (reality mindset).

You see someone drop a $100 bill. Part of you (id) wants to keep it for yourself. You (ego) realize that the person is not aware of the loss and would never know what happened, but also that this person may need the money more than you (superego). You are aware of these conflicting thoughts/impulses and choose to pick it up and give it to the person because it is the right thing to do (reality mindset).

Your alarm goes off in the morning. Part of you (id) wants to throw it across the room and go back to sleep. Another part of you (superego) realizes that you should get up, because you have an obligation to your employer to go to work, and you must pay your bills. You are tired and feel angry (ego) at the prospect of going to work today. Maybe you finally realize (reality mindset) that you have not taken a sick day all year, you are so tired because you have been working too much overtime, and that they can manage without you for one day. So you call in.

You are on a business trip out of town. You meet an attractive person of the opposite sex, who is openly attracted to you. You are tempted (id), and realize that your spouse would never know (ego), but it would break your wedding vows (superego). You choose to take the flirtation as a

compliment, but to communicate clearly that nothing is going to happen between the two of you (reality mindset).

Acknowledging the Conflict

To help your child develop the self-observation aspect of his or her reality mindset, you can utilize *acknowledging statements*. Acknowledging statements are helpful in three ways: (1) to help your child become more self-aware or insightful, (2) to know that he is understood (which feels good and helps the attachment bond), and (3) by being understood and more self-aware, your child will be better able to resist acting on unhelpful impulses.

An acknowledged impulse can be compared to a voiced opinion. We often find ourselves in situations over which we have little influence or control, but with which we disagree. By voicing our disagreement (our opinion), we often find that we feel at least a little better even though the situation remains the same. Conversely, by keeping our thoughts to ourselves, the situation bothers us even more. This phenomenon is well illustrated by the following passage from William Blake's poem, *A Poison Tree:*

> "I was angry with my friend,
> I told my wrath, my wrath did end.
> I was angry with my foe,
> I told it not, my wrath did grow."

Acknowledging statements point to the internal conflict that a person is experiencing, but which he may not totally

understand. This differentiates between the *self-observing ego* and the *experiencing ego*. The experiencing ego is aware of the external situation and the primary internal impulse to react, but it is the self-observing ego that allows for full self-awareness of all the internal subtleties and all possible choices for action and their potential costs and benefits. Acknowledging statements include sentences that begin in the following ways: "On the one hand…" "Part of you wants to…" "You don't want to get into trouble, but…" "You know it would be wrong, however…" "I understand that you want to…" that you're angry… sad…but you know it would be better if…" etc.

Acknowledging Questions

The acknowledgment can be in the form of a question, as in: "When your brother does that you want to hit him, don't you?" "What would happen if you did hit him?" or "Would it be OK to hit him?" By putting the acknowledgment in the form of a question, you: (1) test your hypothesis as to what the child is actually experiencing, and give him or her a chance to correct you if you are wrong; and (2) further increase the child's self-observation by forcing a self-assessment.

There are three possible levels or degrees of a self-observing ego: (1) none; (2) partial, as in being made self-aware through someone else using an acknowledging statement; and (3) full, by taking a self-assessment. The self-assessment may be initiated through someone else asking an acknowledgment question. Over time this results in

the child needing less and less help as he or she begins to automatically make self-assessments. Once this becomes automatic and routine, then he or she can be said to have a fully operating self-observing ego, to have strong insight, and to be operating primarily within the reality mindset.

Switching Mindsets

People tend to be operating within one of the three mindsets at any moment in time, and may switch mindsets several times a day depending on a given situation or with whom they are interacting. By developing the reality mindset, one can differentiate between operating blindly from within an unintegrated mindset and choosing to follow the influence of a particular aspect of the mind.

It may be appropriate to give in to the impulses of the id (to have fun) or to the moralizing of the superego (to defend what is righteous), and we can choose to do so while operating within the reality mindset.

When two people are talking, each person tends to be talking from a specific aspect of their mind, and to a specific aspect of the other person's mind. Too often parents tend to speak from their superego to their child's id. This is understandable and often necessary, but does not help the child develop his own reality mindset. It is beneficial to speak more to a child's reality mindset (at any age). It would be more helpful for a parent to avoid making superego demands such as "no" and "don't touch that," and to utilize acknowledging statements.

By acknowledging the child's desire (id), the reason it should not be gratified (superego), and the consequence of touching it (ego), you increase self-observation and, over time, facilitate development of the reality mindset.

Psychological integration forms the foundation upon which the *P.E.A.R.L.S. of Wisdom* build. Each of the following sections will be better understood if these points are kept in mind.

Chapter Two

Emotional Integration

> "In your anger do not sin: Do not let the sun go down while you are still angry."
> Ephesians 4:26, NIV

Experiencing One's Emotions

One of the more serious mistakes parents make is to not allow their child to experience his or her feelings. A classic example is anger. Many parents teach their child that it is wrong to be angry with anyone, especially toward the parent. Many parents believe that a child being angry with his mother or father is disrespectful. An important distinction to make here is between honest feelings (experiencing anger) and negative behaviors (do not sin). If a child shows disrespectful behavior because he is angry, it is the behav-

ior that should be identified as unacceptable, rather than the feeling.

In order to teach your child how to manage feelings appropriately (do not let the sun go down on your wrath), you must first teach your child to recognize and experience his feelings.

Psychological problems are often strongly related to an impairment in the ability to process emotions, and people who are unable to fully experience their feelings are also unable to fully develop intimate relationships.

A key concept here is that feelings are never wrong, they simply are. However, how we interpret the meaning of our feelings, and/or what we choose to do as a result of our feelings, often is wrong.

What is an Emotion?

An emotion has four components: (1) the subjective thought, interpretation, or belief about a given situation; (2) the cognitive awareness of the feeling that arises from that thought; (3) the accompanying physiological changes or physical experience of the feeling; and (4) the impulse toward, or motivation for, action as a result of the feeling. *Emotional integration* is closely related to *psychological integration* as it involves all three aspects of the mind.

For an emotion to be fully experienced we must involve the thinking/reasoning power of the superego, the feelings of the ego, and the responding impulse for gratification of the id. In short, emotional integration requires the reality mindset to be aware of the thought, feeling, and desired ac-

tion related to a given event. This does not mean we must act on the impulse, but we must be aware of it. Our emotions can aid us in making decisions, but we should avoid making decisions with our emotions. All too often, we do not notice this emotional component to our lives until it builds to an unhealthy level, with the result that we either implode or explode.

To implode is to internalize one's feelings to the point that there is a negative consequence on our body as a result of sympathetic/parasympathetic imbalance, such as high blood pressure, ulcers, or irritable bowels. People who have a passive coping style or who often feel helpless to change a given situation tend to experience parasympathetic over-compensation. When a problematic situation arises, our sympathetic "fight-or-flight" mechanism is triggered. If we believe we are helpless and unable to either fight the situation or get away from it, then our parasympathetic system over-reacts to shut down the sympathetic response.

To explode means that one has "bottled-up" one's feelings to the point that there is an "emotional hijacking." We act on sudden and intense emotion and react with poor judgment (on id impulses or within the gratification mindset), as in road rage. In such cases, the person is not experiencing anger within the reality mindset (which would allow self-awareness and conscious choice as to how to respond), but rather is venting (exploding) the built-up tension and anxiety that comes with anger that is not fully experienced.

Teaching a child to vent anger through hitting a pillow or a punching bag supports the tendency toward explosion

and has been found to result in more rather than less violence.

Drives

It is inevitable, normal, and healthy for your child to become angry with you. This is a natural response when a child's drives, needs, or desires are frustrated. Underlying all needs are drives. They are the most basic source of motivation. Freud believed there were two basic drives that motivated people, and that they were generally at odds with one another: *eros* and *thanatos*.

"Eros," or erotic love, was the first drive identified by Freud and he initially believed this was the underlying motivation to all behavior. This has resulted in misunderstanding and controversy over the last hundred years, especially because he saw this drive as present from infancy and thus was misunderstood as attributing adult sexual behavior to children.

It is more accurate to describe this as a drive for intimacy than for sexual intercourse, as Freud repeatedly said that he considered sex in the broad sense of love. Freud made two observations about infants and young children that he viewed as predecessors to the sexual behavior of adults: they gain pleasure from physical (body to body) contact with loved ones, and they tend to become preoccupied with certain parts of the human body as they develop and gain pleasure from the stimulation of those areas.

Freud considered nonsense the popular belief that sex appears suddenly out of nowhere when one reaches puber-

ty, and recognized that what comes to be known as adult sexual behavior develops gradually and involves more than just the sexual organs.

Freud's error was in stopping here, at the physical or id level of love. The basic drive underlying humanity is for intimacy. While there are physical aspects to this, it is primarily a drive to be emotionally close to other people and forms the foundation of our psychological lives. In infancy, this drive is focused first on the mother and then broadens to other family and friends.

As the ego and superego develop, a person also develops the capacity for higher levels of love. The love that stems from the id could be considered the "bronze standard," aimed at self-gratification. This gratification-love is all about taking, about being happy regardless of the other person's feelings or the relationship.

The ego allows the capacity for the "silver standard" in love, aimed at sharing. This shared-love involves a give-and-take exchange between two people, and is about the relationship together.

The superego allows the capacity for the "gold standard" in love, aimed at giving to the other person. This selfless-love is about the other person's health and happiness regardless of the relationship or one's self-interests.

There are times when one or more types of love is most rewarding and healthy within a given relationship and/or situation. The integration of the reality mindset allows one to utilize a balanced and healthy capacity for all three types of love.

Freud later became convinced that there was a second major drive he termed "thanatos," or the death drive. This is similar to the ancient Greek philosopher Empedocles' (490 to 430 B.C.) theory of "Love and Strife" as the two active and opposing forces which act on the elements of the world. Freud's Thanatos is associated with aggression toward other people, but it also has an aspect of self-destruction. Freud observed that many of his patients had a tendency to constantly repeat the very behaviors and relationships that caused them the most problems—what he labeled the *repetition compulsion*. There is indeed a strong tendency toward aggression when our intimacy drive and various needs are frustrated, but this is a reactive rage rather than a primary drive. We will discuss "needs" and their relationship to the intimacy drive in detail in the next chapter.

For now, it is important for parents to understand that when a child's various needs or desires are frustrated, it is often interpreted by the child as a loss of intimacy (or attachment bond) with the parent. When this occurs, an infant will begin to tense its body and cry out. This is noticeably different than simple tears of sadness; this is rage. It becomes more obvious as a child grows older and learns how to walk and talk; we then call this reactive rage a "temper tantrum."

Unfortunately, parents too often punish children for this feeling of anger. It is important that parents differentiate between the feeling of anger or rage (that should be acknowledged and accepted), and the behaviors the child may exhibit (that may be unacceptable). To some extent, a

child will deny his or her own reactive rage even without the help of the parent's prohibitions, due to guilt.

It is a difficult concept, if not impossible, for a young child whose mind/brain is not fully developed to comprehend that one can love someone and feel rage at him or her at the same time. Children tend to think in black and white, either/or categories. In many cases, the anger is denied in the first place due to the guilt that it brings. A child may need help acknowledging the anger even if the parent does not prohibit it. To deny this reactive rage is to deny reality. When we deny our true feelings they do not simply go away, but rather go underground. The feelings do not disappear, but rather are channeled into an indirect and unhealthy form.

One of the leading single predictors of girls developing eating disorders is the degree to which they lack awareness of their own feelings and the resulting body sensations that feelings produce in us. The consequences can take many other forms—both psychological and physical—including ulcers, eating disorders, passivity, sarcasm, substance abuse, violence, anxiety, obsessions, "workaholism," and depression. In other words, the denial of true feelings (reality) results in psychological problems (neurosis).

Another major consequence of denying negative feelings is that it inevitably results in the holding back, or denying, of positive feelings. To whatever extent we do not allow ourselves to experience and express our negative feelings, we become detached from all of our feelings. It is as if we erect a wall between our own feelings and our conscious selves. This wall also acts as a barrier between us and other

people. We then become emotionally distant and detached from our family and life in general.

A great deal of energy can be wasted, more often unconsciously, in repressing and denying our feelings. As mentioned above, this repression of emotions can also result in added stress to our bodies through triggering the "fight-or-flight" response. This fight-or-flight mechanism is designed to prepare us for responding to danger by either fighting back or running away. The body releases stress hormones, which increase the heart rate and draws energy from the immune system. If this response is triggered too frequently, the result is disease in whatever part of the body that an individual is most genetically reactive.

Parental Mistakes Regarding Feelings

From the earliest age, parents should teach their child that it is important to experience his feelings, and to then express them appropriately. There are four common mistakes parents make in addressing their children's feelings: (1) ignore the child's feelings altogether; (2) acknowledge feelings in a negative tone, implying that the feeling is wrong or unacceptable; (3) punish the child for having a given feeling; and (4) label the child's feelings incorrectly (i.e. state that the child is sad or scared when he or she is actually angry).

Special notice needs to be taken of your child's feelings of anger due to the inevitability of the reactive rage process. No parent is able to meet a child's needs 100 percent of the time. In fact, often a child's perceived "need" is ac-

tually just a want coming from their id and should not be gratified. This will result in some level of anger or rage in the child. In such a situation, three ideas should be communicated to the child: (1) it is OK to be angry, (2) it is important to experience the anger and to communicate or express this in an honest and assertive way, and (3) it is not OK to be violent or disrespectful. The parent can then utilize an acknowledgment statement to encourage the reality mindset according to the situation.

You may notice the physical indications of strong feelings within your child before he or she does. It is very helpful to identify these and to label the feeling for a small child, for example: "You are angry at Daddy for not buying you that toy." Then help the child to describe the physical components of the feeling, such as muscle tension, warmth or heat inside the abdomen that wants to come out "like a volcano" (this is a common description of how anger is experienced physically due to the concentration of sympathetic nerves in this part of the body). This helps your child to actually experience the feeling, not just intellectually acknowledge it. By experiencing the feeling, it is able to be resolved rather than be trapped inside and come out in another form or be triggered later and transferred to the wrong person. This physical experience of feelings is a necessary component to psychological integration (see chapter 1).

The following cases show the potential life-long consequences of unexperienced childhood anger:

Cindy

Cindy entered therapy for becoming very depressed and cutting herself after being stood up by a male friend. He was supposed to give her a ride home to visit her family during the spring holiday season. Cindy was single, in her early twenties, living alone, and working in a responsible position for a large retail store. Cindy had never been married. The few romantic relationships that she had over the years were characterized as lacking emotional closeness.

During our initial interview, Cindy stated she wanted help for her "depression," which she defined as having low self-esteem, a tendency toward self-deprecating thoughts, and periodical anxiety with the impulse to cut herself with a razor blade. Cindy had several scars on both of her upper arms from doing this. As she began to give me examples of times when she had become "depressed," the underlying pattern became very clear. Cindy would not allow herself to experience her feelings, especially anger. When something occurred that would (or should) cause Cindy to become angry, she would grow anxious and often start pacing. In her mind, she would begin to attack herself, telling herself that she was stupid and worthless. Then the thought that she should cut herself would come. This nervous energy and ruminating thought process would build until she would purchase razor blades and mutilate herself. Cindy's problems could be traced back to her childhood in which she was not allowed to express her feelings. Cindy described herself and two older brothers as "latch-key kids." Her parents were never around except to "tell me I should have known better when I would do

something wrong." Cindy was currently staying with her parents while in therapy; they were supportive but emotionally distant.

During her childhood, her parents would reprimand Cindy if she expressed anger toward them for being absent, or toward her older brothers for teasing her in their absence. Cindy's anger built up within herself until one day she seriously injured her brother, striking him in the head with a large rock. She was punished for this incident by her parents, but this was nothing compared to the self-punishment that began. From that point on, Cindy was terrified of her anger, and put up a wall to block out all of her feelings. When feelings would start to make it over the wall, she would grow anxious and start attacking herself mentally. If this were not enough to regain control, then the self-mutilation would occur until the wall was back in place.

Katie

Katie came to therapy wanting to find out "who I am," to "get some self-esteem," and to "stop taking it out on my kids." Katie was in her early forties, had been married seventeen years, and was a mother of two children in their early teens. Katie was tired of being passive in all of her relationships: "I let my husband control me…govern every action…it's easier to give in." She realized that she had a lot of anger toward her husband, but would not express it. He was in a responsible position in their church, but she no longer wanted to be involved with it. She viewed the members as putting up a "façade of righteousness" while

she was aware of serious personal problems (including her husband's substance dependence).

Instead of experiencing her anger, Katie would either yell at her children or, more frequently, just hold it in. Katie had been diagnosed with migraine headaches and fibromyalgia, an often vague and controversial condition characterized by chronic joint pain and fatigue. In therapy it became obvious that her pain was triggered by situations that would make her angry. Instead of experiencing this, she would "hold it in" by becoming extremely tense, then a headache and general body ache would occur.

In describing her childhood she stated her parents insisted upon the "image of a perfect family." Ongoing molestation by her uncle was ignored, and she was forced to help cover up her mother's affair. "My parents forced me to do everything they didn't do," referring to extra-curricular activities that she did not enjoy or want to participate in. Katie was punished if she expressed any kind of negative feeling.

This unexperienced rage has resulted in a life of "pretending to be pretty and nice" on the outside while feeling ugly on the inside.

Parental Anger

It is also important to keep in mind that it is inevitable that you as a parent will be angry with your child many times throughout your life. In order to help your child be honest and experience his or her feelings, you must be honest and allow yourself to fully experience your feelings. It

is important to always keep in mind that we can love someone, and be angry with him at the same time. To the extent that we love someone is the extent to which we can (and often will) feel anger toward that person.

A strong love results in a strong intimacy drive. When that drive is frustrated, the strength of the reactive rage correlates with the strength of the love.

Most parents want things to be better for their children than it was for them. This is often simply a desire for one's child to have the best that life can offer, but in some cases it may be an attempt to avoid the serious problems that the parent faced as a child.

In reading the *P.E.A.R.L.S. of Wisdom*, a parent may become more painfully aware of areas in his or her own childhood that were seriously lacking or even abusive. Being cognitively aware of these things can help motivate a parent to provide a better environment for their own child. However, it is important for the parent to experience any unresolved feelings at a physical and emotional level, not just intellectually.

It is often such cases in which there is a history of significant abuse and/or neglect in the parent's past that results in the parent reenacting that same poor parenting for his or her own child. This can occur because the parent is unable to empathize with his own child if he blocks out the emotional aspects of his own troubled past. The parent can then become identified with the aggressive parent of the past, blocking out compassion for one's own child.

In cases where there is such a history of abuse or neglect in the parent's life, it is recommended that parent work

with a professional therapist to explore the emotional aspects of the past in order to avoid the repetition compulsion.

Natural Consequences

When addressing behavior problems, parents should not personalize children's behavior as an attack upon themselves. They should instead try to understand the dynamics operating within the child and enforce the natural consequences within a reality mindset. The child should learn that actions have consequences. If the rules are not followed, then there is an inevitable sequence of events that will follow, or a natural (con)sequence. This promotes the self-observing function of the ego and the reality mindset: acknowledging id impulses, a superego rule of conduct, and allows the child to learn from mistakes.

An example: "It's OK to be angry because Daddy didn't buy you that new toy, but it's not OK to throw the toys you already have when you're angry. When you throw your toys, you can't play with them (for some age appropriate period of time), and then you'll have no toys to play with."

This also helps the parent become more objective and self-observing. It can be compared to speeding in your car: if you choose to do so, you may get a ticket. If you get a ticket, that is a natural consequence of speeding. You may choose to take the risk, and you may or you may not get away with it. If you get caught and get a ticket, there is no reason for you to take it personally or to be surprised, it is simply a natural consequence.

Detail

One last strategy to help your child experience his or her feelings is to utilize detailed questions. If you suspect your child is denying or avoiding the experience of anger (or any feeling), ask for as much detail about the situation as possible. Our biggest psychological defense against experiencing our feelings is to avoid thinking about the situation. If asked about an emotional situation we are trying to avoid, we will be vague and general in our responses. We will avoid sharing the details. This may reflect the physiological brain processes discussed in the first chapter. The more we deny or defend against certain thoughts or feelings related to an event, or the memory of the event itself, the fewer dendrites will connect between the appropriate neurons and that connection will become weaker and less readily accessible. By eliciting detail, we can reconstruct links to those neurons and increase conscious awareness.

Emotional Integration and Emotional Intelligence

Emotional intelligence is a concept that has been gaining widespread attention over the past few years, and is closely related to emotional integration and aspects of the reality mindset. Emotional intelligence has been found to be strongly correlated with success in life, and may be more important than IQ in many respects. A person with a high IQ may be able to perform many intellectually challenging tasks or understand certain theories better than other peo-

ple. However, having a high IQ may not help in interpersonal relationships, and may even make it more difficult to relate to the average person.

Many successful leaders point to the fact that they do not have an extremely high IQ, and may not understand every facet of the business they are in. Their strength lies in their ability to lead people and to put together a team that consists of highly intelligent people with specialized training.

Dr. Daniel Goleman defines emotional intelligence as consisting of the following: knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships effectively. Emotional integration—having the ability to fully experience all four components of one's emotions—is essential to the development of emotional intelligence.

Managing Emotions

This refers to being able to experience your emotions without being controlled by them. Feelings are like the gauges on your car. They provide you with important information. If the gauge is in the red, you know that something is not right and you need to take appropriate action. The gauges do not control the car, the driver does. If you teach your child the importance of being honest (again, to themselves and others) about their feelings—experiencing them and expressing them appropriately—they will not build up inside and become overpowering.

As discussed previously, children who were able to control their emotions and delay the impulse for immediate

gratification at a young age performed an average of 210 points higher on their college entrance exams than those who gave in and lost control of their emotions.

Motivating Oneself

Motivating oneself refers to the ability to persist in the face of setbacks and channeling your impulses in order to pursue your goals. If your child is aware of his feelings, he will be able to utilize them for the motivators they are. The term "emotion" comes from the same root word as "motion" and indicates taking action. In other words, an emotion is a feeling that leads to an impulse and motivates us to act. It is the feeling aspect of the ego/limbic system that colors our life experiences and leads to the individual choices we make, giving us awareness of our likes and dislikes.

Our emotions work as signals to alert us when our needs are being met, not being met, or when we are being threatened in some way. This signal urges us to consider taking action, or choosing to maintain the status quo. By being self-aware, your child will become self-motivating.

