

LIBERTY TO LIVE

Concepts for Personal Enrichment

Steve Cooper

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Credit where credit is due.

Most of all to my wife Elaine for allowing me to be myself. Over the years she has listened to me forming and reforming ideas. She has often made contributions and has joined me in the practical and rewarding experience of living these concepts day by day.

I must thank my three sons, my daughter, their partners and friends who have offered encouragement, helpful criticism and suggestions. My special thanks to the friends who have stories appearing in these pages: to Professor James Ritchie for the Foreword and for his encouragement, and to John Clift for technical help, I am also thankful to City Typesetters for their interest and suggestions and the authors and publishers who have given permission to use material. Acknowledgement to authors and publishers appears after the text.

Part One

looks at some of the background of our society and influences to which we have been subjected. It discusses the development of psychology and our rapidly changing culture.

Part Two

considers five basic unchanging facts of human awareness which largely determine our responses and influence our social interactions.

Part Three

discusses the attitudes and training behind which we tend to hide our true selves. We discuss how we can benefit by the acceptance of ourselves as we truly are. How we can find the real self and build strong and satisfying life attitudes.

Part Four

relates these concepts of personality development and self awareness to our emotional life and suggests positive and practical attitudes of control of our stressful emotions.

Part Five

demonstrates how the principles discussed can apply to married life, the home situation, the wider society and our personal benefit. How we can gain peace, success, stimulation and personal expression to last all of life.

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FOREWORD

The surest resources of any society for the welfare and betterment of its people are not governmental policies or the scientific findings of behavioural science. They are found in what might be called folk wisdom. But that speaks with many voices and needs be tuned to times and changing circumstances. All of us are inheritors of both the good and the bad in our cultural traditions and with the essentially human attribute of self-reflective awareness we can stand back from those traditions and make choices- Those who may be the best guides and aides in doing so are those who have themselves lived through many changes, faced their necessity, and come to understand the processes involved.

This book reflects on such processes from a personal, yet universal, perspective. It is by no means a dull or polemic statement but a practical guide, tried in the fires of experience, a warm and vibrant offering. By writing it the author wants to be heard and to be understood and thus contribute to the solution of both personal and social problems and difficulties.

James E. Ritchie University of Waikato

We Only Live Once

This book is about the most interesting and important subject on earth:— you and me. It seeks to demonstrate some of the basic ingredients which go to make up our nature and show how they work to our advantage. The understanding and use of those qualities can greatly enhance our enjoyment and build lifelong inner strength and peace.

We all want happiness and success. We would like to fall on it by accident, but it will not come by magic or without personal application. I assure you however, it is obtainable for those who apply themselves to it. I am one who worked towards happiness and success and achieved fulfillment beyond my expectation. I hope you achieve this satisfaction too.

In the following pages are presented some completely new concepts and some older ones in a new light. The object is to signpost a proven path to greater contentment and enjoyment of this one life we live right here and now.

This is not an inspirational thesis offering press-button cures for all the unhappiness and frustrations of human existence by positive thinking. I do not believe that we can make ourselves happy, successful and rich merely by whipping ourselves up into a positive mental approach or by merely deciding or pretending to be so.

What we are talking about are new concepts, a new understanding of ourselves and an acceptance of our selves as we really are. That is why we will go back and spend some time looking at some of our basic drives and come to accept the reality of our animal nature. Too often we have been taught to fight against basic human inclinations. It is possible to develop guilty feelings when we express natural human impulses because we have been taught that they are anti-social or will offend the neighbours or God.

The concepts presented here do not ask the reader to mould himself into restrictive patterns or behaviour, to become euphoric or in any sense unreal. There is no room for hysterical pretense. It does, however, ask him to look at human reality, to accept his human nature as he is and apply the basic human principles which naturally spring from it.

Does this mean that change is not called for? No! Indeed a change of attitude and a determination for improvement is essential if lasting emotional growth is to be achieved. There is a promise of great benefit running through these concepts, a promise measured to the extent to which the principles are applied and become a way of life. Don't think, however, that you can read this or any other book and, hey presto! all your problems are solved. Learning and change can only come about when the learner understands and applies the information accrued, and continues to apply it each and every day,

The work of change in the human comes as a result of new concepts which are fully accepted, believed and trusted. We need to be deeply convinced before we are willing to change our thinking habits or the actions which result from habit.

Peace, fulfillment, successful social interaction, a happy home and a stimulating life are possible for most humans. We need not be forever bound in the vicious circle of frustration, anxiety and despondency. There is a way out of misery, unhappiness and depression for the person who really goes after it. The rewards are there and will follow to the extent he can accept new concepts of life.

The ideas presented here are not only a philosophy they are the result of personal experience, tested in the fires of personal suffering and years of study and research. There have been thousands of people who, like myself, have set about experiencing deep and permanent change toward maturity and happiness with remarkable success. The paths they have followed have been various and even diverse but they all have had one thing in common. They have come to accept new concepts of life, new evaluations of life.

While there are undoubtedly some who need specialised professional help, there are many more who can benefit from a clear understanding of the principles and forces which drive us.

Each of us has only one short life to live. Largely it will be successful and happy or full of misery and doubt the result of our personal concepts of life. This study is aimed at presenting concepts which are factual, basic and powerfully able to point toward a better way of life.

Each one of us who can personally achieve a harmonious and happy personality is contributing toward a happier society and eventually to a better world. I do not offer a quick or easy path, but once the development process has commenced, it can continue with increasing strength, moving toward full and harmonious functioning of the whole personality. Most of us could benefit by moving a little closer to that ideal.

I have not set out to talk about children. Nevertheless, as we examine our own feelings and background, we will automatically be driven to look at child responses to adult attitudes. As we remember and come to understand the moulding influences in our own lives, we will consequently appreciate the development forces affecting our children.

The human child is a very remarkable creature, born with a brain of magnificent potential, with an ability to create mental pictures of memory or future projected possibilities. He grows up with strong emotional feelings and a drive for self expression. Beyond all other animals, man is capable of high achievement and enjoyment but he is also capable of extreme depression or mental suffering.

To excuse his lack of achievement and happiness man often starts blaming others, the economy, his luck or even himself — and the miserable circle of failure and blame goes on and on-

It is not only the poor who are unhappy; I know some very miserable rich people. Being a success in business is no guarantee of happiness. Having power or leisure time or even good health is no guarantee of happiness. A fast car or a fine boat is no substitute for inner peace. There is just no substitute for inner peace. The full and harmonious functioning of the whole personality is achieved through concepts and attitudes of life which spring from a sense of personal worth and orientation-

We are each inescapably bound within the feelings and expressions of our own bodies. No one else can live our lives for us, not even those nearest and dearest to us. In this, like every other person, we are alone in the universe, each living a uniquely individual life. That is why you and I are the most interesting and important subject on earth.

I have often been amazed at how much emotional damage the human can stand, and then, if given normal conditions later, adjust to a reasonable social standard. Such a person was a young friend of mine whose earliest memories were of watching his mother being beaten by the drunken man with whom she was living. You can imagine the cringing fear and hate, seared on the emotions of the young child. At a very early age my friend was made a ward of the state and was shunted from foster home to foster home over a score of times. Fortunately there was one woman among all those people who gave him the feeling of being cared for and loved for himself and that love, like a lighthouse, influenced his life. It would have been very easy for this young man to have become an enemy of society, he had every reason to be so. I am glad to say that under the deep hurt was a very nice person who became a good father to his own children.