Recognizing Emotions in Others

The key skill here is empathy or being able to read other people's emotions without their having to tell you what they are feeling. Empathy comes from the reality mindset by emotional integration/understanding of one's self. Again, this skill builds on the others.

If your child is in tune with his own feelings, he is going to be more in tune with the feelings of others. If your child is aware of physical and behavioral manifestations of his emotions, your child will be able to "read" these things in other people. This skill is essential in close relationships, and important in all interpersonal communication. Empathy is one of the most essential skills you as a parent can have in order to read your child's emotions and help him or her become emotionally integrated.

Handling Relationships Effectively

Building healthy relationships with others requires both understanding and practicing the ideas and principles we have discussed so far. Developing intimate and effective relationships with the people we care about is perhaps the most important and rewarding aspect of life.

Chapter Three

Achievement Oriented

> "We are born weak, we need strength; helpless, we need aid; foolish, we need reason."
> Jean-Jacques Rousseau, A.D.1712-1778

The intimacy drive, the desire to form close attachments with loved ones, was discussed in the previous chapter. This is the prime motivator behind all human activity. Now we will see how this primary drive is expressed and experienced in different ways, through a hierarchy of needs, at different levels of development, and under different conditions.

If the intimacy drive is significantly frustrated, serious psychological problems can result. The severity of the psychological problem will be a function of three variables: (1) at what point in development was it frustrated, (2) how severely was it frustrated, and (3) how strong was the attach-

ment bond before the frustration? A severe trauma in the relationship between a child and a person with whom he has little attachment is not as harmful as a less severe trauma in a relationship in which there is a strong attachment.

All human behavior is an attempt to satisfy a perceived need. A "need" is a physical, mental, or emotional requirement for survival and well-being (which comes from satisfaction of the intimacy drive). This is different from a "want," which is a desire for something we could live without, but provides us with the experience of pleasure.

Wants are often mistaken for needs. Needs derive from the positive aspects of the mind. Satisfaction of our needs brings happiness and contentment. Whereas gratification of wants may have the appearance of satisfying the intimacy drive, but generally brings only temporary pleasure with a desire for more. Examples of wants can include, among other things: candy, toys, the latest fashion, drugs, sex, money, power, etc. All of these are potential sources of pleasure and appeal to our id's desire for immediate gratification.

However, there are two problems: the more an unchecked id gets, the more gratification it wants; and none of these wants, in and of themselves, lead to true happiness.

The American psychologist, Abraham Maslow (A.D. 1908-1970) developed the hierarchical model for human motivation. The *needs pyramid* above is an adaptation of his work. The need for achievement at every age—whether learning to walk or getting into college—requires the lower-level needs to be mostly satisfied.

Aristotle (384-322 B.C.), recognizing this fact, stated: "For it is owing to their wonder that men both now begin and at first began to philosophize…for it was when almost all the necessities of life and the things that make for comfort and recreation had been secured, that such knowledge began to be sought."

As did Mark Twain: "I find that principles have no real force except when one is well fed."

Both of these quotes allude to the fact that it is very hard to care about principles or the search for knowledge if our basic needs are not met.

Psychiatrist William Glasser, in his *Choice Theory* of psychology, talks of what he calls a person's "*quality world:"* a collection of mental pictures of the things we believe we need in order to satisfy our basic needs. Glasser

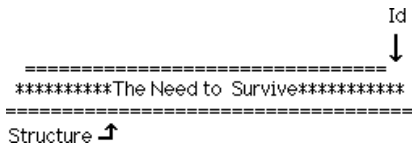
believes that we begin to develop our own individual quality worlds starting shortly after birth and continue to modify them throughout our lifetimes. The pictures fall into one of three primary categories, which correlate strongly with both Maslow's hierarchy and the three parts of our mind. They are: (1) the things we most want to own or experience (id); (2) the people we most want to be with (ego); and (3) the ideas that govern our behavior (superego).

Things happen everyday that can move us up or down the pyramid, but our natural drive is to try to climb as high as possible. The lower needs are more powerful and, thus, will override the higher needs if unsatisfied. Conversely, the needs of a higher level emerge as the needs of a lower level are increasingly satisfied. One is not required to completely satisfy a need before those of the next level are felt. The lower needs are never lost, they do not cease to influence our behavior once satisfied. They simply lose their place as the primary motivator.

Although one type of need may be a prime motivator, several needs may be motivating behavior at any one time. The lower needs can be overridden if we so choose. This takes much discipline and will only happen initially if all of our lower needs are met. We then experience our need for achievement as including ignoring the lower needs (for example, monks who choose to endure extended fasting with the belief that this is a way of attaining enlightenment).

In the first chapter you read about the different parts of the brain, their different functions, and how they relate to the different aspects of our mind. Each aspect of the mind deals with different needs. The lowest (but not least im-

portant) needs are the focus of the id. As we move up the pyramid, the ego and superego become increasingly involved. In order for your child to be motivated to achieve, the lower needs must be, for the most part, satisfied.



The Id or Physical Needs to Survive

This includes all of the things we need in order to survive physically: food, water, oxygen, shelter, rest, etc. As discussed in the first chapter, our brain stem is the dominant brain structure operating in the first months of life, thus the id is the dominant part of our mind during this time. The id's primary function is to ensure one's survival, which is why infants are preoccupied with the basic needs of eating and sleeping. When these needs are not satisfied, we experience displeasure or even pain. Gratification of these needs brings pleasure and contentment.

Throughout our lives we continue to have these basic survival needs, but we develop the ability to obtain them more easily and independently, while other needs become primary. However, any time these basic needs are not satisfied, the id begins to send stronger and stronger impulses for gratification.

Adults usually do not think about pleasure being associated with basic necessities, but the stronger the need, the more intense the pleasure experienced upon gratification.

Imagine drinking a tall cold drink after a long hike on a hot summer day, or climbing into bed after several days without sleep. The average adult eats three meals a day simply because "it's time to eat," and goes to bed when "it's time to sleep." But think of the last time you missed a meal or two because you were busy or on a diet; the last time you went without sleep for an extended time. When you finally did eat, the food tasted better than usual; when you finally got into bed, it felt better than usual. That was because it was not just a routine meal or "time to sleep," but it was the gratification of a basic need that had grown stronger the longer you went without it.

This aspect of gratification, the experience of pleasure, often leads to problems as we grow older and more independent. As all gratification of the id's impulses brings pleasure, there is often confusion between what feels good and what is truly needed. While it is true that gratification of the id's impulses brings pleasure, it is not true that all things that bring pleasure are things we need. Adults must guide small children because if something appears to be a source of pleasure, then their ids assume it is needed.

As children's cerebral cortexes develop, they learn from experience. They are increasingly able to resist their id impulses, and can discriminate between a want and a need. Humans are not slaves to their ids; they can over-ride these impulses by making conscious choices within the reality mindset.

As we grow older and are exposed to more and more things, there is greater potential for confusion and thus problems. Potentially anything that brings pleasure could

be confused for a need, placed in one's mental picture album, and lead to an "addictive" process. The word "addict" comes from two root words that mean to "say yes." In an addictive process, we are saying yes to something that we should be saying "no" to, something that has been placed in our picture album as a need that is actually only a want.

Alternatively, you could say that an addict is operating within the gratification mindset, ignoring (or missing) the reality-based information from the ego, and/or the morality-based information of the superego. This becomes a faster and stronger mechanism when the addiction is to a mind-altering substance such as alcohol or other drugs. All illicit drugs act in some way to greatly enhance the experience of pleasure and, in the case of alcohol (and others), inhibit the cerebral cortex at the same time.

The following case illustrates the consequences of survival needs being frustrated.

Paul

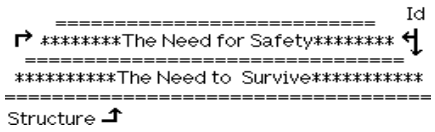
Paul, a divorced man in his late thirties, entered therapy after yet another romantic relationship was turning bad. He thought he could really be in love this time, but he was having problems with being jealous and feeling "abandoned by her past" (referring to previous boyfriends). He complained of an inability to separate sex and love, and of having no connection with familial or unconditional love. He experienced constant anxiety; and when romantically involved with a woman, he would experience an obsessive preoccupation with her sexual history, which would lead to rage and an eventual breakup.

In therapy it quickly became obvious that Paul would put up a huge internal wall to block experiencing his true feelings. He would instead intellectualize, and use marijuana as a way to "escape."

While Paul was terrified of emotional closeness, he was also sick of being alone.

Paul's problems could be traced back to a very troubled childhood in which his basic survival needs were often not gratified. Paul's parents divorced when he was very young. His mother was emotionally distant and did not interfere when his stepfather would beat him. At age nine, he went to live with his father and stepmother. Paul's stepmother had a severe eating disorder, anorexia, in which she would starve herself. Paul's father was frequently gone and apparently oblivious to the fact that the stepmother forced Paul to join her in her illness by increasingly not letting him eat while at home. Paul would attempt to meet his own needs by "eating like a pig at school," getting food that his stepmother would throw away out of the garbage can, and by stealing money for food from other relatives. When Paul's father caught him eating out of the garbage, he spanked him rather than investigating this strange behavior. Paul's stepmother would interrogate him over the stolen money, for which he would also be punished.

Paul learned to feel extremely guilty and worthless. He craved the emotional closeness he never experienced as a child, but at the same time was terrified of his rage.



For Safety and Territory

If your survival needs are relatively well gratified, your territorial needs emerge, which are the beginning of an outward focus and interaction with the environment. These have to do with an establishment of boundaries and a sense of safety from intrusion or violence/abuse (this includes psychological abuse). Nobody likes to have his or her "space invaded." People have an innate sense of body buffer zones, or the amount of space we require between ourselves and other people in order to feel comfortable.

The amount of space varies depending on one's relationship with the other person. People we love and trust may enter our closest buffer zones, or, indeed, make intimate contact. Strangers must maintain a greater distance; otherwise we experience anxiety and/or anger as our fight-or-flight mechanism begins to be triggered. An infant's buffer zone is his body itself and that of loved ones, especially his mother. For the first few months of an infant's life, there is no clear separation in his mind between himself and his mother, only an experience of comfort when close, or displeasure when separated or when mother is tense or upset.

As we grow older and more aware of ourselves as separate from others, this body buffer zone extends to our environment and defines our place in the world, such as our bedroom, home, town, etc. This is the place that we feel

most comfortable, where we know what to expect from other people and the environment, what rules are observed, and how to interact appropriately with others.

People often feel uncomfortable and "out of their element" when in unfamiliar territory. This need to establish our own territory can be observed universally in almost any situation. When at a public place, such as a library, people tend to find a place to sit that is some distance from everyone else (this varies depending on the person and how much space is available). They may "mark their territory" by setting books and belongings between themselves and everyone around them, as if erecting a wall or barrier.

Teachers observe this phenomenon during the first few days of school in classrooms around the world as students, often without realizing they are doing so, establish where they are going to sit for the rest of the year. If someone new comes in to school later in the year and sits in "*their* seat," there are sure to be problems, even if there is no official seating arrangement.

The following case illustrates the consequences of safety needs being frustrated:

Verna

Verna entered therapy not long after the revelation that her son had been molested. "I swore to myself that I'd never let that happen to my child." She was married, in her late twenties, and mother of one. Several months earlier it had been revealed that a neighbor had been molesting her son, when he attempted to molest another young man who was a little bit older and willing to turn him in. Verna had

done well initially, but after the legal proceedings ended, she began to suffer from anxiety on a daily basis. She was increasingly drinking alcohol to "calm myself."

Verna had grown up on a large family ranch, with extended relatives living in different houses on the same piece of land. The family secret was that her maternal grandfather was a child molester. He had molested Verna's mother while growing up, and then it began happening to her. She used to complain that she did not want to go see her grandfather; but her mother would force her to go in order to "keep the peace," while her father was always working on the ranch. Verna could remember leaning hard against the car door during the drive, hoping she would fall out; anything so she didn't have to go.

Verna's only sense of protection came from her paternal grandmother and namesake, but Verna never told her grandmother what was happening. She would try to spend as much time with her Grandma Verna as possible, but her mother did not like her going there and would force her to come home.

The Intimacy Drive and Id Needs

The intimacy drive is the primary force behind the healthy aspects of the id, as an infant is totally dependent upon his mother and/or other caregivers for the satisfaction of physical needs.

The traditional provision of food by the mother, via breastfeeding, exemplifies the most intimate of relationships. Also, a child requires intimate body contact in order to be clean and healthy. Even when food and basic care are

provided in the absence of an intimate and loving relationship, children are prone to suffer from severe disorders. These include: *reactive attachment disorder* (RAD) and, at the extreme, failure to thrive (FTT). Symptoms of RAD include: apathy, minimal movement or interaction, appearance of sadness, delayed responsiveness, failure to make eye-contact, regurgitation of food, and vomiting, among others. FTT includes the above as well as severe malnourishment with protruding abdomen, poor muscle tone, and eventual death if not resolved.

These disorders can often be reversed if an intimate relationship is established with an affectionate caregiver. However, even then there is likely to be problems establishing healthy relationships throughout the rest of the child's life.

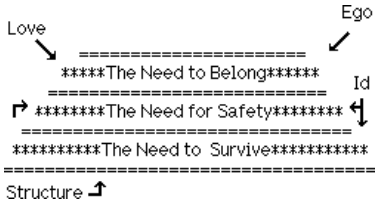
A common mistake that parents make, in regards to the id needs, is to confuse the provision of food and shelter for satisfaction of the intimacy drive. All too often fathers are relegated, either by their own confusion or that of our society, to simply being the "provider of goods."

To be a "good" provider of goods, the father must focus on making more and more money. Although food and shelter is absolutely necessary, it is more important that parents go beyond these basic needs by providing sincere love and affection as well.

In fact, a growing body of research is demonstrating that fathers matter in the lives of their children. This is found to be true even if they are limited in their ability to provide financial support. Children whose fathers are actively involved in their lives—regardless of socio-economic, racial,

and educational backgrounds—do better in life than children whose fathers are not around.

By being involved, fathers help their children: perform better in school, experience less depression, develop better social skills, and become good parents themselves.



The Ego or Interpersonal and Emotional Needs to Belong

If the physical needs are mostly gratified, there will emerge the need to belong and be loved unconditionally. This involves giving and receiving affection. Clearly, there is an overlap between this need and the prior needs in terms of affection. However, as the ego develops further there is a greater understanding of the self as separate from other people; and the need for affection becomes more of a cognitive need, with less importance given to constant physical touch. The child is now gaining a greater understanding of relationships with people other than the parents.

There becomes a strong need to understand one's self as part of the extended family, the neighborhood, and other groups. If friends and family do not satisfy this need, a child will seek satisfaction from any available person or group. This is often why teens will join a gang, become

sexually promiscuous, or why a woman will stay with a man who beats her.

The following case illustrates the potential consequences of emotional needs being frustrated:

Megan

Megan entered therapy upon the recommendation of her psychiatrist who believed that her antidepressant medications would be more effective if she received help to stop binge drinking and fighting with her family. Megan was a single mom in her early twenties, living with her parents while trying to "get her life together." Megan's father was a successful professional who had paid for her to go to college, but "all I did was party" and "wound up pregnant."

She had been back at home for several months, but was unable to maintain a job due to her irresponsible behavior, which, among other things, included frequently staying out late drinking with friends and being sexually promiscuous. Megan realized that she harbored a great deal of anger at her parents for their "indirect communication;" making statements to her two-year-old daughter and her older sister that were indirect communications to her about her behaviors. Megan would try to rationalize her feelings toward them, stating "that's just the way they are…they are older than most of my friends' parents…from a different generation," but in therapy she began to realize that much of her behavior was an indirect attempt to hurt and embarrass them.

Much of Megan's problems could be traced back to the fact that both her needs for safety and for belonging were not adequately provided for when she was very young. Megan was the youngest of a very large family; she characterized her parents as being too busy for her and emotionally distant while she was growing up, and she characterized herself as being an "invisible child."

At approximately age three, her brother had been sexually abusive toward her. She remembered that there were other people in the house at the time, but that the house was so large and with so much activity going on that no one was aware of what happened, or paid attention to her when she was upset after it happened. Her brother hurt Megan, but he was also the only one who seemed to really pay attention to her. She remembered experiencing some pleasure in the intimate contact, which led to feelings of guilt and self-disgust that she had somehow been responsible for the incident. She viewed herself as "used goods."

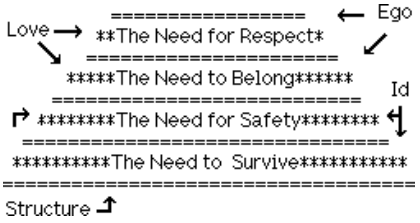
Two significant dreams occurred during Megan's therapy. In the first dream, Megan had found a little girl in a park who was about age three. The little girl's mother was not around and nobody knew who this little girl was.

Megan remembered being very angry because the little girl was by herself, and when the mother finally did come along, Megan confronted her. It was very clear that this dream symbolized Megan's own rage at her mother (and father) for not "being there for her" and not protecting her.

In the second dream, Megan was having a fight with her mother, that "started to get violent," so she left to go to a place where her friends were and music was playing. Megan then goes to a store, buys enough alcohol to kill herself, and goes to the home of a friend's parents. Her friend's brother had, in real life, committed suicide a few years earlier.

This dream reflects Megan's tendency to run away from her anger and then turn it on herself by using alcohol. It was when she was drunk that she would present herself as a sexual object to men. This sexual acting out was an attempt to prove to herself that she was worthy of love and attention (belonging), as well as self-abuse for both the guilt resulting from the rage she had for her parents, and the guilt of being "used goods."

This behavior would, of course, reinforce her poor self-image in a self-fulfilling prophecy and repetition compulsion. Here, as in the case with Paul, we see a fusion (or confusion) of sex and emotional intimacy, which often occurs when a child's intimacy drive is frustrated.



The Need For Respect

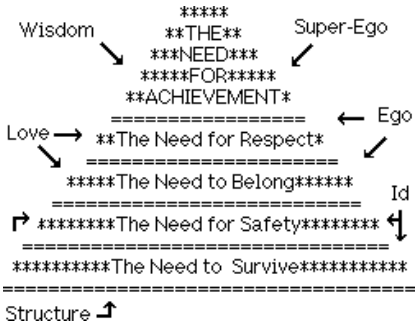
People also want to experience respect or esteem within themselves and the groups of which they are a part. The concept of self-esteem has gained wide attention in the past few decades, and in many cases has caused more harm than good. The mistake of the "self-esteem movement" has been to encourage positive feedback regardless of the reality of a child's behavior or performance. Here we have confusion between the person and the behavior. The person needs to be and should be loved and accepted, but not all behaviors or all performances should be accepted or praised. The reality mindset requires feedback based on real standards. "Self-esteem" based on false standards does not lead to respect for self or for others, but rather to disrespect and lack of motivation for true achievement.

Psychoanalyst Erik Erikson, in his book *Childhood and Society*, states that society should not attempt to fool children with empty praise or false encouragement, as children only develop ego strength and personal identity through the recognition of real achievements.

> "Be honest with yourself [and your children]. Clearly assess your strengths and weaknesses, and keep in mind that different people are made for different things…" Epictetus, A.D. 55-135

The Intimacy Drive and Ego Needs

The ego needs are at the very heart of the intimacy drive and deal with interpersonal relationships. A child will be able to move up the needs pyramid, and the need for achievement will become the primary and self-generated motivator, if his ego needs for belonging and respect are mostly satisfied.



The Superego Need for Achievement

Freud was once asked to describe what a normal—as opposed to neurotic—person should be able to do well. He responded that they should be able "to love and to work."

There is overlap between the need for respect and the need for achievement. Where the former focused primarily on relationships (to love) and excellence within groups, the latter has to do more with personal excellence and a desire to be challenged in one or more areas (to work).

If all of the id and ego needs are mostly gratified, then there will be motivation to become as much as we can in life and to develop our potential through physical, intellectual, and spiritual growth. Being challenged leads to self-

discovery; to identifying both our natural abilities and our limitations. The focus of this need will vary depending on a person's age, life experiences, and personality or temperament.

Throughout one's lifetime, the achievement needs are likely to encompass many areas of endeavor, and should ultimately exercise mind, body, and soul.

Achievement that is forced in certain directions, rather than following the child's natural abilities and tendencies, is a case of the parents attempting to get their own needs met. This is not to say that adults should not try to influence a child to explore certain avenues, or to discourage them from making poor choices.

However, all too often parents force children to pursue goals that originate from within the parent rather than from the child's natural need to achieve.

Problems arise if a child believes he or she must win love through achievement. Too often this is the case. Parents (often without realizing it) send the message that their child is not lovable if he or she does not achieve (become potty trained, get good grades, do well at sports, etc.), and this is an unnatural order for things. In cases like this, the parent is trying to meet his or her own unresolved needs rather the needs of the child. Of course, parents want their children to do well in school and other areas; however, it is of utmost importance that the parent sends a clear message. This is done so the child understands that being loved and accepted as part of the family is unconditional, and will be there no matter how well or how poorly they perform at things.

This provision of unconditional love provides the "secure base" from which a child's natural need to challenge himself will lead to positive achievements. Conversely, children will avoid challenges if they think that failure will result in a loss of love.

The following case illustrates the consequences when a child believes he must win his parents' love through achievement:

Gary

Gary entered therapy after suddenly quitting a good job because he was asked to do something unusual—but not unreasonable—for the job. Gary was a large, athletically built, married father-of-one in his late twenties. Gary complained of experiencing anxiety and making rash decisions, which he would later regret. He also complained of having low self-esteem, being pessimistic, not trusting people, and suffering from severe insomnia. He later admitted to daily marijuana use to ease the anxiety, which he wanted to stop because he did not want to expose his daughter to drugs.

Through therapy it was discovered that the anxiety that he experienced and the "rash decisions" were a result of his fear of experiencing anger.

Gary's problems stem from a childhood in which his parents put a great deal of pressure on him to excel at sports. His mother worked at the same school Gary attended. "I'd get in trouble for everything." Initially Gary liked sports, but the pressure to perform led him to dread playing. "If I played a good game, I was just relieved that I

didn't mess up." He had been in a few fights in grade school, "typical kid stuff," for which he had been severely punished. This, combined with the latent anger toward his parents, due to the performance pressure they placed on him, resulted in Gary now avoiding anger at all costs.

When an anger-provoking situation would arise, he would experience severe anxiety and try to get away from the situation as soon as possible, resulting most recently in quitting his job.