I look further back to my own early intensive religious training, to the six-and-a-half years spent in an orphanage where my parents were on the staff and my brother and I were in all respects treated equally with the other children. I look back to the struggle to establish myself economically and emotionally. It is now a long, long way from the bewildered, bare footed, slightly shabby child of then, to the present fulfilled, and functioning happy man I find myself to be today.

While it is true that there is always hope for the disadvantaged, there is no saying how much more enjoyment and personal fulfillment that person could have experienced had he not been deprived in early life.

Each of us passes through this life but once. It is very important that we gain the best for ourselves as individuals and for the society of which we are a part. Our nation is concerned with health, low infant mortality and social welfare. Let us also be concerned about the quality of the emotional life of the individual. What is the good of economic success, power or fame if the person does not have emotional maturity to enable him to enjoy his life.

Let us give more importance to the quality of emotional life and personal satisfaction during the average short span of seventy odd years.

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This is your life and mine. No one can live it for us, any more than they can do our breathing for us. Starting right now is the time to find a better way of life. Personality success, happiness and inner peace is obtainable if we truly seek it.

Habits and Concepts

Habits:

I doubt that my father ever read a psychology book in his life yet he would have made a splendid behavioural psychologist. When I was a small boy many years ago, I remember him explaining to me what habit was. He said it was like making a groove with a hard object in a piece of wood. The more often we went over the same scratch, the deeper it became until the tool automatically followed its direction. He said that if we did not like our habit but found ourselves automatically doing it, we could change by creating a new habit in its place, one we do approve of. He used to say that when we had built this new habit enough, we would find that the old one would gradually heal.

The checker board of our lives is fully covered with a maze of deep habit scratches which we follow automatically. We move from one habit reaction to the next. Just as when driving a car or writing words we move our hands and feet in a series of complicated movements without specific or conscious direction. So we get out of bed, dress, eat and react to all social and personal needs largely within the direction of habit. Our reaction to any situation or demand will usually follow a characteristic course, a habit course- My wife and family have a very good idea of the kind of habit reaction I am likely to make in any situation-It is not easy to change our thinking habits; the older we get the deeper the habit groove, the more set we become in our responses to situations. There is a measure of truth in the saying; "Bring up a child until he is seven and when he is an old man he will not depart from it."

It is also true that we are not automatons. People can and do change when presented with new information and better concepts.

Concepts;

We begin to learn concepts from a very early age, concepts about other people, concepts of how to achieve what we want, concepts about belligerency, food, manipulation of others, punishments, concepts about male and female roles; about learning or how to avoid it, of size in relation to power, of leadership or submission, concepts of personal worth, of bravery and love and caring relationships. Thousands and thousands of separate and specific concepts-

By his actions a father teaches concepts of courage or panic to his children. The mother who shows disgust when her little daughter wets herself is teaching concepts of guilt and body rejection. We collect our concepts from personal observation, spoken or unspoken, from parents, our peers, neighbours and school.

By the time we finish school we are largely fixed in our concepts of life, but still subject to unusual circumstances or special causes or directed change.

We may change our political views, our religion, or even our way of life but these new changes are in themselves largely based on other deeper concepts formed in early life.

Concepts are basic and being more powerful than habits they give rise to habits. New concepts can change old habits. Concepts can be acquired by education and understanding. Change of habit comes as a result of new understanding, new attitudes, new concepts- So there is room for change. Indeed change is occurring all the time in our lives, slowly but consistently as our concepts change.

Psychotherapy is one method of finding new concepts. The subject looks at the problem with all the emotion involved, goes over it carefully, perhaps several times, and forms a new understanding of what happened and his true relationship to the event. Then he can adopt a new attitude to the former difficulty. The kind of therapy which just mulls over the hurt, does nothing to change concepts and therefore cannot alleviate the hurt. It is examination with the purpose of finding a new understanding and attitude which makes for effective therapy and

permanent change. The new concept in action.

Years ago when I first started boating as a recreation, the yachties would drink their beer and toss the empties overboard. One popular bay was often referred to as the glass bottomed bay. Bobbing empties were looked upon with a sort of amusement, as a sign that a good time was had by all. No concern was spared for the environment. It was just not thought of. Today the concept of preserving the environment has invaded the yachting world to the extent that in spite of the increase of thousands of new cruising boats on the harbour, we see very few empties bobbing on the water. The concept of a clean and safe environment has changed the habits of a whole section of sporting people.

Ecology concepts have become a force in a wide range of interests. Concepts of human rights, concepts of hygiene, education and morals have changed the habits and thinking of millions. Our culture and whole way of life is built on concepts of trade, personal relationships and beliefs.

Our personal concepts influence the way we play the game of life, whether we go through life with a gay laugh, a belligerent scowl on our faces or some other attitude.

Yes! Concepts are powerful. They can change our outlook and attitude to many things. When we are given sufficient information, when we become thoroughly convinced of a better way, and become committed to a new idea, our old thinking habits can fall away and be forgotten.

So there is every possibility of change and becoming a fully functioning whole personality. It is not a hopeless task to reorientate our thinking and thus our emotions to bring new contentment and adventure into our lives.

In this study we go back to the beginning and build up a picture of our culture and society as it is. I have included a brief chapter showing the growth of psychology and some of its many expressions. This is done with a desire to provide a background for a deeper look at basic human nature.

There is no need to change basic human nature. When it is understood and not fought against or moulded and twisted, it becomes a force for good. In a relaxed factual manner human nature encourages us to live in peace and harmony with our fellows and ourselves.

Development of Psychological Viewpoints

I present this very brief story of the development of psychology because it has been basic to my own progress and understanding of life. I believe the science has made a tremendous contribution to the evaluation of ourselves, perhaps as great as any other modern influence. In part it also explains the rapid cultural changes which affect the world society and gives reason and perspective to our thinking.

I regard this chapter as an interlude. If you are fed up with psychology and it bores you, or if you know it all, skip this chapter and start right into the next but don't do any more skipping after that. The concepts are built progressively upon facts, so that skimming through would prevent full understanding.

Hippocrates, the father of medicine, was born on the island of Cos off the coast of Asia Minor about the year 460 B.C. He is best known for the Hippocratic Oath which some universities required graduating doctors to swear. "Whatsoever house I enter, there will I go for the benefit of the sick." etc. etc. Hippocrates classified mental disorders into three categories;

mania, melancholia and hysteria. His description revealed many of the classical symptoms which are recognised today. He argued that mental illness should not be attributed to supernatural powers but to natural causes.

With such a good start, we would have expected the understanding of the human psyche to progress. It was not to be. After the second century B.C. the wisdom of the great Greek thinkers and philosophers seemed to disappear and primitive thinking and superstition re-

emerge and persist in the case of mental disorder, for an incredible period of two thousand years up to the eighteenth century. Mental disorder was not thought to be a sickness but demon possession.

About 1778 a Frenchman, Dr Phillippe Pinel appeared on the scene. He was appointed medical director of the Paris asylum for the insane. He was considered the leading world authority on mental disorders.

At that time all the mentally ill in the Paris region were screened at a hospital in the centre of the city. No difference was made between the insane, epileptics and mentally retarded; they were all admitted. The treatment consisted of cold baths, bleeding and purges. If a patient showed no improvement within a few weeks he was sent to an asylum on the outskirts of the city- Here the sufferers were often chained in humid, rat infested cells, often below ground level. Patients were sometimes left naked and filthy and slept on straw. The sad part is that there was no treatment or hope for them. They were merely shut away from the rest of society.

Pinel must have arrived as an angel of mercy among unbelievable misery. He introduced a series of reforms which by many are considered the beginning of the understanding of mental disorders. He has therefore been called the father of psychology.

Chains and shackles were removed. Patients were provided with sunny rooms and permitted to the hospital grounds. The result of the reforms which Pinel instigated placed France in the forefront for treatment for mental disorder. In 1798 Pinel published his thesis "Philosophical Nosologie" in which he proposed four types of mental illness—mania, melancholia, dementia and idiocy.

Amazing, amazing! After two thousand years of superstition and religious fear, man is back to a scientific definition of mental disorder.

At the beginning of the nineteenth century, J.F. Herbart, a German philosopher, distinguished three degrees of consciousness: 1. Ideas which were central to the attention, 2. those on the margin and 3. those which had been completely repressed or thrust out of the conscious mind but still existed and were capable of returning if the idea which thrust them out should sufficiently awaken. Here we have an early concept of the conscious and unconscious mind. It was to become and indeed remain one of the greatest bridges in understanding the human personality.

From very little understanding of the human mind, enlightenment has come, slowly at first but with increasing momentum.

Another important step came in the early nineteenth century from quite a different source, namely entertainment. Abbe Faria brought to Europe from India the art of hypnotism, although it had not yet received that name. He passed the art on to Franz Mesmer who made it prominent. Mesmer opened a clinic in Paris and started to treat all kinds of diseases. It became known in Europe as Mesmerism after its practitioner. Mesmerism acted as a great stimulus to scientific study, and was used experimentally by many doctors. Prominent in this study was Dr. Braid who coined the name Hypnotism. It was found that hypnotised subjects could remember long forgotten and even deeply repressed experiences, recount them in extensive detail and still maintain amnesia for them at the ordinary level of consciousness.

The importance of the unconscious mind was realised by Dr. Jean Charcot, a specialist in Paris towards the end of the nineteenth century. The most distinguished of his pupils, was a physician trained in biological medicine, Dr. Sigmund Freud, who was to exercise a profound influence on the treatment of emotional distress.

Freud was determined to investigate emotional problems from a psychological point of view and received encouragement from Charcot- However, the decisive point came when an outstanding physician Dr. Josh Breuer told Freud of an extraordinary experiment he had conducted. He had cured symptoms of hysteria by getting the patient to recall under hypnosis the circumstances of their origin and by expressing the emotions accompanying them.

After his return to Vienna, Freud suggested to Breuer that they should publish the case together with some others Freud had in the meantime treated by the same method. This book "Studien über Hysterie", published 1895, was the starting point of what was later to become known as psychoanalysis-Freud soon found that he could get better results by using a method devised by himself, which he called free association. Thereby he could bring the forgotten incident and the accompanying emotion back into the conscious mind. He discontinued the use of hypnosis completely from his practice. Free association has remained a basic tool of Freudian psychoanalytic system to this day.

In 1897 Freud embarked on an analysis of his own unconscious mind. From this pioneering experience has grown the demand that students of psychoanalysis undergo as part of their training, a personal analysis conducted by an experienced psychoanalyst. The experience gives the future therapist an insight into the human psyche which can greatly enhance book learning

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Freud made a tremendous impact on the treatment of emotional disorders. He was a brilliant researcher and a prolific recorder of his findings. He was read and talked about throughout the entire developed world.

Many of Freud's ideas are already over three quarters of a century old. He did not have all the facts or the back up of the hundreds of dedicated men and women who have since spent lifetimes on research. Of course he made mistakes. The science has grown away from many, but not all, of his hypotheses. He was, however, a prime mover in the understanding of the mind and stimulated and inspired exploration into the mechanism of personality. Freud saw it as the task of the psychoanalyst to make the unconscious, conscious.

Freud set about classifying his observations of the thoughts and emotions of his patients. He uncovered the unconscious traumas or emotional shocks and disharmonies which gave rise to nervous distress suffered by the individual. He discovered that these emotional shocks tended to be rejected and repressed and would thereby sink into the unconscious mind. They would,

however, continue to cause anxiety, hysteria or depression. By helping the patient to recall these formerly unconscious incidents together with the attendant emotion, and dealing with them, the symptoms could be resolved.

Freud developed his theory of the personality, dividing it into the 'id' (it, in German), the 'ego' and the 'superego'. Briefly the id is the unconscious driving force, the ego, the actively conscious self, and the superego that part acquired from outside influences imposed by society or religion.

Dreams, sex drives, fantasies, repressions, sublimation, resistance and other reactions were all investigated by Freud. As a result a vast amount of new data was accumulated- As the years have passed, his views have been tested, modified, rejected or added to by many capable psychologists. Psychoanalysis became a respected treatment for the emotionally distressed. Literally millions of people have availed themselves of one or more of its variant presentations.

Some Other Forms of Psychological Research

One of the most famous early researchers was a Russian, Dr. Ivan Pavlov. He was a biologist working around the turn of the century on the problems of digestive juices. He was using dogs, and was feeding them by the injection of meat juices into the mouth and measuring the amount of saliva response. A bell would sound and the dogs would be fed. As the pairing of the bell and the food continued, he discovered a change in the dogs' behaviour- The dogs would salivate on the ringing of the bell only. Thus was established what has become known as classical conditioning whereby certain stimuli create an apparently unattached response.

Since Pavlov there have been many thousands of carefully recorded experiments of stimuli and responses using rats, dogs, monkeys, cats, birds and other animals. The experimenters' purpose and methods have varied tremendously, from studying fear and the learning process, to creating aggression by the surgical implantation of electrical stimulators in a

carefully defined area of the brain. Experiments to find out what happens when a baby monkey is deprived of mother love. How do rats behave when crowded into a confined space? What happens under stress and fear? How do genetics affect tolerance and ability, and so on? We could continue on and on. The comparison, observation and testing of animals under all sorts of conditions and of people of all classes and races continues at an ever growing pace.

So extensive has been the research, so vast the data collected that researchers have had to specialise in particular aspects. Each researcher contributes in his own way to the growing general knowledge, although often in disagreement with other researchers and sometimes sharply so. This young science has made a tremendous contribution to the knowledge and understanding of the most interesting and complex of all animals, man.

I would like to look at some approaches which, although considered to be clinical, could be defined as assaults on the brain. I would like to state here that the opinions I express about what I term assaults upon the brain are my own, and may be hotly opposed by sections of the medical profession. The comments do not apply to the seriously psychotic or insane. My personal inclination is to trust the delicate physical structure of the body and brain and not to attack it with gross

manipulations. A study of the work and books of Glen Doman who specialises in the treatment of brain damaged children should convince most of us of the tremendous potential of the human brain. Even when damaged it seems to have remarkable powers of retraining.

Surgery:

There are, of course, very many occasions when brain surgery is vital to the health of the patient. Surgery after injury, to remove a tumour or to relieve pressures, are vital to the continued life and well-being of a sufferer. Such surgery is not aimed specifically at changing behaviour.

Surgery, however, has been extensively tried as a means of controlling behaviour. Dr. Egas Moniz, of Lima, South America, pioneered an operation which he called lobotomy. It consisted of cutting nerve fibres leading to the frontal lobes of the brain. Patients selected were those showing among other disorders, persistent depression, obsessions or aggressiveness.