As an adult, Gary now is the one who does not allow himself to experience his feelings and is putting himself in high-pressure jobs and situations "which I hate…like my parents did, but now I'm doing it." The high-pressure situations inevitably led to conflict, from which Gary runs away in fear of his anger, which then led to failure and self-deprecation.

The Intimacy Drive and Superego Need for Achievement

The intimacy drive can be observed in the need for achievement in the following ways: as one desires to make the most of himself in order to be able to provide for the needs of others; to return the unconditional love they have received from family and friends; to better society; and to be involved with things that transcend the physical and the here and now.

The ultimate form of the intimacy drive is experienced when we yearn to develop an intimate relationship with

God, and to live a life that fulfills the yearning for meaning to our existence:

> "He created all the people of the world…His purpose in all of this is that they should seek after God, and perhaps feel their way toward him and find him—though he is not far from any one of us."
> Acts 17:26-27, TLB

In order for us to move up the pyramid of needs, we must first make decisions that will satisfy the lower levels of needs: those who do not have their survival needs met will focus on decisions to ensure they are fed, clothed, and sheltered; those whose safety is threatened will try to protect themselves; those who do not feel they belong may conform no matter what they really think, seek approval continually, or withdraw; and those who do not feel respected may seek negative attention and recognition, cut others down, or blame others.

If we recognize which need(s) a child is trying to satisfy, we can begin to understand what underlies his behavior and the decisions he makes. We can then act in such a way as to provide for the child's need(s) and/or teach the child how to satisfy this need appropriately.

An important aspect to keep in mind is that when a child's needs are generally not met in childhood (if the child is stuck at a lower level than achievement), that child may have difficulty meeting his or her needs throughout adulthood.

There are two primary reasons for this: never learning how to meet their lower needs, and reactive rage. As discussed in the last chapter, the natural response to frustration of the intimacy drive is reactive rage. Any need that is experienced but not satisfied results in some level of anger. If this anger is never experienced and thus unresolved, it will result in any number of forms of neurosis, which will include an endless cycle of self-defeat (see chapter 2).

If a child does not feel the need to achieve, he is not going to try very hard to do so. If any of the lower needs are not met, that need is going to be the child's primary motivation. A hungry or sick child is not going to care about much, other than getting fed or getting well. A child who does not feel safe is not going to feel loved. A child who does not feel loved and part of a group is not going to have self-respect. A child who does not have self-respect is not going to care about making the most of himself, let alone believe in his ability to achieve.

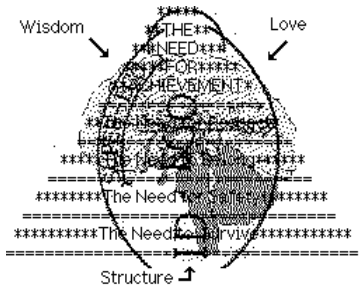
Take a moment and think about your child's needs…for survival, safety, belonging, respect…are they being met at least most of the time? Survival and safety needs are pretty obvious, and most parents provide for them. But the need to belong is often less obvious. Does your child know you love him? Does he receive enough affection? Does he feel like part of the family, part of a peer group (friends, sport teams, etc.)?

Even subtler is the need for respect. Do you show your child respect as a person, with his own feelings, with his own opinions? If a parent does not show respect for a child, how is the child going to learn self-respect?

If you help your child satisfy all of these needs, then your child will feel the need to make the most of himself and will be achievement oriented.

The following chart and picture illustrate the relationships between the needs, the different aspects of the mind, and the different mindsets:

MIND	NEEDS	MINDSET
Id	Physical (Structure)	Gratification
Ego	Interpersonal and Emotional (Love)	Emotional
Superego	Achievement (Wisdom)	Moralistic
Integrated	Integrated (SLW)	Reality



Chapter Four

Reference Frames

> "Whatever person you meet with, immediately ask yourself: What opinions does this person have about good and bad? His behavior will then seem neither surprising nor strange to me, and I will keep in mind that he is compelled to act so."
> Marcus Aurelius, A.D. 121-180

> "This is the subject that should engage the most serious attention of anyone who has a particle of intelligence: in what way should one live one's life?"
> Socrates, 469-399 B.C.

What is a Reference Frame?

A "*reference frame"* is a specific set of values upon which one judges reality and makes decisions; or the basic

beliefs or rules by which we judge our own behaviors and the behaviors of others. A reference frame is commonly referred to as a "*worldview*."

Most reference frames incorporate, or are equal to, a person's religious beliefs and/or philosophy of the meaning of life. Aristotle referred to this as a person's "*First Philosophy*," consisting of universal truths from which all other forms of philosophy and knowledge derive their meaning.

Due to a fluke of history, the official term for this area of philosophy is "metaphysics" (the term "meta" means "after," as Aristotle's lectures on First Philosophy came after his lectures on physics).

Although everybody has a reference frame, some individuals may not have taken the time to clearly think it through, or examine whether they are living their lives in accordance with it. When faced with a relevant new truth about life and the world we live in, it is either assimilated into our reference frame or our reference frame is changed to accommodate it. It is best if this is done on a conscious basis, evaluating the information to see if it is true and what it means in the big picture. Otherwise we may accept false information, or false interpretation of true information, and our reference frame may gradually become inconsistent over time or even change completely at an unconscious level.

A reference frame should provide us with a moral center that results in the ability to make rational life decisions that can be justified on both ethical and personal grounds. One's reference frame should be integrated into a person's self-identity, and result in commitments that provide a coherent

framework for interpreting the world and providing a sense of direction; balancing subjective biases and personal needs with the needs and perspectives of others.

A healthy reference frame is: consistent rather than arbitrary, fixed rather than relative, and external or separate from our self. It is comprehensive enough to explain all of life's experiences, and corresponds to human nature and external reality. Our reference frame influences how we think and behave, and is made up of our pictures or ideas of how things in the world are and how they should be. Our values and morals (or lack of them) will determine our behavior and the choices we make in life. Our reference frame helps us to find our way in life, just as a map and compass can help us find our way on the earth.

The map and compass must have the same qualities as a good reference frame to keep us from getting lost. The compass must consistently point in the same direction, and that direction must be separate from (external to) the person using it.

Compasses are made to align with the earth's magnetic fields and point north, but a compass would be just as effective if it always pointed west, as long as it was consistent and the person using it was aware of this. A compass that always pointed toward the person using it would only tell the user where he or she is in relation to the compass, but would be worthless for trying to find one's way in the world.

The map must correspond accurately with the terrain it represents, and be comprehensive enough to cover all of the terrain we wish to travel. If we have a map of our surround-

ings and an accurate compass, then we can know where we are and where we are going, as well as how to get there. If our reference frame is not consistent, fixed, and external, then we are like travelers with a broken compass; we are lost in the wilderness of life.

The following case illustrates the consequences of raising a child without a fixed reference frame.

Jacob

Jacob was court ordered to therapy after being arrested for stealing something he did not need. He was in his late teens, living at home, and vacillating between going to college and finding a job. Jacob complained of being "codependent," which he defined as having an inordinate need for approval from others and to make his peers happy. Jacob's parents divorced when he was younger. Moving frequently, and thus never at one school long enough to establish any real friendships, Jacob was always an outsider. He was like a ship without a rudder, drifting aimlessly from place to place "lashing out because I'm fed up with society and the system."

He admitted to a history of using both marijuana and LSD in order to attract friends, and to "cope" or get rid of feelings of inadequacy and loneliness. Jacob thought he might be gay, but was not sure. He did not think he wanted to be a Christian, but knew very little about it other than "they would probably judge me."

He had looked into Wicca, and was attracted by the concept of "white magic," but was not sure. He had no reference frame from which to guide his decisions. He

stated that there "is a big void inside of me but I don't know how to fill it."

At a minimum, a reference frame answers the following questions:

1. **Where did we come from?** This provides *structure* to our lives, an understanding of the foundation of life and laws of existence, and establishing how we should live in relation to the past.
2. **Why are we here?** This provides for *love*: how we should treat each other and how we should live in relation to the present.
3. **Where are we going?** This provides *wisdom*: establishing meaning and hope to our lives, and how we should live in relation to the future.

There are many different sub-varieties, but all reference frames can be placed into three broad categories: atheism (denial of the existence of God and of any supernatural existence), pantheism (belief that everything is God), and theism (belief in the existence of a personal God as creator and ruler of the universe). This next section will attempt to very briefly outline these categories.

Because a person's reference frame is tied so intimately with religion, this can be a very touchy subject for people to discuss. The word "religion" comes from the same root as "rely." One's reference frame is at the very core of how a person lives his life; it is what one relies upon to give meaning and direction. It is not my desire to offend anyone

here, but to encourage parents to analyze their own reference frames and to help their children do the same.

Atheism

Where Did We Come From? (Structure)

According to the atheist reference frame, first there was nothing, and then it exploded in the b*ig bang*. The result was the sudden existence of all the matter of the universe. Eventually, by the chance interaction of the right atoms at the right time, life began on this planet (and possibly many others out there somewhere).

Over millions of years, simple life forms evolved into increasingly complex life forms, with humankind being the highest evolved member of the animal kingdom. This gives a 'historic' background, but the only structure here are the mechanistic laws of physics, with no reason to control our animalistic impulses or to look to the past for guidance in how to live one's life.

Why Are We Here? (Love)

There is no ultimate reason, merely chance. Living organisms want to survive, thus we do things to allow ourselves to continue to live, and we procreate to allow our species to continue. Survival of the fittest is the underlying theme. There is no basis for morality unless we create our own, resulting in moral relativism. Either one should follow the rules of society (which allow for civilization) to avoid

getting punished, or anything is acceptable as long as it does not hurt someone else (or another living thing).

Atheism leads to three possible answers to how we should live in relation to each other:

1) Humankind is no better (maybe worse) than the rest of the animal kingdom and should be kept from destroying the earth and other species.
2) Because we continue to evolve, we now are superior to the rest of the animal kingdom and thus should control our animal impulses and take care of each other (and other species).
3) We should live however we want to live, and the strongest will be successful while the weak go by the wayside.

The first two are attempts at providing love within the evolutionary framework, but often lead to caring more for environmental concerns than for people. The third lacks love altogether, but is the most logical and consistent viewpoint based on evolution's survival-of-the-fittest ethic.

The theories of the big bang and evolution can never be proven, and they require as much reliance upon faith as the theory of Creation. Yet our popular culture has accepted evolution as proven fact, and presents it this way to our children. I believe that children should be given all the age-appropriate facts, and know that there is an alternative view that also cannot be proven but is rationally sound. See appendix A for a discussion on evolution and science.

Where Are We Going? (Wisdom)

"Nowhere" is the simple answer, or "from mud we came, and to mud we shall return." Atheism does not allow for life beyond the physical realm. Hopefully we are strong enough, or are helped by those who are stronger than us, to live a long life and pass our genes on to children (the only form of immortality within this reference frame).

Some atheists believe that truth exists and science is the method for discovering it (technology). Others say that we create our own truth (thus absolute truth does not exist) and what is true for you may not be true for me. Either way the result is moral relativism and a lack of wisdom as to how to live a healthy and fulfilling life.

The findings of modern science are often used to justify moral relativism: Heisenberg's 'uncertainty principle,' empiricism (the scientific method), and the objectivist epistemology of Immanuel Kant, among other issues, have led to a postmodern '*zeitgeist'* or paradigm; the belief that the world and the mind contain shifting and contradictory realities. Postmodernism posits that 'your reality' and 'my reality' are both different and yet both are 'true,' thus negating the existence of any objective reality.

Professor Allan Bloom (A.D. 1930-1992), in his book *The Closing of the American Mind*, stated that the one thing a professor can be absolutely certain of in regards to new students entering the university each year is that almost all of them believe that truth is relative. This is the unfortunate result of the philosophy of materialism. It has pervaded our society for the past several decades.

This appeals to a moralistic mindset but does not measure up for the reality mindset, as things operate very differently at the quantum (micro) level than at the everyday-reality (macro) level. See appendix B for a discussion on applying these scientific findings to the question of how one should live one's life.

The Consequences of Moral Relativism

> "No, gentlemen, the difficult thing is not to avoid death, I think, but to avoid wickedness—that is much more difficult, for that runs faster than death."
> Socrates, 469-399 B.C.

The atheist reference frame's "direction north" is arbitrary chance, to which its compass always points. If you send your child into the world with this reference frame, on what basis does he or she make moral decisions? On what basis does he or she decide what is right and what is wrong? On what basis does the child determine his or her own value or the value of others?

This reference frame offers little structure, love, or wisdom. In *Physics For the Rest of Us,* Roger S. Jones recognizes that science has had a profound and negative influence on the spiritual aspect of our culture, calling the big bang theory our "creation myth," lacking any suggestion that there is even the smallest significance or value to human existence.

Moral relativism, if followed to its logical end, leads to immoral behavior, hopelessness, a callous view of human

life, and devaluation of relationships. If we are nothing more than animals, then anything goes. If it feels good, do it (the pleasure principle of the id). Why try to make an honest living? Why stay in a committed relationship? Why give birth to an unplanned baby?

A historical example of where moral relativism can lead:

> "Pilate replied, 'But you are a king then?'
> 'Yes," Jesus said. 'I was born for that purpose. And I came to bring truth to the world. All who love the truth are my followers.'
> 'What is truth?' Pilate exclaimed [showing his relativistic outlook] Then he went out again to the people and told them, 'He is not guilty of any crime. But you have a custom of asking me to release someone from prison each year at Passover. So if you want me to, I'll release the 'King of the Jews.' But they screamed back. 'No! Not this man, but Barabbas!' Barabbas was a robber." John 18: 37-40, TLB

This rhetorical question "what is truth?" is most dangerous, indeed, and yet is being asked (or stated) more and more in our society today.

Philosopher Roger Scruton, in his book *Modern Philosophy,* recognizes that much of modern philosophy leads people to state that there are no truths, or that all truth is relative. He points out that for a person to present the relativistic view in a consistent manner, that person would ask

you not to accept anything he presents as true. Scruton's recommendation is: "So don't."

See appendix D for further discussion on the consequences of moral relativism in our culture.

Pantheism

Where Do We Come From? (Structure)

The pantheistic worldview considers the universe, with everything and everyone in it, to be part of an impersonal god or "life force." Considering ourselves as separate persons, or separate beings from other life forms, is viewed as either an illusion or just a temporary state. In pantheism there generally is no clear explanation of the beginning of things (little structure), just that the "life force" seems to strive—and life forms are constantly evolving—to a (hopefully) higher level of spirituality through potentially innumerable cycles of reincarnation.

Here again we find an explanation based on evolution, but with a belief in and an emphasis on spirituality, resulting in "spiritual evolution," or a striving of the "life force" to bring all things to perfection. Here, as in the atheistic reference frame, we find no clear moral standards to guide our children through the minefields of life.

Why Are We Here? (Love)

We are here to evolve to a higher level of spirituality, and/or to pay restitution for past deeds (karma). Morality

and truth are either illusions we create (and thus truth is relative) or based on cosmic karma. In the first case, pantheism supports love for all people and indeed the entire universe, as everything is viewed as being one with the life force.

In this view, we should all simply accept the good with the "bad" inside of ourselves and other people (our yin and yang, their yin and yang), and try to do the best we can to love everything.

In the second case, the doctrine of karma holds that one's state in this life is the result of physical and mental actions in past incarnations, and that present action can determine one's destiny in future incarnations. Karma is an impersonal law of moral cause and effect; only those who have attained nirvana—a state of nothingness and liberation from rebirth—can transcend karma.

There is no room in this law for forgiveness (no true love), as karma dictates that one must pay for any bad deeds. This has resulted in a great deal of suffering in some Eastern countries where belief in karma means that one should not interfere by trying to help the poor, hungry, or diseased.

Where Are We Going? (Wisdom)

Eventually one will reach full *enlightenment* or *nirvana*. This 'enlightenment' is loosely described as "nothingness" or "ineffable" and thus beyond description, or simply as being liberated from all ignorance. Not much wisdom for living life here.

In Buddhism, nirvana consists of attaining a "disinterested wisdom and compassion." It is not clear how disinterest can be compassionate.

Pantheism is a sort of compromise between atheism and theism. Often, people who choose this reference frame do not like the cold, hopelessness of atheism, or the moral absolutes of theism.

C. S. Lewis characterized pantheism's appeal as having the emotional comfort of believing in God without the less pleasant consequences ("crisp and clean with no caffeine"). When life is good and you are feeling optimistic, you do not want to think of the universe as simply a mechanistic dance of atoms, but rather that you are part of a great and mysterious life force that has always been and will always be. When you think about the times you have given in (or want to give in) to the "bad" impulses of human nature, this life force will not judge you with any standard of morality. Lewis called this a kind of "tame god" that one can "switch on" whenever you want it but will not expect anything from you, thus providing all the benefits of religion (love) without any of the supposed costs (structure).

Theism

The Bible, both Old and New Testaments, reveals a comprehensive and consistent reference frame that answers all of these questions:

Where Do We Come From?

God created the universe and all forms of life.

Why Are We Here?

> "He created all the people of the world from one man, Adam, and scattered the nations across the face of the earth. He decided beforehand which should rise and fall, and when. He determined their boundaries. His purpose in all of this is that they should seek after God, and perhaps feel their way toward him and find him—though he is not far from any one of us." Acts 17:26-27, TLB

Where Are We Going?

> "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:3-4, KJV

(See appendix C for a discussion of the Bible and the concept of hell)

Reliable Map and Compass

> "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful

> citizens of their country and respectable members of society."
> John Quincy Adams, A.D. 1767-1848

The Bible presents parents with a complete and consistent reference frame upon which to raise their children, providing the love, structure, and wisdom that all humans need in their life. The Bible states that God provides structure by writing his law in our minds through our conscience:

> "He will punish sin wherever it is found. He will punish the heathen when they sin, even though they never had God's written laws, for down in their hearts they know right from wrong. God's laws are written within them; their own conscience accuses them, or sometimes excuses them." Romans 2:12, TLB

This teaches that all people, no matter where or when they lived, have been given the gift of having the very basics of God's law, of right and wrong, "written in their hearts."

In modern times we call this our conscience. Virtually every society has the same basic ideas of moral conduct within that society: do not murder, do not do things to people you would not want them to do to you, incest is forbidden, bravery is good, cowardice is bad, etc.

The principles are universal, the application/interpretation of the principles often vary, and many people simply choose to do what is wrong.

> "But lest some should, without reason, and for the perversion of what we teach, maintain that we say that…all men who were born before Him were irresponsible—let us anticipate and solve the difficulty. We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians…I confess that I both boast and with all my strength strive to be found a Christian; not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar, as neither are those of the others, stoics, and poets, and historians. For each man spoke well in proportion to the share he had of the seminal word, seeing what was related to it…Whatever things were rightly said among all men, are the property of us Christians…For all the writers were able to see realities darkly through the sowing of the implanted word that was in them." Justin Martyr, c. A.D.100-165

Two Types of Freedom

> "Most people tend to delude themselves into thinking that freedom comes from doing whatever feels good or whatever provides comfort and ease. The truth is that people who subordinate reason to their feelings of the moment are actually slaves to their desires. True freedom places demands on us. In discovering and understanding our fundamental relationship to one another, and heartily performing our duties, true freedom, which all people long for, is indeed possible."
> Epictetus, A.D. 55-135

There are two types of freedom, each of which comes with a price: freedom from the law, and freedom from consequences. We all are tempted by freedom from the law, especially children, and this is often mistaken for true freedom. We can all choose to disregard any or all laws, but the price we pay will be the natural and man-made consequences that come with breaking the law.

True freedom consists of being free from these consequences, and the price we pay is to obey the law. God's laws are often referred to as *universal law* because the Creator established them along with the laws of nature. These universal laws often are not considered "illegal" by our society—there is often no man-made law in accord with them—but they inevitably have natural consequences in life, and may have permanent consequences in eternity.

Structure

> As our conscience often only gives us a vague sense of universal law, the Bible gives us the "Ten Commandments," which present specific guidelines on how we are to live, thus providing the structure we all need.
> The Bible's advice to parents is: "You shall teach them thoroughly to your children." Deuteronomy 6:7

The first four commandments spell out our relationship with God (and how we love him):

1) **You shall have no other gods before me.** Here is the heart of a fixed reference frame, preventing one from becoming overly focused on the material aspects of life. What is your primary preoccupation? A preoccupation is something that is constantly on your mind. One's primary preoccupation, if with material or worldly ends, threatens to become one's "false god." Examples include wealth, fame, power, sex, drugs, and even work. Fostering the theism reference frame can prevent this.

2) **You shall not make idols.** If there is a physical manifestation of the above, that is one's idol. Thus a preoccupation with wealth may manifest in expensive cars, jewelry, houses, etc. These things can never bring true happiness.

3) **You shall not misuse the name of the Lord your God.** This teaches reverence and that words have meaning. This does not only refer to the use of foul language in connection with God's name, but also the casual or false use of his name; to profess to love God while acting differently.

4) **Remember the Sabbath day, to keep it holy.** This establishes the seventh day of the week as a day of rest. This day of rest not only allows for better health through recuperation, but also is a day to spend time with family and to meditate on God's word.

The last six commandments spell out our relationship with each other (how we love our neighbor).

5) **Honor your father and your mother.** This emphasizes the importance of an intact family and a respect for authority, the very foundation of our society.

6) **You shall not murder.** This teaches a respect for the sanctity of life.

7) **You shall not commit adultery.** This teaches a respect for marriage.

8) **You shall not steal.** This teaches a respect for personal property and the rights of others.

9) **You shall not lie.** This teaches the importance of the truth.

10) **You shall not covet.** To covet is to long for that which belongs to someone else. Stealing, adultery, and even lying and murder are often the result of covetousness. This teaches that it is not only in one's behavior that one should be moral, but also in one's thoughts:

"For as he thinks within himself, so he is." Proverbs 23:7, NAS

Unhealthy thoughts, unchecked, lead to unhealthy actions. To covet something is to become a slave to it in proportion to the level of covetousness.

> "Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits: they become character. Watch your character; it becomes your destiny." Anonymous

Love

In the Bible we are shown that God, through his laws and sacrifice, also provides the love that we all need. The Old Testament states:

> "Let us hear the conclusion of the whole matter: Revere God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13

In the New Testament when Jesus was asked which is the great commandment, he states:

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind…and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40, KJV

Both of these are found in the Old Testament as well, in Deuteronomy 6:5, and Leviticus 19:18, respectively.