The operation went out of fashion and was discontinued in New Zealand. Recently a modified form is reappearing on the world scene- Once brain surgery is performed there is no way of reversing the results and so far there are too many disastrous case histories on record. Dr. A.K. Ommaya, Research Director, U.S. National Institute of Neurological Diseases, stated, "Every part of the brain requires the other part to function-"

Electroshock:

Another assault technique used exclusively to modify behaviour is shock treatment. It is still used extensively throughout the world. Developed in Rome by Drs. Corletti and Bini it is called electroconvulsive treatment and is exactly what it says. The passage of an alternating current through the brain causing convulsive seizures.

Both surgical and electric shock treatment have been criticised and rejected by many psychotherapists. There is no doubt that immediate symptoms have often been relieved but the side and long-term effects are open to controversy. Shock treatment in England and the U.S.A. is declining rapidly. There are thought to be better ways of dealing with the difficulties in most cases.

Drugs:

We all take some drugs even if it is only a cup of tea or coffee. For our physical needs we are glad of modern drugs when we have a tooth extracted or develop a serious infection. Recently I have had a small operation and am very grateful for the drugs which made it possible. The antiseptics to cleanse the area, the anaesthetic to put me to sleep, the antibiotics to check infection, the pain killers and the pills to encourage restful sleep- They were all used properly and were of tremendous benefit.

When drugs are used solely as a means of controlling behaviour, they could be considered as physical assaults upon the brain. When used professionally they can be considered as

aids to recovery. Certain drugs are widely used in psychotherapeutic clinics, few therapists reject them outright. They do ease stress at least temporarily. It is reasonably argued, however, that drugs reduce neurotic symptoms without finding the cause of the distress.

Another difficulty is to get

drugs to be selective enough. Side effects can be unacceptable and uncertain. Sir Randall Elliott, then President of New Zealand Medical Association, said over N.Z.B.C. Television in 1978, "There are no drugs which do not have side effects."

In this study we are not concerned with drugs used in the repair of the body. What concerns us are the soporific drugs such as Reserpine and Chlorpromazine discovered by Drs. Kline and Delay and there are new drugs appearing very frequently. These drugs give relief from stress and sometimes may give time for the problem to work itself out. Some doctors persist in giving soporific drugs for long periods of time without any real attempt to find the cause of the maladjustment, possibly because there is a shortage of psycho-pathologists. Our national expenditure on drugs is astronomical and shows a heavy dependency. Too often the only answer offered by some doctors to complaints, is to increase the dosage or change the medication. Such an approach is like a man who is in need of a job getting drunk instead of looking for work. Alcohol may make him feel happier with the world but it is hardly the best way to find employment. Of course he could stumble on a drinking partner who will offer him a job.

I am not qualified to make personal judgements upon the dangers of certain drugs- From time to time health authorities, who are certainly qualified to make such judgements, issue danger warnings about products which have been used widely and sometimes for years. The fact that such drugs as thalidomide given to pregnant women can slip through and be widely used before the devastating side effects can be discerned and shock the world is indeed disquietening.

I am sceptical of drugs used over an extended period of time as the only means of modifying behaviour of stressed people. Drugs are sold by private companies through general practitioners who use them in good faith but often with insufficient information- We have become far too trusting of the huge commercial drug companies, accepting in blind faith the 'latest' remedies as though they were the oracle of God.

While drugs do give temporary relief from stress and may help to cope in an emergency, they cannot cure anyone of psychological problems. I do not believe that they are, or ever can be a substitute for mature personality adjustment or growth. At best they can only provide a patch up job, a poor substitute for a relaxed, thoughtful and ordered attitude to life acquired through the practise of mental hygiene.

It appears that different methods of assault on the brain follow fashions. The old type of lobotomy was popular thirty or forty years ago. This was followed by electroconvulsive treatment which swept the world, but is now declining. The present fashion is drugs alone or drugs in combination with other treatment.

In dealing with the delicate human brain we need to exercise extreme caution. As I see it, assault therapy should be used only as a very last resort, and even then with strict limitations. Not only is the personality disorder aimed at, depressed or stimulated, the natural balance of the personality can be disturbed.

A sobering picture is painted by Vance Packard in his book "The People Shapers." He follows in detail the experiments and practises of a wide variety of people manipulators. He points out the great danger of dehumanizing man by the powerful means which are now at our disposal. Packard ends his book by stating his personal response to the three years research undertaken and the information gathered. He states "My own thoughts are that high value should be placed on individuals who achieve (1) Responsible self direction, (2) Individual fulfillment, (3) The rearing of fine children, (4) Clearcut uniqueness as a person, (5) A spontaneous way of life, (6) A capacity for individual thinking."

We live in a 'press button' society where there is a demand by many for the immediate change of symptoms of all our emotional stresses by forceful means, be it pills, surgery or

other manipulative techniques.

I believe we adopt forceful means at a risk to our personalities. I for one do not want to run that risk. I want to enjoy the full impact of living with all my mental and emotional assets intact. I would far rather send a friend of mine who was in need of help to a psychopathologist like the one Vance Packard tells us about, Dr. Peter Breggin "who believes that everyone has a potential to be free and self directed and who won't settle for anything less from his clients," He states "I never refer anyone for electric shock. I never hospitalise anyone or talk to the clients' relatives. If the person is suicidal or psychotic, I don't bring in the authorities. I treat each human being as a totally responsible person."

There are better ways of relieving stress than to resort to unnatural means. The human is not a machine to be manipulated and experimented with. He is a unique living creature capable of great enjoyment and personal expression. I strongly approve of the Peter Breggins and Vance Packards of this world who give importance to individuality, spontaneity and personal direction.

Another entirely different and widely accepted approach is the powerful school of thought pioneered by Dr. J.B. Watson, about 1915. It is called Behaviourism. Its language is understood in terms of conditioned and unconditioned stimuli and responses. An example is Pavlov's experiments with dogs, referred to earlier. Behaviourism is a manipulative technique.

The present day notable behaviourist is Dr. B.F. Skinner who with his team has made considerable progress- The impact of behaviourists' studies has been rapid and extensive. They are seen widely in education, industrial psychology, intelligence tests, training programmes and suitability analysis.

Behaviourists are interested in patterns of behaviour rather than personal histories. The method in good hands has been of practical benefit in helping retarded children who can respond to a large range of stimuli without recourse to reasoned application.

Behaviourists believe that because of the genes we inherit, the environment we have been raised in and the conditioning we have been subjected to, our responses to any given situation are predetermined. There is, in fact, no choice for us at all. Our responses will be exactly in line with our previous conditioning under the current setting.

Both Watson and Skinner would say that environment was by far the most important factor in our behaviour. Both these able men would support the idea of total determinism, with very little or no free will or choice left to the individual- The behaviourists' success is largely determined by the understanding and use of those qualities. There is no doubt that each of us is very largely the product of the kind of life we have been exposed to up to the current setting. It could be said that we are very unlikely to make a decision which is not directly the result of our past experiences. That is why education is so important for our cultural development. Understanding and enlightenment called learning can have a profound effect on the development of the human animal.

Behaviourists have been accused of dehumanising people. They pursue a form of manipulation which some regard with anxiety as having potential dangers including mass use as a political and social mover- Like every powerful means, it can be used either for good or evil. I feel that it has tremendous value in academic and educational fields and will contribute much more still to the understanding of mental health.

Synanon and Similar Approaches:

There are three among the many other groups of therapeutic treatment techniques which are worthy of special mention. They fall between the behaviourists' manipulation and the communication therapy which we will look at shortly. The first is similar to such groups as Synanon who have been successful in the treatment of drug and alcoholic abuse. The subject is taken out of ordinary circulation and placed in a special society where drugs are

forbidden and he is then subjected to intense group therapy. The operators are themselves cured addicts. This is therapy directed towards a specific cure of a particular problem.

Transactional Therapy;

The second group relies on the cognitive analysis of actions and is a thinking process. Called Transactional

Therapy it was originated by Dr. E. Berne and is presented in his book "Games People Play". The emphasis is on child, parent and adult patterns of behaviour. They seek to classify all human communication into infantile, authoritative or mature means of communication.

Quoting from "Games People Play" Berne has this to say: "The first rule of communication is that communication will proceed smoothly as long as transactions are complementary; and its corollary is that as long as transactions are complementary, communication can, in principle, proceed indefinitely. These rules are independent of the nature and content of the transactions; they are based entirely on the direction of the vectors involved. As long as the transactions are complementary, it is irrelevant to the rule whether two people are engaging in critical gossip (Parent-Parent), solving a problem (Adult-Adult), or playing together (Child-Child or Parent-Child).

The converse rule is that communication is broken off when a crossed transaction occurs. The most common crossed transaction, and the one which causes and always has caused most of the social difficulties in the world, whether in marriage, love, friendship, or work is the principle concern of psychotherapists and is typified by the classical transference reaction of psychoanalysis. The stimulus is Adult-Adult: e.g. 'Maybe we should find out why you've been drinking more lately,' or, 'Do you know where my cuff links are?' The appropriate Adult-Adult response in each case would be: 'Maybe we should. I'd certainly like to know!' or, 'On the desk.' If the respondent flares up, however, the responses will be something like 'You're always criticizing me, just like my father did,' or, 'You always blame me for everything.' These are both Child-Parent responses, and as the transactional diagram shows, the vectors cross- In such cases the Adult problems about drinking or cuff links must be suspended until the vectors can be realigned. This may take anywhere from several months in the drinking example to a few seconds in the case of the cufflinks."

A thorough understanding of Transactional Therapy can certainly prove of value to personal communication. I recommend the reading of this book.

Rational Emotive Therapy

The third therapy is "Rational Emotive Therapy" by Drs. Albert Ellis and Robert Harper. It is also a thinking process. Not as interested in past history, it seeks to deal with present problems through rational thinking and self discipline.

I quote from "A New Guide To Rational Living". "People can live the most self-fulfilling, creative and emotionally satisfying lives by disciplining their thinking", and later "Feelings have valuable goals or purposes — usually your survival and happiness. When they help you achieve these goals, we call them appropriate feelings. When they serve to block your basic goals, we call them inappropriate. Rational Emotive Thinking shows you how to distinguish clearly between appropriate emotion such as your feeling real sorrow or an annoyance when you don't get what you want, and inappropriate or self-defeating emotions, such as your feeling depressed, self-downing, or enraged under the same conditions, By the same token, Rational Emotive Thinking helps you discriminate between rational and irrational thinking. It holds that rational thinking normally leads to appropriate and irrational thinking to inappropriate emotion." This is another book worth reading,

Other Therapeutic Practices:

There are many concepts and techniques in dealing with stressed people. Confrontation therapies, Primal Scream therapies, group touching therapies, relaxation therapies, even religion, all have some enthusiastic followers. Perhaps the greatest benefit is that the subject has a desire for change and a willingness to get on with the job.

Communication Therapy:

Communication has always been a human way of relieving stress. Mankind has been sharing his problems with others for thousands of years. What we refer to specifically here, however, is a specialised and learned technique adopted by trained therapists in the treatment of emotionally stressed individuals. This scientific approach gained considerable strength through the work of Freud at the turn of the century and has since been extended and modified by many other therapists.

Communication Therapy covers a wide and most interesting group of psychopathology. It includes individual analysis, group therapy, guidance and marriage counseling groups. I have given it separate attention because it has a special significance to my own learning and experience.

In calling it the therapeutic communication approach I have placed heavy dependence on talking.

The purpose of the therapist nevertheless is to get behind and below the mere words to the feelings and emotions which give rise to the problem. This is what Dr. J.A. Hadfield, late Director of Studies, Tavistock Clinic, London, called reductive analysis. It is when those feelings and hurts are quietly re-examined, not as incidents, but in reality and as affecting the real self that a new concept is formed. Only then will a new acceptance of the situation and a mature attitude arise almost automatically.

The effectiveness of different techniques varies tremendously according to the understanding and skill of the therapist. There are devoted and successful therapists in different schools of thought. There are even some who are highly skilled in human relationships who would not claim to be therapists at all. Unfortunately [here are also some book-taught psychologists who have little empathy or understanding of real human feeling. It is possible to gain University degrees in psychology and have all sorts of smart theories, without really understanding or being able to relieve the emotional hurts and stresses of a fellow human.

The object of psychotherapy should be to find out what are the emotional blockages preventing the free flow of life experiences. To look at the problems which caused the malfunction or tension in the personality, help the subject to rake a new attitude to life and build new concepts.

There are many approaches to communication therapy. The purely Freudian methods have been modified by European and American schools of thought. Dr. C.J- Schneider states "No single model of therapy. is complete enough to be the only useful way of look at psychopathology. The trained observer of "svchopathology uses many different ideas when thinking about the cases he sees."

With communication therapy the subject is able to uncover his emotions, anxieties, fears and stresses in a secure accepting atmosphere where he is listened to with understanding, sincerity and without criticism, or the fear that his confidences will be betrayed. For very many the experience is infinitely worthwhile. For many it becomes a dramatic start to a new and better life. One young lady said "It was the first time in all my life that someone really listened to me, I mean really listened." It is the listening, caring and understanding which helps the sufferer to cure himself.

The sufferer is a confused person, hurt and often afraid. He has the need to reorient ate himself. He is confused and needs the right kind of accepting, uncritical help where he can work toward his own recovery without fear of being betrayed or pressurised,

There is a strong self healing force within each one of us which can best be effective in an atomsphere of freedom, away from the demands which society seems to love to put on us.

By honestly facing the difficulties, and I mean honestly facing difficulties past and present, and looking at the emotions involved, the subject is given an opportunity of re-evaluating deep feelings. He can then make new adjustments of attitude to stressful situations. The subject is the one who does all the work but in an atmosphere where he does not feel at risk,

where he can accept new concepts and attitudes.

Millions of people have now received some form of psychotherapy. Surprisingly, however, most people who enter therapy do not suffer from classical psychoactive disorders. They are what could be called ordinary people with inner conflicts.

Before discussing some of the unchanging deep forces in our lives and how they affect our interrelationships, we will look at the changing pattern of our culture. How society is rapidly altering its attitudes, coercing the young toward individual expression and individual moral responsibility, We will then be ready to look at the kernel of our subject, our concepts and attitudes toward ourselves. Those concepts which determine how well we are able to really enjoy and achieve a successful, happy life.

Our Changing Culture

Historical Villages are the 'in thing'. Almost any object of pre-First World War vintage has now attained museum status and may be displayed to the interest of thousands of people. So rapid and extensive has been the change and development of technology in the last hundred years, that I am sure our grandparents would be amazed to see the public paying good money, just to look at their everyday working tools and the trappings of their living conditions. It is easy to forget the rapidity of the changes, yet during the last ten or twelve decades there is hardly a facet of human existence which has not been profoundly affected. An amusing notice directed to lady school teachers and displayed in the old school house in the Tauranga historic village, highlights the different approach of yesteryear.