Wisdom

> "The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments." Psalms 111:10, KJV

> "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10, KJV

The Hebrew word translated as "fear" in the above passages is "yirah," which can mean "fear," but is better translated when used in a moral sense as "reverence"—a feeling of profound awe and respect and often love. Here the Bible

identifies the importance of one's reference frame. The Bible has been a source of wisdom throughout the centuries, and the answer to virtually any dilemma a person may face in life can be illuminated in its' pages:

> "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." Isaiah 54:13, KJV

In the Bible we find that God provides us with his Holy Ghost or Spirit as a teacher of wisdom and a guide through life:

> "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26, KJV

> "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Corinthians 2:13, KJV

The theism reference frame recognizes that we all need structure, love, and wisdom; that truth and morality exist separate from mere opinion, coming from God (direction north) through the Bible (map) and our conscious (compass); and results in a healthier and happier life.

The Bible states that we were created in God's image, but fell into sin. In the Christian Trinity can be found the

very embodiment of the three aspects of God that provide for all of our needs:

Structure: through God the Father and the Ten Commandments;
Love: through God the Son, his sacrifice, and dual message to love God and each other;

Wisdom: through God the Holy Spirit, as internal guide and teacher.

> "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:26-27, KJV

> "For there are three that bear record in heaven, the Father, the Word [Jesus Christ], and the Holy Ghost: and these three are one." I John 5:7 KJV

The Intimacy Drive and Theism

Of the three major reference frames, it is only theism that is consistent with the intimacy drive. Biblically based theism clearly states that the answer to the ultimate question (what is the meaning of life?) is the development of

intimate relationships, that God created us with this need built into our very being:

> "His purpose in all of this is that they should seek after God, and perhaps feel their way toward him and find him—though he is not far from any one of us," Acts 17:27, TLB

And also the need for close human relationships:

> "It isn't good for man to be alone; I will make a companion for him, a helper suited to his needs." Genesis 2:18, TLB

Reactive Rage and Theism

Theism also addresses the reactive rage. We all have rage at God in response to frustration of the intimacy drive and the various pains and problems of life. The Hebrew word "charah" [khaw-raw] is the word used for angry in the following verses of Genesis. According to Strong's *Concordance*, 'charah' literally means to glow or grow warm; and figuratively to blaze in anger.

Rage at God is first seen in Cain, whose offering was rejected by God because he did not obey God:

> "It was by faith that Abel obeyed God and brought an offering that pleased God more than Cain's offering did. God accepted Abel and proved it by accepting his gift." Hebrews 11:14 TLB

Cain then displaces his rage onto Abel, and uses the defenses of denial and sarcasm when confronted by God.

> So Cain was very angry, and his face was downcast. Then the LORD said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it." Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him. And the LORD said unto Cain, "Where [is] Abel thy brother?" And he said, I know not: "[Am] I my brother's keeper?"' Genesis 4:5-9

The following case illustrates the consequences of unexperienced anger toward God.

Jamie

Jamie entered therapy due to constant feelings of anger, which she would turn on herself through suicidal ideation. Jamie had a lot of things to be angry about: her father was physically and emotionally abusive, she had been molested by two men as a teen, her husband had left her within the last year for another woman, and she had developed cancer within this same year. Jamie had always been a Christian and knew that God would get her through, but she also believed that because she was a Christian she could not be angry. Jamie made a great deal of progress in just a few

sessions, allowing herself to experience much of the long-suppressed rage toward the people who had hurt her in her life. By doing so, she was able to experience the positive feelings she had toward those very people.

Yet there remained a wall between herself and God. She did not feel close to him, and did not pray as much as she thought she should. This wall began to come down when she began to acknowledge the anger she had at God. Initially, she fought this acknowledgment by saying "you can't be angry at God." But eventually she admitted that denying the anger did not make it go away, but instead kept the wall up. She began to experience her anger at him for "letting all these things happen to me…and letting so much happen at the same time."

The unexpected result was that Jamie began to feel close to God again.

Law of Liberty

> "So speak ye, and so do, as they that shall be judged by the law of liberty."
> James 2:12, KJV

> "Seize this moment…Ask yourself often, How may I perform this particular deed in such a way that it would be consistent with, and acceptable to, the Divine Will? Listen to the answer and get to work. When your doors are shut and your room is dark, you are not alone…Give your best and always be kind."
> Epictetus, A.D. 55-135

Many people react negatively to the Ten Commandments, even if they are unable to dispute them as wrong. This is our natural tendency toward rebellion, not wanting to be told what to do. This is also what our children's natural tendency will be in reaction to any rules we set down for them. Most parents make rules for their children in order to protect them and improve their quality of life. However, if we raise our children to have a relativistic view of morality, then we will be supporting them in their rebellion against the very rules that are there to protect them.

If we instead raise them to understand that there are moral absolutes, their natural tendency toward rebellion will likely run its course once they have had enough of the consequences of their rebellion.

Every behavior that breaks one or more of the Ten Commandments will eventually lead to a natural (and negative) consequence. Rather than being a law of confinement and limitations, the Ten Commandments provide a *law of liberty*, freeing us to live healthier and happier lives the more we follow them.

A good illustration to demonstrate how a law or set of rules can provide more freedom than if there were no rules is seen in flying a kite. Few children have ever resisted the temptation to let go of their kite string to see what happens. Although the string may appear to prevent the kite from going higher, it is actually the limits put on the kite by the string that allows the kite to fly.

Heraclitus stated: "The people must fight on behalf of the law as though for the city wall…For all the laws of men

are nourished by one law, the divine law." Heraclitus recognized that the law (based on divine law) protects the people from danger, just as the city wall protected people in his time from enemy attack.

Thucydides, in his *History of the Peloponnesian War* (431-404 B.C.), observed that the decline of Greek civilization was due in part to failing to heed Heraclitus' warning, and instead rejecting the basic laws of humanity, resulting in the loss of its protection:

> "…For, if it had not been for the destructive power of envy, men would not so have exalted retribution above innocence and income above justice. Indeed, it is true that in these acts of revenge on others men take it upon themselves to begin the process of repealing those general laws of humanity which are there to give a hope of salvation to all who are in distress, instead of leaving those laws in existence, remembering that there may come a time when they, too, will be in danger and will need their protection."

Do as I Say, Not as I Do

> "Stop merely talking about the kind of man that a good man should be, and start being one."
> Socrates, 469-399 B.C.

Too often parents do not follow their own rules, and children see the hypocrisy in this. Parents often think, "I'm the adult, I can do what I want." It is true that certain rules

for children need to be different than those that apply to adults, but many arguments will be prevented if a child sees that the parent is also answering to a higher authority. When laying down rules for a child, the best way to teach compliance is by example. You as a parent must be consistent.

Moralistic versus Realistic Theism

> "Be careful whom you associate with. It is human to imitate the habits of those with whom we interact…Make it your business to draw out the best in others by being an exemplar yourself."
> Epictetus, A.D. 55-135

Theism often gets a bad rap these days, sometimes due to the theists themselves. There have been countless immoral acts perpetrated in the name of religion throughout history, from major tragedies (such as wars, the Inquisition, the burning of 'witches,' and most recently the attacks on September 11, 2001) to the everyday hurtful acts of intolerance and hypocrisy. This can be summarized under the heading of *moralistic theism*.

Moralistic theism is judgmental, demands perfection, promotes guilt, and rejects those who do not agree. *Realistic theism* recognizes that all people are imperfect; it involves righteous anger and separating the immoral behavior from the person, while promoting conviction rather than guilt. Moralistic guilt is punitive and involves distorted anger. It condemns the person rather than the act as unworthy,

and results in alienation. Realistic conviction focuses on stopping the behavior and repenting (turning away) because it is destructive, and results in the restoration of positive relationships.

In his book, *The Other Side of Love*, Gary Chapman describes two types of anger: *definitive* and *distorted*. Distorted anger involves situations in which no actual immoral act has been committed; the person who is angry is either mistaken or is simply trying to impose his or her own (selfish) will. Definitive or righteous anger, directed at the behavior rather than the person, is the proper response to immorality: "Because the law worketh wrath" (Romans 4:15, KJV). The word used here for wrath is "orge"[or-gay], which more literally means "desire," as in the desire to make something right or to take constructive action. Definitive anger leads one to identify the wrong action in order to help the person correct the situation.

Sins of the Parents

When parents follow a fixed set of morals, it not only benefits the child through modeling positive behavior, but it also prevents the natural consequences of the parents' mistakes and wrongdoings from falling on the child. Exodus 20:5 (KJV) states that God visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." This is simply stating that behaviors and choices have consequences, and the choices parents make inevitably have consequences that will affect their children.

This can be seen everywhere in our society today. Far too many parents choose to follow their own desires and fail to acknowledge the effects this has on their children. Substance abuse, adultery, divorce, greed, abuse in all its forms, negligent parents, children being raised by strangers—all of these things lead to problems for the children, which in turn leads to problems for their children, on to the third and fourth (or more) generations as the cycle continues. It is time for parents to put their priority on providing a loving and intimate relationship with their children.

> "Let the cycle end today, so that this generation does not someday say, "Our fathers have sinned, and are not; and we have borne their iniquities." Lamentations 5:7, KJV

Agnosticism as a Reference Frame

Some may argue that agnosticism is a fourth reference frame, but this is a myth. The word "agnostic" comes from the prefix "a-" meaning "without," and the Greek word "gnosis" meaning "knowledge." So an agnostic is 'one who is without knowledge,' and is commonly used to refer to a person who believes that there can be no proof of the existence of God, but does not deny the possibility that God exists. Agnostics simply ignore this very important issue because "there's no way to know for sure."

Agnosticism is impossible as a reference frame, as one cannot live an amoral life unless morality does not exist.

Thus, agnosticism is really just atheism in disguise, and the agnostic's "not knowing," a defense. While a person may not be sure which is absolutely true between evolution and creation, between moral relativism and moral absolutes, the big decisions in life (and many of the little ones as well) will, at the most basic level, support only one of the two views: either right and wrong exist, or anything goes.

The only choice that supports agnosticism is to not make a choice, because "I don't know." If we choose not to analyze the influences of today's popular culture and instead attempt to simply ignore them, their influence will slowly assimilate into our daily lives, until inevitably they are accommodated into a reference frame. It is not possible to live a life without making decisions that are either moral or immoral.

Not making a decision (because it's "none of my business" or because "no one's beliefs are better than someone else's") is a choice in itself, and all choices have consequences.

> "Every time you make a choice you are turning the central part of you, the part of you that chooses, into something a little different from what it was before. And taking your life as a whole, with all your innumerable choices, all your life you are slowly turning this central thing into either a heavenly creature or into a hellish creature." C. S. Lewis, 1898-1963

Relationship Between Reference Frames and Mindsets

MINDSET	REFERENCE FRAME
Gratification	Atheism
Emotional	Pantheism
Moralistic	Moralistic Theism
Reality	Realistic Theism

Chapter Five

Location of Control

“The condition and characteristic of a crude person is that he never expects either benefit or hurt from himself, but rather from externals. The condition and characteristic of a philosopher is that he expects all hurt and benefit from himself…”
Epictetus, A.D. 55-135

"We need to teach the next generation of children from day one that they are responsible for their lives. Mankind's greatest gift, also its greatest curse, is that we have free choice. We can make our choices built from love or from fear."
Elisabeth Kübler-Ross, b. A.D.1926

What is Location of Control?

Location (or locus) of control refers to a perceived source of control over one's behavior and environment. It can be measured on a continuum, running from *high internal* to *high external*:

LANDLORDS <----------> TENANTS
(High Internal) (High External)

C. S. Lewis believed that we all choose to be either a '*landlord'* or a '*tenant'* of our lives. While he warned that we should consider ourselves tenants in our relationship to God (the ultimate landlord), the quote at the end of the previous chapter illustrates his belief that we all have the power to make choices everyday that direct our lives in important ways. A person who has a high-external location of control lives his life as a tenant, tending to see control as residing outside of himself, attributing any successes or failures to either chance or to other people.

A person who has a high-internal location of control lives his life as a landlord, and will tend to take responsibility for his own actions and view himself as master of his own destiny.

Landlords

A landlord will be more likely to succeed in school, in sports, and at life in general. A child's motivation at school is linked to his location of control. A landlord believes that

success is a result of his own ability and effort and takes personal responsibility for his actions. When facing a problem, landlords tend to see what role they may be playing as part of the problem. This stems from the understanding that if you are not part of the problem, you cannot be part of the answer. Landlords are more likely to be outgoing, proactive in making friends, and to assume leadership roles. Everything else being equal (intelligence, economic status, support, etc.) a landlord will be more successful in life than a tenant.

Tenants

A child will not try very hard or persevere for long if he or she believes he has no control over the outcome of a given situation. Tenants tend to believe that success is a result of luck or preferential treatment by others. They tend to believe that failure is caused by unreasonable expectations or unfair treatment. Tenants tend to give up easily, develop low expectations, and choose work and activities that are not very challenging. As for the landlords, the effects of a child's location of control will extend to all areas of life. A tenant is not going to be as outgoing, will not be proactive in making friendships, and will not believe he or she has the ability to influence or lead others.

Physical Consequences: Implosion

As discussed in chapter 2, to implode is to internalize one's feelings to the point that there is a negative conse-

quence on the body. This can be the result of a sympathetic/parasympathetic imbalance such as high blood pressure, ulcers, or irritable bowel. People who have a passive coping style or who believe they are helpless to change a given situation (tenants) tend to experience parasympathetic overcompensation. When a difficult or dangerous situation arises, the sympathetic "fight-or-flight" mechanism is triggered. If we believe we are helpless to either fight the situation or get away from it, then the parasympathetic system over-reacts to shut down the sympathetic response. This is often the case in people who develop stress-related ulcers. When a stressful situation occurs, the sympathetic nervous system responds with a "fight-or-flight" impulse in order to fix (fight) the problem or to get away (flight) from it.

One sympathetic response is the decrease in the production of stomach acid. However, tenants believe they are helpless in the face of any given stressful event. Thus their parasympathetic nervous system will counteract the sympathetic response by increasing the production of stomach acid. If this is a person's primary response to stress, this will lead to chronic over-production of stomach acid and ulcers.

External Control Psychology

Tenants have what, in Glasser's Choice Theory terms, would be called an external control psychology, that inevitably results in unhappiness. External control psychology is evident in a tenant when one believes that other people can control how we think, act, and feel.

However, landlords can also fall prey to external control psychology when one attempts to force someone else to do what the other person does not want to do. In cases where landlords believe that they are able to control other people, the inevitable frustrations that will arise can lead to physical consequences of either implosion or explosion. A person with a healthy internal location of control understands that the only person who anyone can truly control is one's self, and that all behaviors that have anything directly to do with satisfying basic needs are chosen either consciously or unconsciously.

Glasser believes that we are always trying to choose to behave in a way that gives us the most effective control over our lives, and calls this one's "*total behavior*." Total behavior consists of four components: acting, thinking, feeling, and the physiology associated with these (compare to the definition of 'emotion' in chapter 2). While we can only directly control our physical actions and thoughts, these in turn affect our feelings and our physiology. Since we always choose whatever total behavior appears to be the best way of satisfying our needs of the moment, we are usually either the beneficiary of our own good choices or the victim of our own bad choices.

A Plague on Modern Society

The external location of control has developed to epidemic proportions over the last few decades, and is a plague on modern society. A tenant will not be proactive in getting various needs met, but rather will rely on others to

do so for him. Even landlords will require help at times, depending on the situation. This is natural and unavoidable. In fact, it is a sign of an internalized location of control to know when to take responsibility for seeking help. However, at the extreme levels of externalization, a person believes he or she is helpless even to do this.

The following case illustrates the consequences of an external location of control.

Kelly

When asked why she was seeking therapy, Kelly stated, "ask my doctor." Kelly was in her mid-forties, married, and on disability. She reported that she suffered from severe insomnia and chronic pain due to an injury and subsequent complications from medical treatments that had "turned out bad." Kelly had a great deal of anger toward the medical field in general, and toward a long list of doctors specifically. Kelly is a classic case of a "difficult" patient who gets referred from one doctor to another as they realize the potential for her becoming a liability.

Kelly's pattern was to go along passively with people, especially people in authority, even when she knew that to go along would put her at risk. She then refused to return for follow-up treatment, and instead found a new physician to whom she vehemently complained about the previous physician. Kelly recounted a long list of situations in which, had she spoken up, she would have protected herself, as well as provided important information that the other person needed to make a good recommendation.

The result was an avoidable injury, and subsequent complications that also could have been avoided. When this pattern was pointed out to her, Kelly held one hand low and one high in the air and rationalized that she was "the stupid patient down here" who must not question "the smart doctors up here."

Growing up, Kelly was never allowed to spend a night away from home, nor allowed to have friends come over to her house. Kelly was given few chores or responsibilities, and was always told that other people knew what was best for her. As an adult, she lives very close to her parents and "visits" on an almost daily basis. Kelly's mood depends on how well her last visit with her parents went. Unfortunately, most of their time together is spent arguing. It would appear that Kelly's parents passed their external locus of control on to her.

A typical example occurred while in therapy, when Kelly took some food to her father so that he would not have to cook for himself because his wife was sick. Rather than thank Kelly, her father blamed Kelly for the situation, stating that she had made her mother sick by passing on a cold during her last visit.

How Do I Help My Child to Become More of a Landlord?

We all start life as tenants with parents as our landlords. As your child's parent, you can help him become a landlord well before he is ready to leave home.

A child's location of control begins to develop at infancy. Initially, crying is the only form of communication a baby has to convey his needs. If ignored, the infant may believe that he does not have the ability to influence other people or his surroundings, resulting in the development of an external location of control (which is just the opposite of what the parent intends). Conversely, by responding to your infant's cries he will develop more of an internal location of control. This is not to say that, as your baby becomes a toddler, he must be prevented from crying at all times, but that the parent should always respond and assess for a problem. If the child is not experiencing a true need, he should be briefly reassured that things are all right. This lets the child know that there is a difference between needs—which will always be addressed—and mere wants. Once reassured, he will have to learn to calm himself. The successful development of security or basic trust during infancy will increase the likelihood of secure individuation as a toddler.

As your child grows, he should be encouraged to become independent, but it is up to you to judge the extent to which freedom and choice should be given. Children do have limited power compared to adults, but they can be taught that they always have choices when it comes to their own thoughts and behavior. Children who are shown this and are encouraged to make their own decisions will be more likely to become landlords.

It is a natural tendency as a parent to want to protect our children from pain, to prevent them from making the same mistakes we did. We do have the right, and even the obligation, to protect our children from harm. However, being

overprotective and making all decisions for your children will result in an external location of control. Instead, foster independence, allowing them to learn from their mistakes. Experiencing natural consequences will help them to become landlords. To what degree this is done should depend on age, ability, and circumstance.

Glasser believes there are four primary mistakes that parents make in this area:

1) Doing too many things for children, thereby preventing them from learning how to be in control of their own lives.
2) Doing too many things to them, i.e., punishing them when they do not act as we want, rather than disciplining them (more on this distinction to follow).
3) Not doing enough things with them to maintain a close attachment, i.e., playing with them, talking with them..
4) Not leaving them alone enough, i.e., letting them cry out a temper tantrum, letting them problem solve..

The Achievement Need and Internal Location of Control

Keeping your child in the "*achievement need"* zone will encourage increased responsibility and independence. Allowing a child to develop independence can be difficult for parents. This may seem like a loss to the relationship, but

then whose needs are being met? It may seem like an awkward balancing act between independence and intimacy, but it is not an either/or situation. You can have both in the relationship with your child.

The Intimacy Drive and Internal Location of Control

Satisfaction of the intimacy drive leads to attachment between mother and child, the security of which allows exploration of the environment and realization (for the child) that he is a separate individual from his mother. This process is called *separation and individuation*.

When a child experiences the parent as a safe base, the child's range of exploration increases. The child eventually internalizes this sense of security to the point of considering the self as a safe base, feeling secure even when alone or away from the parent. The greater the sense of security, the greater the child's autonomous functioning. Thus there is an essential intertwining between the intimacy drive, internal location of control, and the need for achievement. When the separation and individuation process does not occur properly, the result is either detachment or dependency (external location of control).

Keys to Fostering Your Child's Internal Location of Control

> "Develop the habit of surveying and testing a prospective action before undertaking it…Determine

> what happens first, consider what that leads to, and then act in accordance with what you've learned. When we act without forethought, we might begin a task with great enthusiasm; then, when unforeseen or unwanted consequences follow, we shamefully retreat and are filled with regret: "I would have done this; I could have done that; I should have done it differently.
> "To live a life of virtue, you have to become consistent, even when it isn't convenient, comfortable or easy. It is very important that your thoughts, words, and deeds match up."Epictetus, A.D. 55-135

Attachment and Individuation: Foster satisfaction of the Intimacy Drive and allow your child to utilize your relationship as a "safe base" from which to explore.

Give Responsibilities: Chores are an excellent way for your child to start learning responsible behavior, even at a very young age. In his *Six-Point Plan For Raising Happy, Healthy Children*, John Rosemond recommends three as being the best age to begin assigning chores to a child, as children at this stage of development generally have a strong need to identify with parents. This desire to identify should be capitalized upon by assigning a few minor chores around the home.

Enforce Consequences, Do Not Punish: The purpose of punishment is to change someone's behavior by inflict-

ing pain and/or fear. Punishment causes damage to the attachment bond you have developed with your child, and leads to reactive rage. The enforcement of reasonable, preinformed consequences is discipline, not punishment. Problems should not become power struggles; they should be viewed as learning opportunities. Utilize consequences that involve the loss of privileges or freedom rather than the gain of rewards, and that only last as long as it takes for the child to develop a reasonable plan to correct the problem. The possibility of losing a privilege has more power than that of gaining a reward. Privileges generally involve things that children view as a need, such as the use of toys, TV time, spending time at a friend's house, use of the car, etc. While they will not die if they temporarily lose these privileges, children often act as though they believe they will. Rewards are usually based on things that are perceived as wants or extras that bring pleasure, such as a new toy, candy, computer, etc. Like many pleasures, the more they get the more they will want. Eventually, every time you expect your child to behave appropriately, he or she will expect a bigger and better reward. Also, separate chores from allowance. Chores should simply be an expectation for being part of the family. Allowance should be used to teach money management, not as a reward or consequence.