1. You wilt NOT marry during the term of your contract.
2. You are NOT to keep company with men.
3. You MUST be home between the hours of 8 p.m. and 6 a.m., unless attending a school function.
4. You may NOT loiter downtown in ice-cream stores.
5. You may NOT ride in a carriage or automobile with any man unless he is your father or brother.
6. You may NOT travel beyond the city limits without the permission of the chairman of the board.
7. You may NOT smoke cigarettes.
8. You may NOT dress in bright colours.
9. You may, UNDER NO CIRCUMSTANCES, dye your hair.
10. You must wear at least two petticoats and your dresses must NOT be any shorter than two inches above the ankle.
11. To keep the school room clean you must sweep the floor at least once daily.
 - scrub the floor with hot, soapy water at least once a week.
 - and start the fire at 7 a.m. so that the room will be warm by 8 a.m.

By present standards a ridiculous set of rules. Yet it does show how an employer felt entitled to impinge on the personal beliefs and private lives of employees barely a hundred years ago.

My grandfather sailed in a windjammer from London to Auckland, New Zealand, in the year 1870. They sailed around the Cape of Good Hope, the journey taking about four months to accomplish. Thereafter news from home and family, when it arrived in New Zealand was also months old. At that time there were still many Maoris who had participated in cannibal feasts, many wore the Moko (tattooed faces) and the majority spoke no English.

Grandfather arrived in a country which had no electricity, no wireless, not even telephones, no cars, tractors or buses, let alone aeroplanes. Today we have all these things plus direct telephone connection around the world by satellite, colour television, wall to wall carpet centrally heated houses and hundreds of other nieces of sophisticated equipment and services we take for granted. Any present day housekeeper who did not have a refrigerator, washing machine and T.V. would feel seriously deprived.

Yes, the last hundred years has seen tremendous social changes, material gains and technological advancements. But what has happened to the emotions of the people since the turn of the century, while technology has been supplying us with endless labour saving devices. Are we more or are we less secure and happy or, indeed, is there any change at all? We are certainly more comfortable but has our new life style brought more maturity or happiness? Have we learned to handle our new emotional stress problems and the new set of social pressures, or are we confused, bewildered by the vast variety of ideas.

Drs Ellis and Harper had this to say; "Today, after inventing eye-glasses, radar, aircraft, electronic calculators and other perceiving-moving-thinking aids, humans rule supreme on this earth and literally seek other worlds to conquer. Only in the emotional area have they made remarkable few advances. In spite of amazing physical progress, they still show little more emotional maturity or happiness than in past centuries "

There have been, over the past century, many strong liberation movements pressing for personal freedom of all kinds. Never before has our culture undergone such rapid and far reaching changes.

Darwin's great work "Origin of Species by Means of Natural Selection", published 1859, challenged and rocked orthodox Christian beliefs. The theory of evolution spurred the move away from formalized dogmatic religion toward rational thinking.

About the same time, there was a change of attitude towards women and personal liberty. In 1882 the Married Women's Property Act of Great Britain made it possible for the first time for a married woman to acquire, hold or dispose of any real and personal property in the same manner as if she were a single woman. Then followed the right of a woman to vote independently of her husband, given in New Zealand in September 1893 and over the years by England, Europe, America and most of the developed countries. We have now, by law, granted women equal pay for equal work and passed laws which make it illegal to discriminate against women on the grounds of sex-

But these are only part of the array of changing cultural influences to which we have been subjected. The automobile and aeroplane have changed us from settled, localised, more or less static communities where each member was known and influenced by the others, to a mobile, insulated, transient people. We are now able and often do change our locality and society.

Dr. Carl Rogers regards the much talked of nuclear family as a modern concept. We have forgotten that in the past children were brought up in an extended family of uncles, aunts, cousins and grandparents, living fairly closely together. Today we have become scattered and insulated in our separate lives. The tribe has been reduced to nuclear families of father, mother and one or two children.

Even the courting habits of the young have been changed by the motor car. The young can now interact socially without the knowledge or approval of their elders. The motor car provides a private mobile territory away from community eyes. In an award winning film on the Ford Motor Company, someone estimated that two million persons had been killed in Ford cars and another two million conceived in them.

Perhaps one of the most profound cultural influences among the many has been the widespread use of birth control. It is not merely that the family units are smaller. A cultural change has come in the new attitude to sex and virginity. Sex has changed from an emphasis on procreation to being an expression of love or fun with few further complications. Formalised marriage is ceasing to be regarded by many as important. An ever increasing number of couples are "just living together". New laws have had to be made to protect persons, property and children of de facto marriages. Older politicians are

struggling with new laws for divorce, abortion, maintenance and personal liberty, problems which more intensely belong to the younger generation.

So it is that our society has dramatically moved towards an individualistic morality during the last hundred years. It seems to show signs of continuing further in that direction. No longer is a person bound to a narrow prospect of existence or locality. Technology makes it physically possible for each individual to express and be himself to an extent not possible a few years ago.

We are compelled to think in terms of the individual, more than we formerly did. We are compelled to regard each person as a unique and separate person with equal rights, who is free to choose his own culture in whatever society he may wish. It is now accepted that each person should be able to express and experience every aspect of life reasonably available to him provided of course it does not cause detriment to another or prevent another person from the same right.

Personal expression and responsibility is something of which I totally approve. It offers up a vast new field of potential reserve for personal and social growth. It releases new energies for the betterment of mankind. Our culture is changing rapidly and, of course, rapid change brings many problems. It will take time for a more rational and balanced culture to be established. I believe there is a growing and thoughtful section of our community moving toward that culture with an open and honest evaluation of ourselves and our social responsibilities. Let us hope that this movement will grow strong enough and soon enough to profoundly influence or even determine the future culture of the world.

As the individual is able to orientate and express himself within society, as he can develop the full and harmonious functioning of his whole personality and freedoms without robbing others of theirs, he has a greater chance of becoming a more adjusted and happy person. He will then automatically express personal responsibility to the benefit of his family and society as a whole.

Culture:

Anthropologists like to be precise in the different meanings given to the words 'society' and 'culture'. Society is thought of as a group of people who are politically independent or largely self sufficient, while culture is understood to be a set of learned ways of thinking and action which characterise a human group. So in New Zealand we have the original distinct Maori culture now being overshadowed by a dominant European culture, both within the one society.

The importance of culture is emphasised by the eminent archeologists Richard Leakey and Roger Lewin in the book "Origins". They state "For the human species today, two hundred years is a very uncertain prospect. Now more than ever before we depend on the versatility of our culture to shape our daily lives. Similarly it is upon the flexibility and strength of our culture that we shall have to rely for the future security of our kind. Through culture we have the power to create a future, either of justice and compassion or suffering and misery. Culture has endowed us with that much choice."

Marvin Harris in his book "Culture, People, Nature" states "Culture of a society tends to be similar in many respects from one generation to the next. In part this continuity in life-ways is maintained by the process known as enculturation. Enculturation is a partly conscious and partly unconscious learning experience whereby the older generation invites, induces and compels the younger generation to adopt traditional ways of thinking and behaviour . . . each generation learns to reward the behaviour that conforms to patterns of its own enculturation and to punish or at least not reward behaviour that does not so conform."

In all societies the culture has been repeated by beliefs, songs, customs, laws, habits and traditions from one generation to the next. While the replication could never be perfect the historical system allowed the culture to change only slowly.

At the turn of the century there was still a narrow yet generally accepted ethical standard of thought and behaviour. Our British culture was much more influenced by dogmatic and religious concepts than it is today. Restrictive ideas provided set answers to situations. The

average man was more influenced by Victorian thought and standards of normality. To the young, things tended to appear black or white, either right or wrong. Their choices of outlook and experience were limited. Today we live in a permissive society where traditional, religious and cultural norms have minimal influence. Different demands are placed on the individual than in former years. We are in the process of building a new culture.