Identify Problematic Behaviors: When your child does something wrong, help him to become aware of (ascertain) his behavior. This will aid the child in understanding that no one forces him to behave one way or another, but that it is his present choice. Be sure to separate the child from the

behavior. Communicate clearly that you always love and accept the child, even when the behavior is unacceptable. The same should be true of positive behaviors. Be careful that you do not imply your love is conditional. Praise the specific behavior, not the child. Do not say things like: "You're a good boy for doing your chores, and Daddy loves you." This implies that when he does not do his chores, he is a bad boy and Daddy does not love him. Instead state simply, "You did a good job on your chores."

Clarify the Problem: Do not just tell your child his behavior is wrong. Help your child to look critically at his behavior (discern) and judge it on the basis of whether it is the best choice. Is the behavior good for the child and the family? Is it socially acceptable? How does it fit with the child's reference frame? What are the resulting consequences of the behavior? When identifying problematic behavior, help your child see that his choice is actually harmful to himself, i.e., "but that doesn't help you, it hurts you."

Accept No Excuses, Just Better Choices: Children, especially teenagers, are masters at making excuses. An excuse is an easy way off the hook. In order to develop an internal location of control, your child must accept and learn from the natural consequences of making decisions. Ultimately, he is the only one who can control his own behavior. The child will make choices based on what he thinks he wants in life. He can either change what he wants (change the picture in his mind), or change how he is going

about trying to get it. Once you have helped your child to identify his behavior and understand the consequences, the responsibility for change is increasingly (depending on age) in his hands: "It is *your* life. What are *you* going to do about it?"

Chapter Six

Socratic Reasoning

"Come now, and let us reason together, saith the Lord…"
Isaiah 1:18, KJV

"…It is the greatest good for a person to have discussions every day about virtue and the other things you hear me talking about as I examine myself and others…the unexamined life is not worth living…"
Socrates, 469-399B.C.

"We should stop thinking those thoughts that are without a purpose and useless…a person should think of those things only about which if someone should suddenly ask, What are you thinking right now? with perfect openness you can immediately answer, "This"

> or "That"… otherwise you would blush if you were to say what you actually had in your mind."
> Marcus Aurelius, A.D. 121-180

What is Socratic Reasoning?

Socratic Reasoning is the culmination of the previous five P.E.A.R.L.S. of Wisdom, and is based on the ancient Greek philosopher, and first true psychologist, Socrates (see appendix E for a further look at Socrates' life, death, and philosophy). It requires and encourages psychological integration. It utilizes the information that emotional integration provides, and requires that the lower needs are met in order to become achievement oriented.

Socratic reasoning is based on a reference frame that incorporates the existence of truth, and that care for one's soul is more important than our physical desires. It also requires an internalized location of control with a sense of personal responsibility and belief in one's abilities to accomplish meaningful goals.

Socrates believed that philosophy begins in wonder. This is both the wonder and awe we all experience in observing such phenomenon as the stars in the night sky or the miracle of childbirth, and in 'wondering why' things are the way they are. Socrates stated, "This sense of wonder is the mark of the philosopher."

Children are natural philosophers. This can be observed in infants "taking it all in" and trying to touch or taste everything in sight, and when they begin to speak and incessantly ask "Why?" about everything. All too often parents

ignore these questions, give cursory answers, or simply tell their child to be quiet and stop asking so many questions. All three of these responses tend to extinguish a child's sense of wonder and natural desire for knowledge and truth. It is far healthier, as tiring as it may sometimes be, for the parents to encourage their child's philosophizing.

> "There exists a passion for comprehension, just as there exists a passion for music. That passion is rather common in children, but gets lost in most people later on. Without this passion there would be neither mathematics nor natural science."
> Albert Einstein, A.D. 1879-1955

Philosophy's Three Major Branches

Philosophy answers the "why" of things, whereas science answers the "what" of things. The history of Western philosophy uses Socrates as it's primary reference point. Those who came before him are known as the pre-Socratics, and focused primarily on the study of nature, or physics; then came Socrates himself, the first to focus primarily on the study of ethics; after Socrates, starting with Aristotle and continuing into modern times, was an emphasis on the study of logic.

In ancient times philosophy was not simply an intellectual or academic exercise, but rather a way of life. Most of the ancient schools of philosophy developed out of Plato's Academy (where we get the term 'academic'), and thus

traced their lineage directly to Socrates. The Stoics, including Epictetus and Marcus Aurelius, continued to focus their "lived philosophy" on these three major divisions:

Physics, or natural philosophy, is the core of a person's reference frame as discussed in chapter 4. Physics inquires into the nature and ultimate significance of the universe, the origin of life, and our relationship with the physical world.

Ethics addresses the issue of proper conduct, morality, and focuses on our relationships with our fellow human beings.

Logic is concerned with the nature of knowledge and the laws of valid reasoning, and our relationships with ideas.

The Stoics taught their trainees three integrated disciplines in order to "live philosophy" and "become a Socrates," which we will discuss these at end of this chapter.

Physics

> "And this is the reason why every man should expend his chief thought and attention on the consideration of his first principles—are they or are they not rightly laid down? And when he has duly established them, all the rest will follow.

Einstein discovered that matter and energy are one in the same; that matter is actually condensed energy. However, Heraclitus (a pre-Socratic philosopher) discovered this twenty-five centuries ago, using nothing but observation of nature and logical reasoning: "All things change into fire

[energy], and fire extinguished turns back into things." Socrates was familiar with Heraclitean philosophy, and built upon his work.

Modern science is also building upon Einstein's work, and finding that there is something beyond energy and matter. Physicist Freeman Dyson, a winner of the Templeton Prize for Progress in Religion and one of today's leaders in physics, states that atoms behave like active agents rather than inert substances, apparently having the ability to make choices.

In his book, *The Hidden Face of God*, Gerald L. Schroeder discusses how scientific data is supporting the idea that the universe may be the conscious and wise expression of information, in which each particle is simultaneously aware of each other particle's action at the very instant of the action.

I encourage the reader again to refer to appendix B for further discussion on the modern science of physics, and how it relates to the philosophy of physics as a foundation for one's personal philosophy.

Ethics

> "A person has only one thing to consider in performing any action—that is, whether one is acting rightly or wrongly, like a good person or a bad one."
> Socrates, 469-399 B.C.

Socrates recognized the need for moderation of id impulses by the use of reason, and how the gratification mindset can never be satisfied: "…thus trained and educated…[the reasoning part or superego] will preside over the desiring part [or id], which…by its nature can never have wealth enough. This they will watch lest it be filled full of what are called the bodily pleasures." He also recognized that the reality mindset was the answer to psychological and spiritual health, what he called being "just and virtuous:"

> "…By the friendship and concord of these very three, whenever the ruler [reason/superego] and the two ruled [spirited/ego and desiring/id parts] are of one mind [integrated], and agree that the reasoning part ought to rule, and make no faction against it…not, however, in a man's outward practice, but inwardly and truly he…must have put all three parts in tune within him [reality mindset], highest and lowest and middle…have bound all these together and made himself completely one out of many, temperate and concordant; and then only do whatever he does, getting of wealth, or care of the body, or even matters of state or private contract…Virtue then, it seems, would be a kind of health and beauty and fine fitness of the soul…"

The first step toward encouraging a child to develop Socratic reasoning is to take their questions and observations

seriously. Ask questions instead of trying to simply provide answers. Try to enter your child's world, to see things through his or her eyes, instead of imposing your own. Likewise, encourage your child to see things from other people's viewpoint (empathy). Use a problem-solving approach (see *Reasoning Out Loud* below). And finally, do not be afraid to tackle the tough issues, such as sex and death. If a child is seeking answers, he will find some. Better that he find them with your help than from some negative outside influence. And finally, encourage your child to believe in himself and his ability to reason:

> "The life of wisdom is a life of reason. It is important to learn how to think clearly. Clear thinking is not a random undertaking. It requires proper training. It is through clear thinking that we are able to properly direct our will, stick with our true purpose, and discover the connections we have to others and the duties that follow…Every person should learn how to identify weak and faulty thinking. Study how inferences are reasonably arrived at, so that you avoid drawing false conclusions…Strong education in logic and the rules of effective argument will serve you well."
>
> "When we name things precisely, we understand them correctly, without adding information or judgments that aren't there." Epictetus, A.D.55-135

One of the key issues to Socratic reasoning, as emphasized by Epictetus above, is clarity of thought. In his book *The Thinker's Way, 8 Steps to a Richer Life*, John Chaffee discusses the lack of critical thinking in our society today. He believes that, rather than developing the habit of thinking and expressing themselves clearly, people today tend to speak without thinking. This results in unnecessary problems in both personal and professional life.

Chaffee recognizes, as Epictetus did, that the clear use of language leads to clear thinking, which in turn leads to clear language. Here are some of his recommendations:

1) Expressing your views clearly and supporting them with reasons and evidence
2) Defining your terms
3) Listening to each other and responding to the points being made
4) Suspending judgment, listening actively, and then formulating a response
5) Asking and trying to answer important questions
6) Focusing on trying to increase each other's understanding rather than on trying to win an argument

Thucydides, in his *History of the Peloponnesian War* (431-404 B.C.), observed that the decline in morality in ancient Greece was accompanied by a decline in clear language:

> "…words, too, changed their usual meanings…As a result of these revolutions, there was a general worsening of character throughout the Greek world…with the ordinary conventions of civilized life thrown into confusion, human nature, always ready to offend even where laws exist, showed its true colors, as something incapable of controlling passion, rebellious to the idea of justice, the enemy to anything superior to itself…"

C. S. Lewis observed that the English language is all too frequently used in an imprecise manner:

> "The truth is not simply that words originally innocent tend to acquire a bad sense. The vocabulary of flattery and insult is continually enlarged at the expense of the vocabulary of definition…And as long as most people are more anxious to express their likes and dislikes than to describe facts, this must remain a universal truth about language…To save any word from the eulogistic and dyslogic abyss is a task worth the effort of all who love the English language."

Aesthetics

> "Turn my eyes away from worthless things…"
> Psalm 119:37, NIV

Aesthetics addresses the nature and expression of beauty and the criteria of good judgment and taste in the fine arts, and for our purposes is subsumed as a subtopic of the philosophy of Ethics. Our children are bombarded by influences from unhealthy and immoral reference frames everyday. Parents can help their children develop the skills of *ascertaining* the content, and then *discerning* the underlying messages or meanings. This will allow them to utilize the reality mindset to combat the detrimental effects that will otherwise result.

To ascertain means to collect the simple facts or surface content (particulars) of what is observed. But this alone only provides outsight. To discern refers to the act or process of exhibiting keen insight and good judgment (wisdom) as to the deeper meaning (principles) of what is being conveyed.

Socratic aesthetics is a search for the universal ideal of Beauty embodied in the realm of the physical (particulars). It is this physical embodiment of the ideal that renders art beautiful, whether it is a physical object, music, or drama. Good aesthetic judgment involves identifying: (1) the intrinsic value of the ideal being expressed, and (2) how well the ideal is expressed in the media/material employed. In other words, what is it saying and how well is it saying it?

Societal Devolution

It is all too common in our society to minimize the significance of the negative influences of the various sources of entertainment our children are presented with on a daily

basis. In ancient times, the influence of music was taken very seriously. Socrates believed that music was meant for the exercise of the soul, like sports is for the exercise of the body. Plato and Aristotle believed that music was the most imitative of all the arts, as various rhythms and scales imitate different feelings and moods. They also recognized a fundamental law of human nature: that we grow similar to what we spend our time—and take pleasure in—seeing or hearing. Thus Plato and Aristotle believed that all art, and music in particular, has a direct influence on character.

Plato discussed two types of music, both of which bring pleasure to the listener, but have opposite effects on the listener's character:

> "If a man has, from childhood to the age of temperance and good judgment, been familiar with austere, classical music, he is repelled by the sound of the opposite kind and pronounces it childish; if brought up on music of the popular, redundant kind, he finds its opposite frigid and displeasing. Thus…neither type has any advantage or disadvantage over the other in respect of being pleasing or displeasing, but there is the additional consideration that the one regularly makes those who are brought up on it better men, the other worse."

In analyzing the degeneration of Greek society, Plato saw a decline in appreciation for morally good music. Instead, there was an increase in popularity for music that celebrated the baser emotions and trouble-free pleasure

seeking. This led to an increasing disrespect for authority and a rebellion against traditional values:

> "In the course of time an unmusical license set in with the appearance of poets who were men of natural brilliance, but ignorant of what is right and legitimate in the realm of the Muses. Possessed by a frenzied and profane lust for pleasure…Thus their folly lead them unintentionally to malign their profession by the assumption that in music there is no such thing as a right and a wrong [What is truth?], thinking that the right standard of judgment is simply the pleasure given to the hearer…their music has given occasion to a general arrogance of universal knowledge and contempt for law…Fear was cast out by confidence in supposed knowledge, and the loss of it gave birth to disrespect. For to be unconcerned for the judgment of one's betters in the assurance which comes of a reckless excess of liberty is nothing in the world but reprehensible impertinence…So the next stage of the journey toward liberty will be refusal to submit to the magistrates, and on this will follow unrestraint from authority and correction of parents and elders; then…comes the effort to escape obedience to the law, and, when that goal is all but reached, contempt for oaths, for the plighted word, and all religion."

This very same process is occurring in our own time; people coming to believe that good music is simply a mat-

ter of individual taste, and that it is nothing more than harmless entertainment. Tracing modern music, from the Renaissance to the twenty-first century, we can see three stages leading to the degeneration of popular music. This both reflects, and is partially a cause of, societal devolution.

As Western civilization made the transition from the Dark Ages through the Renaissance to the Enlightenment, or Age of Reason, popular music evolved into what we now refer to as classical music. This began with Desprez, whose work reflects this musical transition, leading to the genius of Vivaldi, Bach, and Mozart. Classical music reached the apex of beauty and style through Johann Sebastian Bach (A.D.1685-1750) during the Baroque period. Virtually all of his music was written to glorify God (nearly three-fourths of his 1,000 compositions were written for use in worship), and is at all times closely bound to biblical texts. He considered the Old Testament book of 1 Chronicles (containing a list of Davidic musicians) as "the true foundation of all God-pleasing music."

The music of the Bach family was so highly regarded that the name "Bach" began to be widely used to mean good music, as in "that's Bach" (ironically similar to today's use of "rock," as in "that rocks"). While classical music still exists in our society today, it is far from being considered popular (or "pop") music. This is unfortunate, as classical music appeals to and stimulates the superego/cerebral cortex part of our mind/brain.

During the nineteenth and twentieth centuries, jazz and rhythm and blues music developed and became increasingly popular. This eventually led to the development of rock

and roll in the 1950s, a hybrid of musical forms, that focused on the adolescent concerns of school life, fast cars, and young love. Rock and roll essentially glorifies youth and supports the unrealistic and unhealthy desire to never grow up. Popular music became something that appealed to the ego/limbic system part of our mind/brain. In the 1960s there was a rise in pantheism in the West, with popular music both reflecting this trend and influencing it in a circular fashion.

Over the last few decades, popular music has further declined into that which appeals almost solely to the id/brain stem part of our mind/brain. From the 1960s through the 1980s, the once so "innocent" rock and roll became 'hard rock,' 'heavy metal,' 'acid rock,' and 'punk rock,' among other varieties. Since then, 1990s rap music has become extremely popular. Most of the newer varieties of music, especially rap music, is focused on drug use, indiscriminate and demoralizing sex, violence, and the ever-present hatred for authority and traditional values. New music is repetitive and simplistic, with themes involving immediate gratification over and over again.

As society tells our children that they are nothing more than animals living in a "concrete jungle,' (a view that supports atheism/materialism), popular music again reflects this attitude, and in turn influences it.

Transgenerational Desensitization

The reader may be thinking, "Surely this is an exaggeration or overreaction on the author's part. After all, our par-

ents thought that our music was bad, and our grandparents thought Elvis Presley and The Beatles were bad!" Exactly. This attitude (that we should not overreact to today's music because it is not really any different than when we were kids) has resulted in *transgenerational desensitization*. This is the process of desensitization being passed on, and increasing from one generation to the next. What was offensive to one generation becomes normal to the next. The reaction to Elvis Presley shaking his hips or The Beatles' long hair by parents in the 1950s and 1960s seems ridiculous to us now.

But it turns out that there was truth to their concern that this new music would lead to immorality. It did not happen overnight, it happened gradually over a period of fifty years. But each step led to the next step until we find our children listening to music that focuses on, indeed glorifies, all the worst aspects of humanity.

This is like the story (I do not know if it is true, and hope no one reading this book tests it out) of the frog in a pan of water. If one heats up the water slowly, the frog will not realize it is in danger until it is too late. The frog could jump out at any time, but instead gets boiled alive because the change in temperature is so gradual.

Initially our society actually rejected the controversial parts of rock and roll, and radio stations would refuse to play certain songs. But in the past decade not only are stations playing pretty much anything, the music industry is actually giving some of its highest honors to the most controversial and immoral music. See appendix G for a brief outline of the devolution of modern music.

Ban Popular Music?

What is the answer to this? Should parents completely ban popular music in their household, and punish their children if they are caught listening to it? No, for two reasons: (1) children will inevitably be exposed to this kind of music outside of the home, and (2) their rebellious nature may result in them being drawn to this music simply because they are told not to listen to it. This would likely be done in secret, preventing a constructive dialogue between parent and child.

Instead, parents should educate their children and encourage a reality mindset view of music, and aesthetics in general. Encourage the appreciation of classical music. But also help your child learn how to analyze popular music. Obtain the lyrics to songs your child wants to listen to, read them over together and discuss the meaning and values being expressed. If you are unable to obtain the lyrics, listen to the music with your child. This is an excellent opportunity to enter your child's world and participate in a Socratic dialogue together. You might learn something!

Is popular music simply a healthy way for our kids to blow off a little steam? Aristotle believed that there might be a cathartic or emotionally purgative value in the occasional experience of exciting or sensational art, including music. This may true, but there are issues to consider. First of all, one should be aware of the negative influences the lyrics can have. Socrates believed that good music should make one's soul "harmonious," helping both the desiring

part (id) and the spirited or emotional part (ego), become balanced with the reasoning part (superego). In other words, good music promotes the reality mindset.

A second issue to consider is whether the music is expressing honest emotions or not. Does the music express some truth about its object of focus, or does it express dishonest emotions, falsely representing its object of focus? A third issue to consider is whether the music celebrates anything outside of self or not. Most music that is id or ego driven is narcissistic in nature, all about "me and my wants." And finally, is the music truly cathartic, helping a person get rid of negative feelings, or does it actually increase the negative feelings?

Analyzing Entertainment

> "Then shall we just carelessly allow the children to hear any chance fables molded by chance persons, and to receive in their souls opinions that are generally contrary to those that we believe they ought to have when they grow up?"
> Plato, 429-347 B.C.

> "Most of what passes for legitimate entertainment is contemptible or shallow-minded and only glorifies or exploits people's weaknesses…It is the easiest thing in the world to slide into that which is vulgar…Practice the art of testing whether particular things are actually good or not…"
> Epictetus, A.D. 55-135

Entertainment has become a chief focus of our society, and there is a danger that we are teaching our children that being entertained is more important than obtaining wisdom. Allan Bloom recognized that a lack of a proper education results in children looking for "enlightenment" wherever it is easily available, which is usually in movies. He also recognized that they are then unable to distinguish between what is good and what is garbage, between what contains wisdom and what is mere propaganda.

As discussed previously, Socrates' view of life and epistemology placed images at the lowest level of knowledge. And while our society elevates Hollywood and movie stars to hero status, movies are mere images, or copies, of life. These copies are often false, or focused on the baser things in life, and can convey harmful messages to our children.

In his book, *The Media-Wise Family,* Ted Baer has developed a comprehensive guide for parents that can be applied to all forms of entertainment (movies, music, video games, etc.) in order to identify and combat unhealthy influences.

Below are a few essential questions that parents can use, and can teach their children to use, in order to analyze the messages being conveyed.

Who Is the Hero or Main Character?

Every story has a main character. If a person enjoys or "gets into" the story, it is usually the main character that the person "identifies" with the most. To identify with a char-

acter means to like, agree with, and/or empathize with that character. This process of identification, however subtle, then works to influence us to some extent. We may wish we were that person, or more like that person. The power of identification is seen most in children between the ages of three and eleven, during the development of their egos. Children of this age will usually role-play the characters they like (identify with) most. But the process of identification is involved in older children, and adults, as well. It is by identification that we are able to enjoy various forms of entertainment.

This is most powerful in movies because we are able to "escape" into another world. We do this without much effort thanks to the combination of sight and sound, and the realism created by special effects. Watching movies or TV is a very passive act, and does little to exercise our mind/brain, whereas reading is one of the best ways to stimulate the mind/brain. The same process of identification occurs in reading books, playing video games, listening to music, and even in simple advertising such as billboards and magazine ads. This is why the government has banned the cigarette character, "Joe Camel."

Today, violence and extramarital sex are a part of many prime-time television shows. Thus if your child identifies with the main (or another) character, it is important to help him analyze why this is.

Ascertain the particulars. What is it about the character that the child likes? Is the character honest, responsible, and moral? Does the character show self-respect and respect for other people?

Discern the supported principles, or lack thereof. What is the character's reference frame? Does he or she take it seriously? How does the character's reference frame compare to yours?

What is the character's main goal in the story? Ascertain if it is to conquer evil, or to do evil? To help someone or just help himself? To get an education and a good job, or to become rich at any price? To have a family or just have sex?

Discern if the goal is a worthy one. Does the goal support or go against your reference frame?

What is he or she aided by? Ascertain who the characters' friends are. Discern how their views and actions compare to your friends, and to your reference frame.

What is the theme or premise of the story?

The theme is the underlying message communicated by the story. The theme consists of the conflict between the characters' needs, external pressures, and the final outcome of how they accomplish their goals (or not). An "if/then" statement can often sum up the message, as in "If a person follows the rules, then that person will come out on top" or "If a person is willing to lie and cheat, then they will become successful," etc.

Ascertain what internal needs are motivating the character. Are they physical, emotional, or achievement needs? What external pressures are working against the character? Does the character win because he or she does what is

right, or through the use of deception, stealing, lying, cheating, etc?

Discern what message this conveys. How does this fit with your reference frame?

Who is the villain?

Sometimes it is the villain that makes the story most enjoyable. Perhaps it is not the intended villain, but simply a character that one does not like. This is the process of counter identification, just the opposite of identification. In counter identification one does not like the character and wants the character to somehow lose within the context of the story. The writer/director/actor involved with the story can have a great deal of influence in making a character likable or unlikable. Often a character is portrayed in such a way that he or she is disliked even though the character's reference frame coincides with your own. It may be that someone involved in the production of the story dislikes your reference frame, and the character is intentionally portrayed in a bad light for this reason. A common (and perhaps intentional) result of portraying a character with a certain reference frame is that the viewer generalizes that all people with that reference frame are bad (stereotyping).

Ascertain whether stereotyping is part of the villain's reference frame. Discern what the message is behind the story's production. If the entertainment is not congruent with your reference frame, then the final discernment question to ask is: Is there any redeeming value that makes it worthwhile?

Logic

Socrates' view of knowledge is based on his theory of *Forms*, perhaps better understood as his theory of *Ideals*. Socrates taught that there exists absolute Truth, in contrast to mere opinion. Through the use of reason, one can grasp certain concepts or principles that do not require assumptions apart from themselves and that are the basis for the physical objects we perceive around us:

> "Ideals are like stars: you will not succeed in touching them with your hands, but like the seafaring man on the ocean desert of waters, you choose them as your guides, and following them, you reach your destiny." Carl Schurz, A.D. 1829-1906

Socrates divided knowledge into two main categories, and four subcategories (which are comparable to Piaget's Stages of Intellectual Development outlined in chapter 1):

The Realm of True Knowledge - (the world of the mind and principles that are in a constant state of "being").

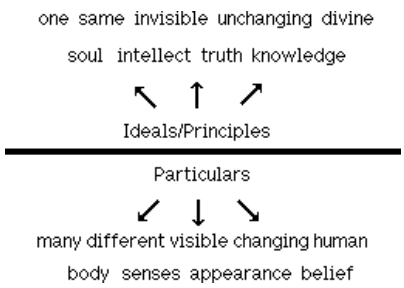
1) At the highest level are ideals, understood through the exercise of abstract reasoning (Piaget's *formal operations*).
2) The next level consists of ideas and principles, including scientific and mathematical thought

through the exercise of logical reasoning (Piaget's *concrete operations*).

The Realm of Opinion - (the world of the senses and particular things that are constantly in a state of changing or "becoming"):

3) The third level consists of physical objects and simple appearances (Piaget's *pre-operational stage*).
4) The lowest level consists of images or representations of objects (Piaget's *sensory/motor stage*).

Socrates held to *dualism* to explain reality, using *mental vision* to look beyond the ever-changing realm of particulars, across the *divided line*, into the realm of universals or ideals that do not change. The illustration below is a representation of the divided line, with the qualities of ideals opposite the qualities of particulars:



The four levels of Socrates' division of knowledge can be illustrated by four aspects of a building: (1) the ideal

concept of a building, a knowledge or wisdom which comes from God; (2) the plan of a specific building, designed by an architect; (3) the physical building itself, built by engineers and contractors; and (4) the image of the building, in the form of a painting or photograph rendered by an artist.

Socrates would consider the true building to be the ideal form of the building, and each subsequent example to be simply a copy and thus further from the truth: the architectural plan is a copy of the ideal, the physical building is a copy of the plan, and the painting is a copy of the building.

We find this same principle in the Bible, when God gave Moses the architectural plans (pattern) for building the tabernacle.

> "They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain.'" Hebrews 8:5, NIV

Socrates considered ideals as unchanging, where particular concrete examples of objects or people may have the property of the ideal, but they are not equal to the ideal itself. The pure form of the ideal cannot be seen physically—only known through reason—but is more real than objects that can deteriorate over time. An object containing the quality of *Beauty* can deteriorate over time and lose that quality. A beautiful object cannot exist without the concept

of Beauty, yet the ideal of Beauty exists even without objects to represent or contain this quality.

Lowering the Bar

It has become a disturbing trend in our society over the last several decades that ideals are laughed at and considered unrealistic: "There is no such thing as an ideal family;" "The family portrayed in *Father Knows Best* is an unrealistic ideal that deluded millions and caused injury to their self-esteem for falling short of this 'ideal' in the reality of their day-to-day lives," etc. While it is true that ideals are difficult (sometimes impossible) to achieve, it is a mistake to interpret this to mean that we should reject them as harmful.

The reality mindset recognizes that it is for the very reason that "no one is perfect" that we all need ideals to motivate us. Unfortunately, the emotional mindset appears to hold sway over this issue in a significant segment our society, stating that it is mean-spirited and hurtful to expect our children to work toward ideals of any kind. The result is that wherever society "lowers the bar" and expects less from our children, society gets less from our children.

The reality mindset takes into consideration the reality that we all fall short of perfection, but also that it is human nature to use this as an excuse to accomplish less than what is expected of us. Just as having rules for living is healthier and results in more happiness, so having ideals to strive for results in greater motivation and better results in life. Instead of rejecting ideals, we should establish and promote

ideals for our children, while maintaining realistic expectations.

Socratic Questioning

> "Whatever moral rules you have deliberately proposed to yourself, abide by them as they were laws, and as if you would be guilty of impiety by violating any of them…Let whatever appears to be the best be to you an inviolable law. And if any instance of pain or pleasure, or glory or disgrace, is set before you, remember that now is the combat, now the Olympiad comes on, nor can it be put off…paying attention to nothing but reason. And though you are not yet a Socrates, you ought, however, to live as one who desires to become a Socrates." Epictetus, A.D. 55-135

At the heart of Socratic reasoning is the technique Socrates called the '*dialectic*,' the practice of arriving at the truth by the exchange of logical arguments (dialogue). Using this technique, he drew forth knowledge from his students by pursuing a series of questions designed to point out the inconsistencies and self-contradictions involved in popular statements made without examining their logical implications. This technique of *Socratic questioning* is simply to ask probing questions to get the child to think a situation or potential answer to a problem through to its logical conclusion, and to analyze this in relation to his or her moral reference frame.

This was often a two-step process, with the goal of getting his students to turn their attention from the changing world of particulars to the more important and unchanging world of ideals. A problem can be defined as a situation in which there is a conflict between two opposing sides. Socrates would begin by asking questions designed to identify the truth about the facts (particulars) involved and to get an accurate definition of the problem.

If the participants can agree upon the facts, then the problem will be resolved. If there is truth on each side of the opposing arguments, then it is necessary to look to a higher ideal that encompasses them both. He would then ask questions designed to discover what these particulars have in common, searching for a pattern in order to identify the ideal or principal that should be applied.

> "…So many seem unable to help falling into it; they think they are arguing, when they are only striving quarrelsomely…They bandy words with each other, instead of using reasoned discussion." Socrates, 469-399 B.C.

Pursuit of Truth

Socratic reasoning is based on *logos*, or logic, which deals with the use of reason in the pursuit of Truth. For your child to gain an understanding of the truth, he or she must know what good reasoning is, and be aware of the ways in which his or her reasoning (and that of others) can

go wrong. The philosophical term '*argument'* does not refer to a verbal fight, but rather is a collection of statements. A statement is any form of communication (usually a sentence, but not always) that has a '*truth-value*;' it is either true or false. The supporting statements are referred to as '*premises*,' and the one being supported is called the '*conclusion*.

In presenting an argument, the person is not just stating a list of separate facts, but rather is seeking to show the truth of one statement by offering the other statements as support for it.

Our children are presented with statements of one form or another every day. People sometimes make statements just to be speaking the truth. But all too frequently they make statements not primarily to be speaking the truth, but primarily in order to manipulate other people into accepting them as true. This is called "peddling the statement:" those who peddle it are called the "peddlers" of the statement, and those whom they want to accept it are called the "consumers" of the statement. We frequently peddle statements to ourselves, in the privacy of our own mind or '*foro interno'* (internal forum), as each of the three parts of our mind negotiate.

Peddlers who are simply interested in getting someone to agree with a statement by showing that it is true are referred to as philosophical peddlers, because of their orientation toward the truth. Peddlers who just want someone to agree with them, regardless of truth, are referred to as political peddlers, since power and control are their main concerns.

You can use Socratic questioning to help your child develop his skills in identifying faulty arguments (fallacies), so that he will not be fooled or manipulated by political peddlers. There are many types of fallacies, including logical fallacies and fallacies of reference. Logical fallacies are rooted either in the failure of the evidence, failure of the evidence to be relevant to the conclusion, or in some linguistic vagueness. Fallacies of relevance include defending a conclusion by appealing to force ("I'll hurt you"), to pity ("feel sorry for me"), to authority ("because so-and-so said so"), or to popular belief ("everyone else says so"). Other types of fallacies are listed in appendix F.

When utilizing Socratic questioning, present it to your child that you are not necessarily looking for a specific answer to a given problem. Socratic questioning is not lecturing or preaching, but asking probing questions and summarizing your understanding of your child's viewpoint in order to verify that you have understood him correctly. Explain to your child that you are trying to stimulate thought for his own conclusions through the use of logic, and the avoidance of fallacies. If your child is insistent that he wants you to give him the answer, say, "I'll tell you what I think after we explore your thoughts." The questions should be exploratory and non-judgmental. Do not lecture.

A person is much more likely to follow through on one's own ideas rather than on someone else's. This is especially true for teenagers, as they tend to have an innate impulse to defy authority and to try and find things out for themselves.

The Five-Question Technique

When talking with your child, listen for key issues, beliefs, or thinking errors that might benefit from Socratic questioning. Then begin to question him, which will help him reach his own logical conclusions. There are five general types of questions that will help you do this:

1) **Identifying questions:** What do you think about that? What else do you think? What is your understanding of that?

2) **Empirical Questions:** What evidence do you have? What is the evidence for that belief? What makes you think (or believe) this is true?

3) **Questions of Logic:** How logical or realistic is it? How else could you interpret that? Does that make sense to you? How do you explain that? How else can you think about that?

4) **Question of Meaning:** If true, what are the implications? What does that mean to you? If that were true, what would it mean to you?

6) **Pragmatic Questions:** What are the advantages and disadvantages of your thinking/interpretation/belief? What are the advantages and disadvantages of your

behavior/reaction/choice? Are there better ways to think/act?

Another helpful way to question your child is to promote *distancing* by asking: "If a friend of yours was in this situation, what would you say to her?" Or to reverse roles by, "If I was in your situation, what would you tell me to do?" If your child has done something wrong, Socratic questioning can even be used to develop self-imposed consequences.

Socratic questioning may not always be successful in leading your child to the best conclusion on a given matter. This may be due to the child's age, lack of experience, underdeveloped reality mindset, or sheer stubbornness. If this is the case, the technique of *reframing* is the next step after Socratic questioning. Reframing consists of you informing the child of the proper reality mindset-based perspective to the situation, and your line of reasoning for this.

Reasoning Out Loud is something you can do all the time to help your child. Simply voice your thought process while solving any given problem with which you are faced. By utilizing Socratic questioning, and sharing your line of reasoning when necessary, you are helping your child to develop his or her own Socratic reasoning abilities, and the abstract reasoning necessary for the formal operations stage of intellectual development (see chapter 1).

One final note on Socratic questioning: If you only remember one question to ask your child, it should be, "What is your reasoning for doing/thinking/saying/wanting (blank)?" This question is useful in almost any situation,

prompting your child to think things through. This shows your faith in your child's reasoning abilities, and thus builds his faith in his own. Eventually your child will ask this question of himself automatically, and provide a reasoned explanation without you having to ask for it.

A modern-day form of questioning that leads to problem solving is called *solution-focused questioning*, and is discussed in Appendix H.

Stoic Integration

In order to live philosophically, the three theoretical parts of philosophy must be practiced in an integrated manner, just as each aspect of Structure, Love, and Wisdom must be provided together in order to fully be providing any one of them. Integration is one major theme of this book: integration of mind, of emotions, of needs, and of philosophy. In order to help your child learn to practice philosophy, I encourage you as a parent to lead by example and practice integrating these concepts into your daily life.

The Stoic philosophers developed specific disciplines for each area of philosophy, conceptually separate but related and intended to be integrated in practice. Stoic theory held that the only things that are truly good are things that are morally good (virtues), and the only bad things are those things that are morally bad (vice). Everything else is simply neutral or indifferent, having to do with our likes and dislikes, being only made good or bad by how they are put to use.

Thus the Stoics maintained that the vast majority of humankind is making an error in chasing riches and material goods, power, social status and anything else that is commonly conceived of as good so long as that quest is based on the belief that these things really are good in themselves, rather than just being things that are 'preferred' but without any moral value. Living virtuously is what is required in order to live well, and the indifferent things are simply "preferred" (such as wealth or social status) or "not preferred" (such as illness or loss).

The Stoic view of the indifferent originated with Socrates:

> "The truth is that in all those things which we said at first were good, the question is not how they are in themselves naturally good, but this is the point, it seems. If ignorance leads them, they are greater evils than their opposites, inasmuch as they are more able to serve the leader which is evil; but if intelligence leads, and wisdom, they are greater goods, while in themselves neither kind is worth anything at all...none of the things is either good or bad, except these two, and of these wisdom is good, and ignorance bad...Since we all desire to be happy, and we have been shown to be happy by using things and using them aright, and rightness and good fortune were provided by knowledge, what seems to be necessary, you see, is that every man in every way shall try to become as wise as possible...he should get this from his father much

> rather than wealth, and from guardians and friends...he should beg and beseech them to give him some wisdom." Socrates, 469-399 B.C.

If we accept that what is good must benefit us categorically, we can see that conventional goods fall short of this standard. Wealth, for example, is not unconditionally good, since someone who possesses it might use it to accomplish destructive or immoral ends. And so it is with all the other things commonly held to be good. Benefit results, when it does, from using indifferent things properly, and to use these things properly we need to be guided by wisdom.

Practical Philosophy: Application of the Three Topics

The Stoics recommended a variety of practical exercises by means of which we can make progress toward become wise and thus virtuous. Stoic philosophy constitutes a system in which each part is connected to all the other parts. Fundamental to Stoic philosophy are the three topics (physics, ethics, and logic) each with its discipline, in which the apprentice philosopher should be trained. Physics includes the discipline of desires and aversions; ethics includes the discipline of action; and logic includes the discipline of judgment. For Epictetus, it is not enough merely to discourse about philosophy. The student of philosophy should also engage in practical training designed to digest philosophical principals, transforming them into actions.

Practical Physics (the Discipline of Desire and Aversion)

> "When I see a man anxious, I say, What does this man want? If he did not want some thing that is not in his power, how could he be anxious?"
>
> "Regardless of what is going on around you, make the best of what is in your power, and take the rest as it occurs." Epictetus

The discipline of desire and aversion involves being aware of those things or situations that are within ones power to control. What is in our control is the power over our own minds and our capability to judge what is good and what is immoral. Outside our power are external things or situations that are indifferent. Generally, they are situations that simply happen, and they are not in our power in the sense that we do not have absolute control to make them occur just as we wish, or they are physical objects, such as money, that may be preferred or not preferred, but are not essential for happiness. To help differentiate between these things the Stoics developed the practices of Definition, Return, and Change.

<u>Definition</u>

"It is in our power to have no opinion about a thing, and not be disturbed in our mind, for things themselves have no natural power to form our judgments."

"Today I have got out of all trouble, or rather I have cast out all trouble, for it was not outside, but inside me and my opinions." (Marcus Aurelius)

The practice of Definition involves precisely defining those things or situations that one either desires or wishes to avoid (aversion). This allows one to clearly distinguish subjective and emotional judgments (opinion over likes and dislikes) from the objective view that one should have about it. An example of this would be the strong emotional view a teenager may take of wanting to own 'the best car' that 'has to be' a certain make or have certain options. But a car by any name is still a car, whether it's a BMW or a Yugo, if it has four wheels, an engine, and gets you safely from point A to point B. A teenager might need a car that runs well in order to get to school and work, but he does not need it to have leather interior and a $1000 stereo system. Driving the BMW does not make the owner a better person, it is neither morally good nor morally bad, just preferable to the Yugo (by most people's taste).

Return

The practice of Return involves keeping in mind that everything you possess may be taken from you at any time, through accident or misfortune. Keeping in mind that all

material possessions, even our healthy bodies, are mere loans that must eventually be returned to God or the ground.

Change

Related to the practice of Return is the practice of Change which involves keeping in mind that everything changes, nothing remains the same. Marcus Aurelius describes it in this way:

> "Look carefully at every existing thing and reflect that its dissolution is already under way and it is in the course of change and, as it were, of decay or dispersal, or is dying in whatever way its nature appoints."

Practical Ethics (The discipline of Action)

The study of ethical theory is of course valuable in its own right but, for the Stoic training to be a philosopher, these theories must be translated into ethical actions. In order to transform the way in which one behaves, it is necessary to train the impulses that shape ones behavior. By so doing the apprentice philosopher will be able not merely to say how a philosopher should act but also to act as a philosopher should act.

The discipline of Action has to do with appropriate action and involves understanding that the outcome of our actions is not wholly in our power, but our preference to act one way rather than another, to pursue one set of objectives rather than others, is in our power. The typical person views the success of their actions in terms of "hitting the target," whereas the Stoic, according to Cicero, views their success in terms of having "shot well." A modern version of this is the old saying, "it's not whether you win or lose, but how you play the game." Towards this end the Stoics developed the following practices: acting with reservation, premeditation, the Wand of Hermes, mindfulness, and acting according to your given role.

Acting With Reservation

Someone acts with reservation when they realize that it is very likely that they will meet obstacles that might well prevent success. The Stoic learns to expect that things frequently do not go as planned, learns to "roll with the punches." When and if obstacles arise, they can either be dealt with or a new path can be chosen, and so keeps his calmness in all circumstances because this will help him to remain faithful and focused on his goals in life.

Premeditation

In order to better anticipate the obstacles that may arise, the Stoic learns to anticipate such events, meditating upon anything that may occur in the course of daily life:

difficulties, setbacks, sufferings or even death. The Stoic wishes to smooth the impact of unpleasant events, but does not expect to always be able to escape from them. This practice allows one to be better prepared when problems do arise and, above all, to restore peace of mind. Premeditating about potential problems, or even death, can fundamentally transform our way of living, for it makes us realize the total value of every single moment of time.

Wand of Hermes

> "Moral intention finds in every occasion the ability to exercise virtue. In fact, it is like the wand of Hermes, which has the power to change everything to gold." (Epictetus)

This involves viewing negative situations as opportunities to "do the right thing:" the one who insults you gives you the occasion to exercise patience; illness gives you the occasion to exercise courage and composure.

Mindfulness

Mindfulness involves being conscious of the present moment and constantly mindful or attentive to everything you do, including your actions and even what you say, in order to truly live in the present. This does not mean that you should completely forget about the past and not think about the future. On the contrary, you have to learn from

the past and plan for the future, but do so in relation to the present, for it is only in the present that you can take action.

Act According to Your Given Role

> "For I should not be unfeeling like a statue, but should preserve my natural and acquired relations as a man who honors God, as a son, as a brother, as a father, as a citizen." Epictetus

The Stoics believed that appropriate acts should be measured by the relations they are concerned with. According to Epictetus, the actions we carry out should be motivated by the specific obligations that we have in light of who we are, our accepted relations to others, and what roles we have chosen in our dealings with the world. Failing to remember who we are will result in our failing to pursue those actions appropriate to our individual situations and obligations. Epictetus says that this happens because we "forget what name we have," whether it be father, daughter, brother, employee, etc., for each of these names, if carefully considered, at all times points to the acts appropriate to it. To progress in the Discipline of Action, then, involves being conscious, moment by moment, of two things: (1) which particular social role you are playing, and (2) which actions are necessary or suitable for fulfilling that role.

Practical Logic (The Discipline of Judgment)

According to Epictetus every impression (or perception) that an individual receives often includes a value judgment made by the individual. When an individual accepts or gives assent to an impression, assent is often given to the value judgment as well. Epictetus suggests that the apprentice philosopher should train himself to analyze his impressions carefully and be on guard not to give assent to unjustifiable value judgments. Epictetus believed that a person's only complete freedom is his freedom to deal with his impressions, to accept or reject them, and thus that vigilance is essential.

The discipline of Judgment focuses on making proper use of our perceptions, because when we assent to a perception we are committing ourselves to it as if it is a accurate representation of reality. But just as Socrates warned that we should not lead an unexamined life, Epictetus warned that we should not accept an unexamined perception. Epictetus stated that the discipline of Judgment is vital in order to practice the other two disciplines, and is intertwined with them. The discipline of Judgment involves the following practices: doubting the initial perception, objective representation, and following the law of moral good, moral bad, and indifferent things already discussed above.

<u>Doubting the Initial Impression</u>

The first step requires developing a healthy distrust of our initial judgments of any given situation or object, as they may be based on a false interpretation rather than an objective representation. This involves developing an inner discourse, or dialogue with oneself.

Objective Representation

The next step involves preventing ourselves from adding to our perceptions instantly and without accurate evaluation any opinion that something good or bad is at hand. This allows an objective and primary impression that is without subjective interpretation. For, as mentioned before, the Stoics believed that the only thing that is truly good is moral virtue, and the only true harm to a person is to engage in actions motivated by immoral vice.

The aim of all of these Stoic practices is to train oneself to resist subjective representations in order to reach psychological invulnerability, or to build an "Inner Citadel," to withstand the "slings and arrows of outrageous fortune." For more information on Stoic philosophy, read the book *Inner Citadel* by Pierre Hadot.

As you come to the end of this book, I encourage you to read through it again, and refer back to it often. As your child continues to grow and progress through each stage of development, you will find it beneficial to refer back to these pages. In fact the more often you read this book, the

better you will understand how to apply it in your family's life. The end of this book is just the beginning of its usefulness.

The next section, entitled "Putting It All Together," can be used as a quick reference to a summary of each of the P.E.A.R.L.S. of Wisdom in relation to the developmental stages of your child. I encourage you to also utilize the index to look up any issues that are not clear in your mind, or that you would like to review in detail.

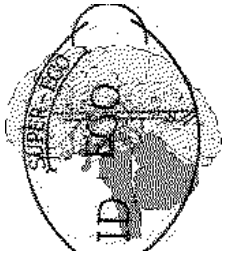
This book was written in the hope that it will prove useful to parents and guardians who want to prepare themselves to be better able to raise their children in such a way as to be healthy in mind, body, and soul. Feedback from the reader is welcomed by the other, who can be contacted at: www.forpearlsofwisdom.com.