The old enculturation system has been subjected to new and massive influences. The former slow rate of change has been greatly accelerated so that the traditional replication of our culture has been interfered with.

No longer can the older generation "invite, induce and compel ways of thinking". Science, technology, advertising, television have all taken over the role of instructor. Not that they are unreliable but they have cast doubt upon the traditional replication of our culture. No longer does the younger generation look to the older as the final authority. It is willing to strike out on its own in new and often theoretical life styles.

It is unthinkable that we should give up our personal freedoms of action and thought. They have been won at great cost and are our right and privilege. So we reject the narrow guide lines of our forebears as unreal, unfunctional and restrictive. But let us not forget that they were guide lines and provided a certain stability and a standard measurement of behaviour. The narrow and generally accepted standard had an advantage in that it provided a more easily assured acceptance by the society within its approved guide lines- A security of position for the individual within the cultural structure- The range of concepts today, each presented by dogmatists using modern sales techniques, is vast and bewildering to the uncommitted.

Instead of fixed traditional cultural standards young people are presented with liberty and a vast range of choices. The traditional norms have disappeared but not the need to choose. Today's children often know more than their parents. The confusion is more often with the parents, caught in the changing world between tradition and reason, than the new keen and perceptive generation. Parents ask "What are we to tell our young children? Would it be better if we did not enculture them in any set philosophy but turned them out to roam free with only the laws of the land to guide them?"

I suggest that, in fact we do give them guide lines of behaviour and outlook although we may not do so consciously. We do it by example, often a mindless example of convenience and expediency. We commence moulding and manipulating our children from birth. We follow it up by formal schooling and continue it throughout life- This does not mean that we have made it easy for them to know how to exercise that personal choice which is thrust upon them.

We possibly give them very little help in providing grounds for choice- To the extent that the traditional enculturation system has broken down, communication has also diminished between parents and children, the generation gap has widened. Hence formal education is asked to instruct children in matters which were formerly the province of the home.

The religious and narrow guide lines of a century ago had the virtue of being clearly understood and generally accepted. People knew where they were in relation to them. Today there is a new problem, not the old one of whether to deviate or not from the accepted guide lines and if so how much to deviate, but a new problem of which of the many concepts to listen to. It is a problem of confusion, we are caught in our own freedom. Many, perhaps the majority, choose well most of the time. Many others remain confused and unable to choose all their lives; others choose badly and live unhappy lives.

The very rapid changes in the structure and means of enculturation has placed tremendous stress on individuals. They find it difficult to orientate themselves within the society. They begin to lose their sense of identity and purpose and with it the joy and zest of living.

Taking 1978 figures supplied by the Mental Health Foundation of New Zealand of admissions to our Mental Institutes, we find that over ten per cent of New Zealanders, at some time during their life, can expect to become a patient in one of our mental institutions. It is further authoritatively estimated that one in four persons in our fair land is under excessive stress.

Human distress does not stop with the individual. We cannot put a ring around the neurotic or alcoholic or any other group and say misery stops here. Whole families are involved in the suffering of one member.

We live in an affluent society protected by social security legislation, free schools, child benefits, free medical service and national superannuation, yet a large proportion of our population is unable to cope with the stresses encountered in every day life.

We ask how can the individual orientate himself in relation to society? How can he deal with the stressful situations, the pressures placed on him? What guide lines of thinking and attitude can he take which would be helpful steering his life to obtain maximum satisfaction? How can we live socially and successfully within our society? What kind of fathers or mothers are we to our children? How should we bring them up? What should we teach them? What should one believe in? Are there any guide lines which are practical, psychologically sound and effective?

I believe there are reliable psychological guide lines for living. I believe they can be lived by, simply and effectively without excessive stress and unsettling confusion. We already have the knowledge backed by empirical proof, supported by able researchers. Our need is to define it. to separate it from the vast volume of confusing information. One set of rules will not be sufficient to meet everyone's needs. The world is changing too rapidly and man is changing with it. But there are basic principles which, like the words of our language, can give us tools to apply to our changing needs.

An intelligent young lady friend of ours was deeply contused and sampling life without true satisfaction. But she worked out her problems as the following extract from a letter to me indicates. She writes "I am feeling a new strength in me, and perhaps I am starting to become me, instead of a mirror of other people with a glimpse of me. There is in me a beautiful clear, strong person who is as much a part of the world as anyone is and as little a part of the world as anyone is. I shall in my lifetime leave an impression on several people, some won't like me and some will and it won't really matter much. I am capable of being fair and honest and warm and loving and I shall be." This is the kind of personal satisfaction I wish everyone could experience. The awakening to a new life is expressed in many different words by different individuals. It does not come lightly. It is not a frivolous, transient concept. It has to be believed, applied daily, worked at and experienced.

It would please me if I could give a guarantee that an acceptance of, and real belief in, and the practise of the principles I present, would result in deep personal satisfaction and contentment. At least I believe it is possible.

Part 2

Self in Relation to the Social Structure

In part two I wish to formulate some basic concepts of human awareness. Each chapter will seek to define a separate concept. In no way do I wish it to be thought of as complete or the only possible division of basics. I offer it as an aid to the art of personality development. I have endeavoured to make it simple and direct with a demand that it always be based on fact. It is a personal concept which could point each reader toward his own individualised concept, tailor-made to the demands of his own needs and character.

The search for some of the basic principles of living which help us understand and cope with the stresses placed on us in the changing world is a rewarding one. We will need all the help we can get from the knowledge gained by psychologists of all branches and related subjects. Indeed my personal philosophy has largely grown as a result of such study and application.

For this chapter I have purposely selected two historical events which some may even consider horrible I have done so because they dramatically illustrate our basic human nature. So let us look at some of the basic emotional ingredients of the homo sapiens, that we can get closer to an understanding of what drives us to be what we are.

The strongest human instinct is to survive. We call it the 'wish to live' drive. This wish was tragically demonstrated in the Nazi gas chambers of the last world war, when groups of hundreds of naked people were gassed at a time. After the horrible deed was over and the fans had dispersed the poisonous gas, the bodies of the victims were found to be gathered into pyramids. They had literally climbed upon their fellow victims for just one more breath of life. They were citizens who had been progressively robbed of privilege, property, friends and finally dignity. So steep and unrelenting was their destruction that they could not believe what was happening to them. They were ordinary people like any one of us but subjected to a barbaric doctrine.

We see another tragic survival scene in the sad story of the Ik people, who were located near Mt. Morun-gole between Uganda and Kenya. The story is told by the anthropologist Dr. Colin Turnbull in his book "The Mountain People". He lived among these people who were literally dying of starvation and had been in that condition for years.

The Ik people were originally hunters and gatherers like other tribes of Africa, but had been forcibly removed to a reserve and forbidden to hunt. Deprived of their hereditary hunting ground and of their understood way of life and tradition, their society deteriorated into one of basic survival for existence.

Turnbull states "there is one common value apart from language to which all Ik holds tenaciously:— food. It is the one standard by which they measure right and wrong, goodness and badness . . . Each person forages for himself and himself alone. The sick, old and weak are left to starve and die." He tells of the old literally having the food snatched from them as they were putting it into their mouths. Children were left to forage for themselves from three years old.