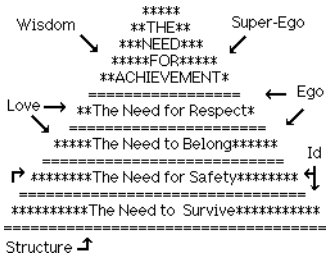
Chapter Seven

Putting It All Together

"Test all things; hold fast what is good."
1 Thessolonians 5:21

Psychological Integration
Emotional Integration
Achievement Oriented
Reference Frame
Location of Control
Socratic Reasoning





Age Range	Cognitive Development	Moral Development	Psycho-Social Development	Brain	Mind	Needs	Mindset	Reference Frame
Infant/ Toddler	Sensory/ Motor	Premoral Level	Trust and Autonomy	Brain Stem	Id	Physical (Structure)	Gratification	Atheism
Child	Preoperational and Concrete Operations	Conventional Level	Initiative and Industry	Limbic System	Ego	Interpersonal and Emotional (Love)	Emotional	Pantheism
Teen	Formal Operations	Principled Level	Identity	Cerebral Cortex	Superego	Achievement (Wisdom)	Moralistic	Moralistic Theism
Adult	Formal Operations	Principled Level	Complete Identity	Integrated	Integrated	Integrated (SLW)	Reality	Realistic Theism

Below is a summary of the principles discussed in this book. After you have read the previous chapters, use the following as a quick reference for each general developmental period. Skipping to this section will be of little benefit, as it is a very general overview based on the expectation that you have read and understood each section.

Infants and Toddlers

Psychological Integration:

At this stage, children are primarily id driven, based on the pleasure principle. Until a child acquires the ability to speak, little psychological integration is possible. Parents should simply be aware of different aspects of the mind, and acknowledge id impulses while establishing rules of proper conduct.

Emotional Integration:

Initially there are two primary emotions/feelings: anger and happiness. Acknowledge and encourage the experience of these feelings as they arise. You should always remember to separate feelings from behavior.

Achievement Oriented:

The primary needs at this stage will be physical (id), but higher needs will be developed through the satisfying of the physical needs and in gaining independence in meeting those needs.

Reference Frame:

From the outset, parents can foster a child's understanding of God through such activities as: discussion, prayer, reading stories from the Scriptures, church attendance, and the acknowledgment that parents must also follow the rules provided by God.

Location of Control:

Establish clear and logical consequences for behavior; foster a strong attachment leading to the experience of the parent as a safe base from which the child can begin developing independence.

Socratic Reasoning:

As a child begins to understand language, parents should "reason out loud" as well as read out loud stories that encourage good morals and the use of intellectual abilities.

Child

Psychological Integration:

During this period the ego becomes primary, and a child develops his or her sense of self as an individual. The superego is developing, but not yet primary. Continue to acknowledge id impulses and realistic consequences; emphasize values and choice.

Emotional Integration:

Watch out for defense mechanisms or ways of avoiding the experience of feelings. Emphasis continues on full experience of feelings. Help develop empathy by hypothetical situations, encouraging the child to look at things from the other person's perspective, and the encouragement of good deeds.

Achievement Oriented:

The physical needs always exist, but the need for love and belonging become the primary focus at this stage. Participation in the family, group activities, sports, academics, and church should be primary sources of fulfilling the emotional needs. These sources will also be areas of stimulating and fulfilling the need for achievement. Parents should be careful not to push too hard in any given direction. They need to be careful to avoid living their own lives through the child. They should give support to their child's natural gifts and interests.

Reference Frame:

Children can start attending church activities separate from the parent (youth groups, Bible study, etc.). Encourage a personal relationship with God. Help to foster a greater understanding of God and that his rules are for our own good. Begin to teach your child to analyze all forms of entertainment.

Location of Control:

Continue to enforce consequences, and encourage the child's involvement in developing the consequences for inappropriate behavior. Implement chores and allowance (separately).

Socratic Reasoning:

Reasoning out loud should continue. Logic becomes the hallmark toward the end of this period. Encourage with rules of logic and family discussion. Encourage reading, reading, and more reading. Encourage nonfiction, educational television programs, classical music, and ongoing analysis of all entertainment.

Teens

Psychological Integration:

The superego becomes primary. Increased self-consciousness and interest in the opposite sex develops. Continue to acknowledge all three parts of the child's mind, not just the id impulses, and help him or her to utilize self-observation.

Emotional Integration:

Continue to encourage experience of all feelings. Discuss differences and similarities between desire for emotional intimacy and sexual urges.

Achievement Oriented:

The achievement need should begin to take precedence. Other needs remain, but the child should be able to fulfill them and feel secure with his or her place within the family. Be aware that the teenager's need for belonging may result in problems with peers and the opposite sex. Be aware that social life may threaten academics and other achievement areas, but also encourage a healthy balance of work and play. Read *Will You Still Love Me If I Don't Win*? by Christopher Andersonn and Barbara Andersonn.

Reference Frame:

A personal relationship with God should be strong. Encourage advanced study of the Scriptures and philosophy. Continue to discuss beliefs and the challenges of public school and popular culture, always analyzing entertainment. Encourage your child to read *Sophie's World* by Jostein Gaardner for an enjoyable exposure to the history of philosophy. Better yet, read it together.

Location of Control:

Encourage increased responsibilities in and outside of the home.

Socratic Reasoning:

Encourage a broader exposure to quality reading, discussions, academic clubs, etc. While you do not want your child to avoid building positive relationships outside the home, you should help him or her avoid associating with individuals and activities that are unwise (i.e. drugs, alcohol, and immorality).

Young Adults

Psychological Integration:

Self-observation should be the focus. Take advantage of your child's self-consciousness by directly encouraging self-observation, balanced with realistic expectations. Openly discuss the mind/brain structures if you have not already.

Emotional Integration:

Continue to encourage full experience of feelings, acknowledge the extreme feelings that come with being a teenager due to hormones, etc.

Achievement Oriented:

Achievement in academics, plans for college, etc., should be a primary focus. Openly discuss the hierarchy of

needs if you have not already. Continue to be aware of separating parents' ideas and needs from the child's.

Reference Frame:

Encourage your child to examine both sides of creation versus evolution in the spirit of "Test all things; hold fast what is good." Expect that even a child who has been very involved with church may begin to question creation, God, traditional values, etc. due to influences outside the home. Encourage him to prove things for himself, and not to just take someone else's words for absolute truth. Your child will soon be on his own in facing what the world has to offer. It is better to help your child face these things now, with your support, than alone in the future.

Location of Control:

Tell your child "It's your life." Ask, "What are you going to do" in regards to work, school, college, etc. He or she should be encouraged with more freedom and the responsibility that goes along with it. Establish regular times to check-in with the family to be sure that he or she is safe and doing the right thing. A foundation of open communication will help minimize problems with freedom.

Socratic Reasoning:

Encourage older kids to test theories through discussions of alternative views, but always with an emphasis on logical reasoning. Encourage children to challenge themselves, to have a wide range of experiences and education without

losing focus on the importance of family, morality, and their reference frames.

Appendix A

Evolution and Science

> "Must we not attribute the coming-into-being of these things out of not-being to divine craftsmanship and nothing else? Or are we to fall in with the belief that is commonly expressed…that nature gives birth to them as a result of some spontaneous cause that generates without intelligence?… I will only lay it down that the products of nature, as they are called, are works of divine art, as things made out of them by man are works of human art.
> Plato, 429-347 B.C.

Evolution is taught in our classrooms today, from grade school to graduate school, as scientific fact. What is not taught is the distinction between microevolution, which is obvious and easily proven, and macroevolution, which has

not been proven (and never will be, as it cannot be subjected to repeatable experiments).

Microevolution refers to the empirically observable fact that only the organisms best adapted to their environment tend to survive (survival of the fittest). These transmit their genetic characters to succeeding generations, while those less adapted tend to be eliminated.

Natural selection is possible due to the amount of information stored within the DNA molecule. Thus there are many different varieties of what is genetically the same organism. Mankind has taken advantage of this in order to intentionally breed animals for varying purposes.

Dogs are a good example. A 200-pound English Mastiff and a two-pound Chihuahua are very different in appearance, but they are essentially equivalent to a wolf, differing at most by 0.2 percent of mitochondrial DNA sequence. This means that dogs are really not “dogs” at all, but simply wolves that have been bred for a variety of different characteristics and purposes through human intervention. Darwin observed this phenomenon, and then theorized that, given enough time, organisms must turn into new species.

The belief that man evolved from ape and that all life evolved from a simple-celled amoeba is known as macroevolution. Yet even Darwin stated that if this were true, there would be an abundance of proof.

Macroevolution, the belief that all life evolved by random reactions among atoms, is based on a nineteenth-century view of the world, and was conceived before modern molecular biology exposed the hidden complexity

underlying all levels of life. Macroevolution is merely a theory that many people have faith in, but which has a number of problems meeting the scientific standard of empirical proof. It is widely taught as fact by professors and teachers who either are not aware of, or refuse to honestly consider, the evidence against it. The following are just a few brief examples.

1. **The big bang theory:** without a Creator, how does something (everything) come from nothing?

In his book, *Physics For the Rest of Us*, Roger S. Jones calls this our modern day "creation myth." Rogers recognizes that many of the essential aspects of this theory are decades or even centuries away from the remotest possibility of verification and filled with conjecture and extrapolation. The purpose of creation myths in primitive cultures is to make sense of human existence; to tell the members who they are, how they got here, and what their value and purpose are; in other words, to provide a reference frame to guide them through life. Jones discusses the fact that modern science does just the opposite; that for the first time in history a culture has made up a story about itself that completely denies any meaning, value, or purpose to human existence. He goes on to ask if it is of any wonder that we contaminate and lay waste to the natural environment today for the sake of technology?

2. **Entropy:** the second law of thermodynamics, shows that disorder is always increasing so that order (evolution) cannot arise out of chaos (without design).

Appendices

In his book, *Evolution and the Myth of Creationism, A Basic Guide to the Facts in the Evolution Debate*, Professor Tim Berra states as "fact" that you can get order out of disorder if you add energy. For an illustration he uses an unassembled bicycle that arrives at your house in a state of disorder. He states that you supply the energy of your muscles (which comes from food which ultimately comes from sunlight) to assemble the bike. Thus, he believes, you get order from disorder simply by supplying energy, and that the sun is the source of energy input to all living systems that allows them to evolve.

Here Professor Berra appears not to understand the key difference between order and chaos: that it takes knowledge to create order, not just energy. No amount of energy will make an unassembled bicycle become assembled without the knowledge of how to do so. The energy in the muscles does not contain the knowledge, nor do the muscles themselves. It requires intelligence to design a bicycle, and intelligence to follow the instructions on how to assemble the bicycle. It takes an enormously larger amount of intelligence to design the organism assembling the bicycle.

By Berra's reasoning, there is the possibility that if you leave the bicycle parts out in the sunlight, given enough time, they may eventually use the sun's energy to evolve into a bicycle. But the reality is that the photons are harmful, and will help to destroy the parts over time. It requires a self-repairing (extremely complex) system to combat the harmful rays of the sun.

This fundamental rule, that it takes intelligence to create order, Berra (and many others) seems to ignore. In his

book, *An Easy-To-Understand Guide For Defeating Darwinism by Opening Minds*, Phillip E. Johnson relates that otherwise capable scientists make this error because their materialistic (and thus atheistic) reference frame teaches them to close their eyes to it. Johnson goes on to state that Berra's use of the changes in design of the Chevy Corvette over the years as an example of evolution does not illustrate naturalistic evolution at all, but rather illustrates how intelligent designers will often add variations to a basic design plan. This is such a common mistake made by biologists attempting to provide proof of evolution in public debates that Johnson has given it the nickname of "Berra's Blunder."

3. DNA: At the root of all life is DNA, a code, consisting of 6 billion nucleotides in each molecule.

A code requires some form of intelligence to design and decipher it; an encoder and a decoder. We know that RNA decodes the DNA, but there is no scientific explanation for how RNA knows how to decode. Most importantly, there is no way the code could exist without an intelligent mind to encode it in the first place. Empirical science shows us that, aside from this inexplicable code that controls all forms of life, nature produces only randomness. This is why there are computers monitoring for any nonrandom signals from outer space, as this would indicate some form of living intelligent being other than humankind in the universe. But they should focus on the nonrandom signal that is the code to all life, and thus indicates intelligent design.

Further, DNA molecules are physically made out of protein, yet proteins are designed by the information stored in DNA molecules. You cannot have one without the other, so how did one evolve without the other?

4. Improvements: The supposed change in living organisms that occurs over time is said to result from random mutations that lead to "improvements" to the organism.

Yet the vast majority of mutations result in death and disease to any given organism. It is statistically impossible for mutations to lead to these evolutionary "improvements."

5. The Record: The fossil record shows no irrefutable examples of transitional forms of life.

Even Darwin recognized that this was a requirement in order for his theory to be considered true. The only transitional forms that have been found have turned out to be either manmade fakes "reconstructed" from very few bone fragments (and thus more imagination than anything else), or given as proof (by evolutionists who refuse to even consider that there could be an alternative) despite clear evidence against them.

An example of this last issue is the *Archaeopteryx*, frequently cited as an intermediate between reptiles and birds. Yet Alan Feduccia, an evolutionist and world authority on birds, states that paleontologists attempt to turn *Archaeopteryx* into a feathered dinosaur that can not fly (using what he calls "paleobabble") when it is actually a

perching bird. He believes that it is biophysically impossible to evolve flight from such large dinosaurs that have shortened forelimbs and heavy balancing tails.

6. Simple to Complex: All living organisms are extremely complex systems, including the so-called "simple"-celled amoeba.

Complex systems require that all parts of the system operate together in order for the system to operate at all. One part of a living complex system cannot wait for another part to evolve. Either the system is intact, is alive and functioning, or it does not exist. In fact, there can be no complex living system (organism) unless the entire system suddenly exists intact (is created). Yet the textbooks our children are taught science with, from grade school through college, contain diagrams supposedly illustrating the "simple" process of organisms gradually adding or modifying parts as they slowly evolve.

In his book, *The Hidden Face of God,* Gerald L. Schroeder calls these diagrams a farce that disregards the intricate workings of the living cell. He goes on to state that they fooled him until he studied molecular biology, and that it is hard not to be fooled by the "foolish arguments" that originate from "intelligent foolers" (referring to top evolutionary scientists, such as Richard Dawkins and Stephen Jay Gould).

Appendix B

The word *quantum* means "quantity or amount." Quantum theory holds that energy and some other physical properties often exist in tiny, discrete amounts or particles, which cannot be divided into smaller particles.

Werner Heisenberg (A.D.1901-1976), German physicist, is famous for developing the *uncertainty principle*, which states that it is impossible to determine both the position and momentum of a subatomic particle (such as the electron), because the act of measuring changes what is being measured. The effect of this principle, and Einstein's general theory of relativity, is to convert the laws of physics into statements about relative, instead of absolute, certainties.

But this is nothing new. The pre-Socratic Greek philosopher Heraclitus stated: "You can't step into the same river twice." He observed the fact that while the river appears to be the same, the water in the river is constantly flowing and thus changing. His point was that everything changes, but

change itself. Does this mean there is no absolute truth? That all things are relative? Heraclitus did not think so, as he saw that behind all this change is an organizing force he called *logos*, the Greek word for logic or reason.

In his book, *Physics For the Rest of Us*, Roger S. Jones discusses the fact that Einstein's general theory of relativity is often used to suggest that "everything is relative" and that one set of rules is as good as another, when Einstein's theory actually shows that we live in a deeply ordered (structured) universe. But what does this mean in relation to everyday life?

Thought Experiment

The late nineteenth-century German philosopher Ernst Mach added the phrase, "Gedanken experiment" or "thought experiment," to our vocabulary. By this he was stating that we could also experiment in our heads, not just in nature. Albert Einstein was one of Mach's disciples and became the grand master of thought experiments. He created a great theater of thought experiments to explain relativity. We can use a thought experiment to better understand how quantum physics relates to everyday life.

Imagine you are in pitch-black room in which there is a billiard table. You are standing at one end of the table with the white ball in your hand, and you want to know if there are any balls at the other end of the table. The catch is, you are not allowed to leave your end of the table or to use anything except for the white ball, but it will always return to you. So you can roll the white ball down the left side of the

table and listen for either the soft sound of the ball hitting the cushion, indicating there is no ball there, or the sharp sound of the white ball striking another ball, telling you that there is a ball there. So you roll the ball and hear the sharp sound of it striking another ball on the left end of the table. Do you now know that there is a ball on the left side of the table? No, you only know that there was a ball there. The very act of finding the location of the ball has caused the ball to move. The act of "seeing" where the ball is (was) has altered the situation. This is what occurs at the quantum level when attempting to measure subatomic particles.

Now imagine you are reading this book outside on a bright, summer day. The photons of light from the sun are striking the electrons that make up the page and then bouncing up to pass through the pupil and strike the back of your retina, allowing you to see and read the book. Now imagine you leave the opened book out in the bright sun for several days or weeks. When you return, the pages of the book exposed to the sunlight will now be faded. What has happened? Just as in the billiard ball analogy, the photons (white ball) are striking the electrons (colored balls) and knocking them off the page. The sunlight is literally destroying the book, knocking its electrons apart. This was occurring while you were reading the book, but it was too slight to notice. It is only perceivable after several days or weeks worth of accumulation.

So one could say that it is impossible to read a book without altering it, or that "you can't read the same book twice." And if you read the book and then gave it to a

friend to read, your friend would be reading a different book. At the micro level this is true, but does it matter at the macro level? Does the minute change occurring at the quantum level have any significant effect at the every-day-reality level of you reading the book? No! This does not change it enough to notice, or more importantly, to matter. This does not change the information contained within the text. Your friend will read the same text, and you will be able to have a meaningful discussion about it because the meaning is not changed by the minute loss of electrons. You will even be able to pass the book on to your children and grandchildren, who may find it worse for wear, but still readable.

Modern science and the scientific method of empirical evidence are founded upon materialism. Materialism is the theory that physical matter is the only reality and that everything, including the mind, can be explained in terms of matter and physical phenomena. The opposite of materialism is idealism, the theory that all of reality and true knowledge consists of mind or spirit, with the physical being simply an illusion. The debate between materialism and idealism has raged throughout the centuries, starting well before modern science:

> What we see is something like a battle of gods and giants going on between them over their quarrel about reality. One party is trying to drag everything down to earth out of heaven and the unseen, literally grasping rocks and trees in their hands, for they lay hold upon every trunk and stone and strenuously

> affirm that real existence belongs only to that which can be handled and offers resistance to the touch [materialism]. They define reality as the same thing as body, and as soon as one of the opposite party asserts that anything without a body is real, they are utterly contemptuous and will not listen to another word. Accordingly their adversaries are very wary in defending their position somewhere in the heights of the unseen, maintaining that true reality consists in certain comprehensible and bodiless forms [idealism]. On this issue an endless battle is always going on between the two camps. (Plato, 429-347 B.C.)

Dualism views reality and knowledge as being composed of both the physical matter we can see, as well as being inseparably involved with mind and consciousness and thought: "…it seems the only one course is open to the philosopher who values knowledge and the rest above all else. He must refuse to accept from the champions either…Like a child begging for 'both,' he must declare that reality or the sum of things is both at once…"

While his teacher Plato was a dualist, Aristotle, one of the founders of science, rejected Plato's reference frame and was a materialist at heart. Aristotle's materialistic focus had a significant influence on both the end of his own life, and the life and death of his most famous student, Alexander the Great. Both Aristotle and Alexander the Great have had a profound effect on history down to our own time, some of which has proven very positive. However, there

are significant aspects to their lives that few parents would want their own children to emulate. One can gauge the value of a person's reference frame by how they lived, and often how they died.

After Alexander the Great had plundered most of the known world of his time, he died at age 33 (some historians believe due to alcohol poisoning) without an heir and his empire fell apart. In the aftermath, Aristotle was falsely accused of impiety and, instead of facing his accusers as Socrates had done when confronted with similar charges, he fled and died of old age a year later while in exile. In the end Aristotle valued his physical life more than the philosophy he had spent his life developing. One could say that both Socrates and Aristotle had consistent, but opposite, reference frames. Socrates valued the ideals of Truth and Goodness above all, whereas Aristotle valued the particulars of the material world.

Yet even in Aristotle's philosophy we find the conclusion that God is the supreme cause or "First Mover" to the universe, and that knowledge of God is the culmination of First Philosophy (perhaps his reference frame was not consistent after all). Likewise, in the concluding words of Stephen Hawking's book *A Brief History of Time,* he discusses the search for a unified theory of science, which he describes as being the "ultimate triumph of human reason" and as "knowing the mind of God."

Appendix C

> "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch…And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."
> Malachi 4:1,3 KJV

The concept of hell is difficult for many people to accept and prevents many from choosing the Creation reference frame, as it is hard to imagine God to be loving if he is going to require never-ending torture for those who follow the wrong path. But this is due to a great deal of misrepresentation by moralistic theism. Hell has frequently been misunderstood and thus presented as a place of eternal punishment and torture at the hand of a "red devil" with horns,

tail, and pitchfork. Nowhere in the Bible will you find such a description. Much of this is a result of scare tactics, mistranslation, and fictional literature such as Dante's *Inferno*.

The word "hell" in the Bible is translated from several different words with various meanings: *sheol*, which means "the grave;" *hades*, which means "the grave;" *Gehenna*, which means "the place of burning;" and *tartarus*, which means "a place of darkness." The Greek word Gehenna comes from the Hebrew *Ge-Hinnom*, which means the "Valley of Hinnom." This valley, which lies immediately south and west of Jerusalem, was a place where dead animals, garbage, and other refuse were dumped. Fire burned constantly, as it does at modern sanitation dump sites. The Bible uses Gehenna or the Valley of Hinnom as a symbol of hell. The fire of Gehenna was not unending, otherwise it would be still burning southwest of Jerusalem today. Neither does the Bible present the fire of hell to be unending:

> "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." (Isaiah 47:14, KJV)

> "But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Psalms 37:20, KJV)

> "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able

to destroy both soul and body in hell." (Matthew 10:28, KJV)

Appendix D

> "The highest glory of the American Revolution was this; it connected in one indissoluble bond the principles of civil government with the principles of Christianity. From the day of the Declaration…they (the American people) were bound by the laws of God, which they all, and by the laws of The Gospel, which they nearly all, acknowledged as the rules of their conduct."
> John Quincy Adams, A.D. 1767-1848

The United States of America began on July 4, 1776, with the signing of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Our Founding Fathers framed a system of government based upon the ideal of the reality mindset. The three

branches of government established by the Constitution address each of the core needs for structure, love and wisdom. The judiciary branch, establishing and upholding the laws of the land, provides structure. The legislative branch provides love, as the people's direct link to the government and where our concerns can be communicated and responded to. Wisdom is provided through the leadership of the executive branch, including the president and his cabinet of advisors.

Because each of the branches is made up of fallible human beings, there is often failure by each in maintaining the proper balance. This can result in excessive laws, excessive welfare, and a focus on political ends rather than ideals. The United States was founded upon the theism reference frame, and the fixed morality that comes with it. However, misrepresentation and faulty "interpretation" of the First Amendment has led to a swift plunge into moral relativism since the 1960s.

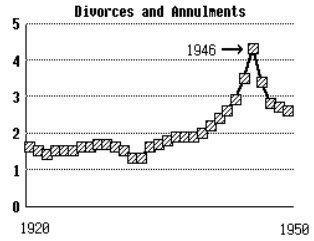
In 1962 the U.S. Supreme Court outlawed all forms of prayer in our schools. In 1963 the same court outlawed the reading of the Bible in our schools.

Professor Allan Bloom recognized that, up until the past several decades, the Bible has always been the "common culture" that united people of all classes and of all levels of education in the United States. This common culture was the model for an understanding of the "order of the whole of things," or a reference frame, which acted as the key to all of Western art and to the consideration of the seriousness of books as important. The Bible established that truth exists, with it being the primary source and other books be-

ing secondary sources to which one could turn for lessons about the important issues in life.

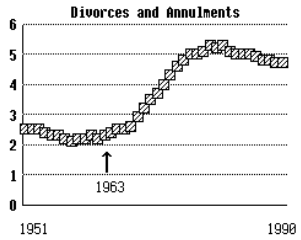
But without this ultimate source of truth, truth becomes relative and people simply stop looking for it. Bloom laments that as the Bible has lost its place of importance in our society, so has the very idea of the possibility or importance of having a "world-explanation" or reference frame.

The following charts illustrate some of the apparent results of these laws, and the "cultural revolution" of the 1960s. Removing prayer from school may not have been the direct cause of these problems, as society is a complex system, but there is a strong correlation. *Systems theory* shows us that a change in one part of a system can effect change in the entire system. One of the most effective ways parents can change how the worst parts of our society affects our children is by providing a return to the Creationistic reference frame. It is important to pay attention to where the year 1963 falls along each time line, as there is a significant change following that year in each case.

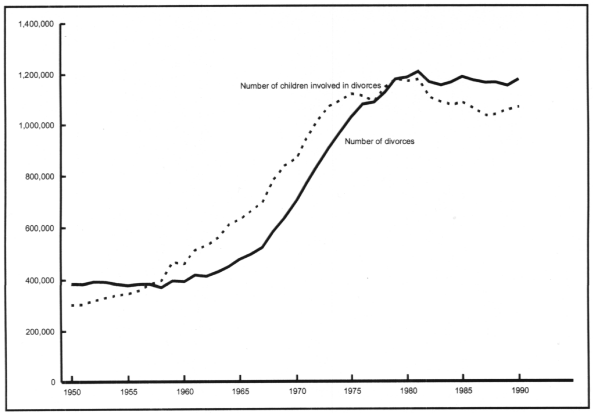


This chart illustrates the number of divorces per 1,000 people (based on data from *Vital Statistics of the United*

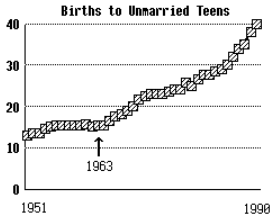
States, 1976 and 1999, National Center For Health Statistics) in the U. S. from 1920 to 1950. The average was fewer than two divorces per 1,000 people from 1920 until World War II. The war resulted in a major jump in hasty marriages and subsequent divorces, the latter reaching its peak in 1946 (the year after the war ended). The number of divorces then quickly dropped each subsequent year.



This chart continues the trend of falling postwar divorce rates, until the rate is almost back to the prewar average by the end of the 1950s. After 1963, the numbers begin to rise again, quickly skyrocketing until they level off at a rate that is three times what it was prior to WWII.

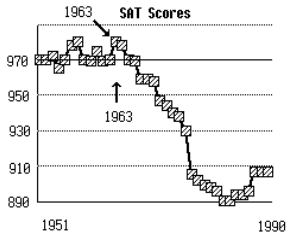


This chart (Clarke, 1995) shows the actual numbers of divorces, and the number of children involved in divorces from 1950 to 1990.



This chart illustrates the number of children born to single teenage mothers, as measured in births per 1,000 unmarried teen girls.

Appendices



This chart illustrates the national average score on the SAT for each year from 1951 to 1990.

Appendix E

> "We always look back on the long shadow cast by Socrates, who wrote not a line, even as we write volumes."
> Daniel N. Robinson

> "The more I have studied the works of Freud and Plato, the more certain I have become that the majority of what is valid in Freud's psychological theories was "borrowed" from the Dialogues of Plato."
> The Author

Socrates (469-399 B.C.) is the most famous of the Greek philosophers of the ancient city of Athens. It is difficult to completely separate the views of Socrates from those of his most famous student, Plato. This is because the vast majority of what we know of Socrates comes from the writings of Plato. Socrates spent his time discussing virtue and justice

wherever his fellow citizens congregated. He was thousands of years ahead of his time in his view on women's place in society: "…no practice or calling in the life of the city belongs to woman as woman, or to man as man, but the various natures are dispersed among both sexes alike…"

He sought wisdom about right conduct in the hope that he might guide the moral and intellectual improvement of Athens, all the while refusing to accept payment for his work. Socrates described himself as a philosophical "midwife."

His goal was to bring the thoughts and ideas of other men to "birth" rather than to teach his own. Socrates equated virtue with the knowledge of one's true self, and he believed that "the unexamined life is not worth living." He referred to himself as a "gadfly" to Athenian society as he questioned almost everyone he came across about their beliefs and the basis for them, proving them wrong if their statements were unfounded.

Ancient writers often refer to Socrates as "The Philosopher," out of recognition of, and respect for, his pioneering work in philosophy. I think he should also be referred to as "The Psychologist," for his pioneering analysis of the mind. The Greek word for the soul is *psyche* and this is the same root word from which we get the word psychology.

When Socrates spoke about the psyche he was speaking of what we would call the mind, but believed that the mind remained intact and lived on after the death of our bodies. Where modern man often separates the concepts of mind and soul, they were one in the same to Socrates.

Appendices

Here we come full circle from where we began in chapter 1 as it is clear from the writings of Plato (*The Republic*) that Socrates recognized the three parts of the mind. Socrates called these parts the appetitive or desiring part (id), the affective or emotional part (ego), and the reasoning part (superego). "But now we come to a difficulty. Is it by the same faculty we do each of these; or by three faculties…Do we learn by one thing within us (superego), do we feel emotion by another (ego), and by a third do we desire (id) the pleasures associated with eating and drinking and the propagation of our kind and so on…?" Socrates recognized that these are often at odds with one another, and result in ambivalence or psychological conflict. "…when appetites (id) force one contrary to reason (superego), we see the man criticizing himself, and angry (ego) with what is forcing him within himself; we see something like two warring factions (Id and superego) in such a man, and the temper (ego) as an ally to the reason."

In *Book IX* of *The Republic* we find Socrates describing a symbolic image of the soul that is amazingly similar to the modern neuroscience comparison of the brain discussed in chapter 1. What Socrates called the appetitive part of the soul—what Freud called the id part of the mind, and neuroscientists the reptilian brain or brain stem—Socrates described as "one of those natures that the ancient fables tells of…a manifold and many headed beast…" called Scylla, a snake-like sea monster. The spirited part of the soul—the ego part of the mind and the mammalian brain or limbic system—he described as a lion. For what he called the reasoning part of the soul—the superego part of the mind and

the human brain or neo-cortex—he described as an image of a man. Thus we have the three-fold nature of the soul inside each of us: "Join the three in one…Then mold about them outside the likeness of one, that of man, so that to anyone who is unable to look within but who can see only the external sheath it appears to be one living creature, the man."

Socrates' questioning of the Sophists and of Athenian political and religious institutions made him many enemies. The Sophists taught rhetoric or the "art of persuasion." They taught that to win an argument by persuasion rather than logic—or to be considered the best at something regardless of the truth—was the primary goal in life. The Sophists were the moral relativists of their time (What is truth?); their leader, Protagoras, stated, "Man is the measure of all things," and believed that knowledge consisted of nothing more than perception. In Plato's book *Theaetetus*, Socrates challenges this presupposition. Socrates followed this line of reasoning to its logical (and absurd) end: that if each man is the measure of all things, if there is no external source of absolute truth, but that simply each person's own perception is the basis for knowledge, then every man (person) should be equal in all things. Thus two people who disagree are both correct, and no one can be wrong about anything. Further, he asks why Protagoras chose man as the measure of all things and not the baboon or pig, as they also have perception. Plato directly disputed Protagoras' statement in the last book he wrote (*Laws)*: "It is God who is, for you and me, the measure of all things."

Structure, Love, and Wisdom

Socrates was able to "look within" and see the reactive rage that is present from infancy. "Well, that's not hard to show…look at children, and you will see that. As soon as they are born they are full of temper at once, but reason! Some of them never have any at all, in my opinion, and most of them only get it late." Even as adults we continue to have this many-headed monster (Scylla) inside of us: "…in fact there exists in every one of us, even in some reputed most respectable, a terrible, fierce, and lawless brood of desires…" A healthy mind, what Socrates would call a virtuous soul, requires an ongoing search for and contemplation of what he called the supreme "form of the Good." "And since in this cognition the three parts of the soul…all have their share, we get the three virtues."

These three virtues are temperance (structure) to control our appetites for what is not good; ambition or desire (love), which gives us the courage and the will to seek what is good; and knowledge of truth (wisdom), which allows us to recognize and understand the supreme form of the Good.

Socrates admitted that in some sense what Protagoras states is true, as in a case where one person states that he feels cold and another that he feels hot in the same room. You can say that they are both right in their perception, but this cannot be generalized to all knowledge. Objects would have to constantly change in order to be true to different perceptions. Socrates concludes that knowledge begins with perception but does not end with it. While we com-

municate through the senses, there must be something greater than the senses: the soul. There must be Truth beyond simple perception, and one must separate the person from the object, the knower from the known. In *Phaedo* he states, "A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true."

Socrates saw this as man's rebellion against the truth, but that this could only lead the youth of Athens astray: "…for to be angry with the truth is not right."

In 399 B.C. Socrates was put on trial for corrupting the morals of Athenian youth. While he gave a clear and noble defense of his actions, he was convicted and sentenced to death. History is clear that Socrates could have avoided this sentence if he had either asked for mercy (implying what he had done was wrong), or took advantage of the ample opportunities to escape (betraying his beliefs). Socrates resisted all efforts to save his life, and drank the cup of poison hemlock given to him rather than betray his search for the truth or disobey the laws of the city he loved.

One of Socrates' last requests was for the men of Athens to watch after his own sons. "However, one thing I ask them: Discipline my sons, gentlemen, when they grow up; give them this same pain I gave you, if you think they care for money or anything else before virtue." By asking them to discipline his sons, Socrates is asking them to enforce the law and thus help his sons learn what is good, as he has previously stated: "…this is the purpose of the law, which is the ally of all classes in the state, and this is the aim of our control of children, our not leaving them free before we

have established, so to speak, a constitutional government within them and, by fostering the best element in them with the aid of the like in ourselves, have set up in its place a similar guardian and ruler in the child, and then, and then only, let the child have complete freedom."

Thus we discipline children by providing them with the structure, love, and wisdom of our psyche (reality mindset) until they have internalized these virtues into their own psyche (reality mindset).

Appendix F

Equivocation - occurs when we use different definitions for the same word, or when a word is taken in a different way than intended (a different definition). Many words have different meanings depending on their context.

Ad Hominem (argument to the man) - committed when instead of dealing with what a person is arguing, one argues that the person is lacking in character.

Appeal to Ignorance—can occur in two ways. (1) To argue that something is true because it has not been proven to be false; and (2) to argue that something is false because it has not been proven to be true.

False Cause - chronological sequence does not prove causation.

Straw Man—occurs when a person misrepresents another's view so as to easily discredit it.

Chronological Snobbery—occurs when one appeals either to what is old, or to what is new, to prove truth (as if age is an indicator of truth).

Breaking the Law of Noncontradiction—The most fundamental law of logic, which states that a statement or argument cannot be both true and not true, at the same time, and in the same way.

Examples of illogical thinking that frequently cause problems in life include:

All-or-nothing thinking – your child looks at things in absolute, black-and-white categories.

Overgeneralization – your child views a negative event as a never-ending pattern of defeat.

Mental filter – your child dwells on the negatives and ignores the positives, or vice versa.

Discounting the positives – your child insists that his accomplishments or positive qualities do not count.

Jumping to conclusions – your child concludes that things are bad (or good) without any definite evidence.

Mind reading – your child assumes that people are reacting negatively to him.

Fortune-telling – your child predicts that things will turn out badly.

Magnification or minimization – your child blows things way out of proportion or devalues their importance.

Emotional reasoning – your child reasons on how he feels: "I feel like an idiot, so I must be one."

"Should" statements – your child criticizes himself or other people with "should," "shouldn't," "must," "ought," and "have to."

Labeling – Instead of saying "I made a mistake," your child tells himself, "I'm a jerk" or "a loser," etc. Children often resort to summarizing a situation or a person by a negative term. For example: "School sucks," "He's a jerk," and "That's stupid." Labeling is usually a distortion of reality, missing the positive aspects of a person or situation. Labeling can also result in a self-fulfilling prophecy, as in "I'm too stupid to do it."

Blame – your child blames himself for something he was not entirely responsible for, or blames other people and overlooks ways that he contributed to a problem.

Appendix G

Below is a brief historic journey through the increasingly immoral content of popular music. The songs are taken from the top hits of the years indicated. Keep in mind that until most recently, the controversial content of the top hits paled in comparison to the songs that may not have made it to the very top of the charts, but still were very popular and widely listened to (thus having a significant influence on our society).

1956 Elvis Presley introduced *Hound Dog* to the nation on Milton Berle's TV show. His pelvic undulations caused a major uproar and the press attacked him. Ed Sullivan refused to have him on his show. Steve Allen had him on but required Elvis to stand still. Due to high ratings, Ed Sullivan later changed his mind and had Elvis on, although only showing him from the waist up.

1960 The top hit *Stay* by Maurice Williams & the Zodiacs contained the lyrics, "Let's have another smoke." As a result, radio stations initially would not play it as they did not want to encourage young people to smoke cigarettes.

1964 *I Want to Hold Your Hand* was the first Beatles hit in America. Adults were very concerned about their "mop top" long hair, and many stations would not play the song because it promoted touching between boys and girls.

1967 The Doors' song *Light My Fire* contained the controversial lyric, "Babe, we couldn't get much higher." In order to perform the song on *The Ed Sullivan Show*, they were asked to change the word "higher" to something that would not appear to promote drug use. They agreed, but Jim Morrison sang the original lyrics anyway.

1971 The Rolling Stones' hit *Brown Sugar* was controversial and interpreted as being either racist, sexist, and/or referring to Mexican heroin.

1975 *That's the Way (I Like It)* by KC and The Sunshine Band was "cooled down" before it was released, as the original was more sensual with the "ah-ha, ah-ha" more like sexual moaning and groaning. KC was actually worried what his mother would think. (Good for KC, his mother must have raised him right!)

1977 *Undercover Angel* by Alan O'Day was banned by some radio stations because of the sexual innuendo of being an "angel" under the covers (in bed).

1982 *Maneater* by Hall & Oates caused controversy when the video was considered misogynous because of the depiction of a jaguar superimposed on a woman's face.

1987 *I Want Your Sex* by George Michael was banned from the BBC, and refused by many radio stations in the U.S.

1990 2 Live Crew's *Me So Horny* was a top hit.

1992 Ice-T's *Cop Killer* was a top hit. Also, *Baby Got Back* by Sir Mix-A-Lot (about being sexually attracted to girls with big butts) was banned by MTV, but awarded a Grammy!

2001 Three Grammy Awards were given to Eminem, whose music seems to glorify murder, gay bashing, and woman bashing. The justification given by their president, Michael Greene, was that "It wasn't a slam dunk, it was a very emotionally charged environment. The most repugnant album of the year is also one of the most remarkable." He goes on to compare Eminem to Elvis, The Beatles, and The Rolling Stones, and states that Eminem is "merely the voice of rebellion" and a "mirror of our culture." Mr. Greene appears to have fallen into this same trap of errant reasoning (or is it self-serving spin?). A better analogy would be that it is more of a magnifying glass on the worst part of culture than a mirror. Unfortunately for our society, he holds a position that has a strong influence in the music industry and has chosen to reward what is most repugnant about humanity, thus assuring that it will spread.

Appendix H

Solution-Focused Questioning

Solution focus theory could be called ideal-focused theory, as it is based on the belief that if one focuses on the ideal solution, then the particular answers will follow. Here we are encouraging our child to utilize the superego/cerebral cortex part of the mind/brain, bringing his imagination and intelligence to bear on a given problem.

How Do I Help My Child Develop a Solution Focus?

When your child presents himself to you with a problem, what should you say? Regardless of the nature of the problem, there are certain questions you can ask, which will help your child to develop a solution focus. One of the unique aspects of solution-focused questioning is that the questioner does not need to know the nature of the problem

in order to help the child find his own solution. That is to say, the particulars of the problem are not as important as the desired solution (or ideal).

The *SOLVED process* will help your child develop his own solution to any given problem:

Solution
Overnight
Little-bit-better
Visualize
Exceptions
Drive-on

Solution: What is the goal, or what would you like to be different? Describe in detail what things will be like when you have reached this goal. This question will get your child to turn from focusing on the problem to focusing on the solution. By getting a detailed description, you will be helping your child use his mind's eye to visualize the answer to the problem. By having a picture in mind, using "X-ray" vision to look past the surface level of particulars into the deeper level of principles, the child will be able to start making the goal a reality.

Overnight: If I could promise you that a solution will happen while you are sleeping, and you will wake up and find the problem is solved, what would be signs to you that this solution has occurred? How will you act differently?

How will you think differently? How will you feel differently? How will other people act differently?

This helps your child to further picture a solution, complete with detailed instructions (the particulars) of what he needs to do differently. Once your child can visualize what he would be doing differently if the problem were solved, then he can simply start acting as if it is solved.

Little-bit-better: Maybe the solution will not happen all at once. Just say that you find your situation is a little bit better. What will be signs that it is a little bit better? How will you act differently? How will you think differently? How will you feel differently? How will other people act differently?

This encourages your child by helping him realize that the problem can be broken down into manageable parts, each of which is one step closer to the desired goal. Ideals are rarely, if ever, reached on this earth. Yet keeping ourselves focused on ideals helps us to avoid problems and to improve ourselves and our situations.

Visualize: Where you are in relation to the problem being in control of you versus you are in control of the problem, with a 1 meaning that the problem is totally in control and a 10 being you are totally in control:

Problem in Control **I am in Control**
1 <----------> 10
(Tenant) **(Landlord)**

What will you have to do to move just one point higher on the scale? What are the chances you will do that? What would increase the chances?

These questions help your child to increase his internal location of control and to take action to start making the solution happen.

Exceptions: Tell me about times when the solution is happening in your life. How do you do that? Can you do that some more?

These questions help your child see that things are not all bad, and that there are times when he is doing better. The child will realize he is not powerless (not a tenant) over the situation and can begin to do what works more often.

Drive on: "Drive on" is a term used by the military to encourage people to keep going, even in the face of obstacles. If your child seems stuck on believing that someone else must change first, ask: What would it do for you when the behavior of that person changes? Suppose it happened, what would you then be doing differently? Suppose that person does not change, but you are ready to move forward (or to drive on) without waiting for that person, what would you be doing?

These questions help your child take responsibility for his part in finding solutions, and to see that even if the problem involves someone else, he can still move forward and not be dragged down by the other person.

Depending on your reference frame (see chapter 4), you may want to ask:

Do you think God wants things better in your life? What do you think God would want you to do in order to help yourself?

These questions further promote an internal location of control and a self-observing ego.

Follow-up Questions to Ask Later

What is different or better? If things are better, ask: How did you do that? Is it possible to do more of it, to do it more often?

If things are the same, ask: When was it a little bit better?

If things are worse, ask: Is it worse all the time or only at certain times? How did you keep it from getting worse at those times? How will you recognize when things do get better? What are the chances of this happening? What can you do to increase the chances of things getting better?

There are also some solution-focused tasks or experiments you can ask your child to try:

"Do Something Different" Task

A man goes to the doctor and says, "Doc, it hurts when I do this;" and the doctor says, "Don't do that." This is the spirit of this task. Tell your child that when faced with a problem, instead of doing whatever it is he has been doing, do something different. When he asks you what should be done, respond with "anything within reason." In other words, if we know that what your child has been doing has

not worked, then anything different has a better chance of being a solution. This helps your child to think outside the box, to stop focusing on the particulars and look across the divided line into the realm of possibilities.

For example, your son says that there is a girl that always calls him names. His usual response is to call her a name back, which results in further name-calling and more trouble. Since he knows that calling the girl a name in response does not result in a solution, encourage him to do anything (within moral standards) except calling her a name. He might try giving the girl a compliment back each time she calls him a name. This would be totally unexpected and bound to change the outcome of the situation in some way. The girl would probably find the name-calling no longer brought the desired response and thus give it up, and might even decide she wants to be a friend.

"Pretending the Solution Has Already Happened" Task

Ask your child to try pretending that the solution did in fact happen. This will get him to act differently as described in the answer to question #2. He may find that acting like the problem is solved will result in solving it. For example, your son says that his teacher always picks on him and embarrasses him in front of the whole class by asking him to give an answer he does not know.

In response to the solution question, he stated that the teacher would only call on him if he raised his hand, and that he would raise his hand on the questions he does know (he usually does not raise his hand, even when he knows the answer). The other students would not laugh at him

anymore and he would feel more self-assured and less "picked on." You tell your son to act as if this had come true tomorrow. This could result in him raising his hand when he knows the answer, answering a question correctly, and not being laughed at.

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> "Hard by, the central slab is thick with books
> Diverse, but which the true eclectic mind
> Knows how to group, and gather out of each
> Their frequent wisdoms..."
> (Arthur Joseph Munby, *The Eve of Change*, 1852)

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