Turnbull describes them as a society without love, uncaring, cruel, grasping, vicious. "The young seemed uninterested even in sex, let alone marriage and the old were as uninterested in the young as their children were in them."

Word pictures similar to the following are repeated throughout the book. "Lolin the ritual priest, refused shelter by his son, staggers off to die alone on the barren rocky mountain side," and about another man "He lay down to die after pleading for some water to drink. His wife was off trying to gather enough food to keep herself alive."

Yet Turnbull did learn from a few of the older people that the tribe formerly had social rules, customs and rites governing birth, puberty, marriage and burial. They had laws governing kinship and punishment for anti-social behaviour, herbal remedies and religious beliefs. In other words they had formerly been a typical African society with a well formed culture.

As the need for survival intensified, the cultural structure collapsed progressively until there was no law, no code of ethics, no moral standard, no value except food. Each individual relentlessly and at all costs pursued the path to survival.

Yet in this impoverished and bleak society certain minor co-operating groups were formed. The adults made reciprocal obligatory favours to each other. The object was always self gain. They built up repayable favours as security against future needs. There was never a suggestion of an altruistic act. In our comfortable surroundings we feel secure and

different from those victims of inhumanity. Our material situation is vastly different. As human beings, however, there is absolutely no difference between us. We are all driven by the same needs and desires. At the very base of each one of us, there is a ruthless drive to live. Overlaying this desperate survival instinct is a willingness to reciprocate with our fellows in social interchange for personal gain.

As we examine the deterioration suffered by the Iq people and in our minds, reverse the process we will find that the basic drive 'I want to live' is progressively overlaid with forms of cultural behaviour and belief along the following lines:

I have illustrated this by the use of the pyramid below. Each of the nine steps are separate and should be read from the bottom upwards.

Art Creativities
Adventure groups, sport
Government and social laws
Beliefs, traditions, group work
Care of wider social group, trading
Care and grooming of immediate families
Reciprocal interchange for one's personal gain
I want to live, ruthless, individual survival need

The first step towards culture after survival is a willingness to accept responsibility for reciprocal inter' change for personal gain. We would then move to caring and grooming of the immediate family. Family trust and grooming would be extended progressively to a wider circle until it included the tribal affiliation. Laws, beliefs, traditions and respect for personal prop

erty would be added. We would find a general acceptance of punishment for those who did not comply with the reciprocal standards of the society. Rituals of initiations such as marriage would appear with formal ceremonious activities. Finally we would have adventure, creativity and art. It would thus constitute a coherent society with all the beliefs, laws, traditions and customs which provide the culture of the group.

Man builds a social membership to gain security, social grooming and finally adventure and creative expression as in art- This can only be developed when there is an orderly secure base to operate from. It is only after survival is assured that we progressively become concerned with the quality of life-

As we put value on the social and cultural overlay of our basic drives, so we improve the quality and comfort of living. We become law abiding, honest, reliable and trustworthy because we gain by being members of a law abiding, honest, reliable and trustworthy society. This applies to all societies whether it be the Eskimo of the frozen north, the hill tribes of tropical New Guinea or the relaxed Fijian society of the central Pacific. Unless there is a willing acceptance and honouring of the obligations of reciprocal interchange and cultural attainments there is chaos.

So let us not deceive ourselves about love for our fellow man. There will always be the basic primitive survival force within us, sleeping quietly while all is well and comfortable in our surroundings. Immediately danger threatens, it will reappear in all its single mindedness. Each of us is always concerned firstly and principally with himself. It is only when we accept ourselves for what we are, that we can move on to a "fitter understanding of ourselves and finally be the person we would like to be.

So let us commence our basic concept with a statement of fact.

OUR BASIC CONCEPTS

I am born with a ruthless will to live which gives me a right to the concept of self preservation. Everybody has the same right.

Reciprocity and Egocentrism

Reciprocity:

Let us briefly be anthropologists and look at another older society. Sir Joseph Banks tells us that when the H.M.S. Endeavour was anchored off the eastern coast of Australia in 1771 they met up with the aboriginal people for the first time. The people were naked, did not have proper houses, just temporary wind breaks. They had very poor canoes and equipment and some strange weapons including the boomerang.

To the officers of Endeavour, they appeared very primitive and almost unapproachable, true hunters and gatherers with no agricultural support. Geologists tell us that the continent of Australia had been cut off from the rest of the world for thirty thousand years. The oldest known aboriginal rock paintings are considered to date back nineteen thousand years.

Banks and his officers were looking at a very unique society unaffected by thousands of years of change which had occurred in the rest of the world. The aboriginals of Australia were truly a separate development. They had no concept of European materialism, aggressiveness in war, European morals or religion, no concept of land ownership or European equipment such as guns.

Although it did not appear to Banks or his fellow officers at the time, we now know that the society he was looking at was a very stable one. An orderly society with a deep and separate culture, with well developed tribal laws, traditions and practices.

Here was a peaceful ancient society with very fixed rules of communal interaction. P.J. Wilson in "At Our Wits Beginning" tells us that it took the Europeans almost a hundred years to understand the aborigines' complicated laws of reciprocal trading in brides. Verbal contracted agreements were made which sometimes extended over two generations. In essence, one man's claim to a woman was established by his ability to grant the claims of another man. In one arrangement it was agreed that the daughter of one would become the mother-in-law to the son of the other. Another arrangement was for a man to offer his sister's daughter in exchange for a wife. The Aborigines would get very upset if a member of the tribe tried to cut across these arrangements- Colin Turnbull in "The Forest People" describes a somewhat similar bride system which occurred among the Pygmies of Africa.

What the Aborigines of Australia and the Pygmies of Africa were doing was operating the age old law of reciprocity, a giving and receiving of equal value in return. All societies throughout the world depend on reciprocal exchange.

If the first law of human nature is "I want to live", the second is certainly the law of reciprocity, a giving and receiving in like value. It affects all human interactions. Those who abuse it do so at the risk of loss of social acceptance and grooming.

Egocentrism;

Let us put things around the other way. Let us ask why society complies with this universal law of reciprocity, what do we want from it? Could it be that we are really like the deprived Ik people and that the only reason we give is to receive something else in exchange. That none of us, ever, does anything for nothing. This is a subject which sometimes stirs people up like few other ideas. We have been so indoctrinated with the idea of good works, loving our fellow man, and self sacrifice that we can feel very emotional toward the idea that there could be an ulterior motive behind our acts.

We do have innate drives related to the survival of our species. One of these is our concern to protect our personal dignity, another is a mother's response to her infant child. Even in these fundamental innate drives, there is a strong element of self interest. The following story shows what I mean but it also shows mother love in one of its truest and purest forms. Years ago before my boat builder introduced improved methods he used to cast the lead keels for new boats in the factory yard. An old cast iron bath became a crucible and would be filled with ingots of lead. Around this he would stack and burn the off-cuts of wood from the factory. Through a fitting in the bath he would run the molten lead into a prepared mould in the ground. There might have been two or three tons of molten lead in the iron bath

before it was released.

It was quite a spectacular occasion, the intense fire, the manipulation of the lead, the birth of a new keel. On this occasion the boat-builder's wife and his two small sons were watching the operation. Suddenly a large crack appeared in the old cast iron bath and molten lead like a river flowed in two streams on each side and then completely surrounded one of his small sons.

Seeing what had happened the mother ran through the molten lead to snatch the boy to safety, resulting in very serious and painful burns to her own feet requiring hospital care. A very brave and loving mother indeed she was. Did she think of herself? No! she thought of her child and only of him.

But she did not do it for nothing. She ran through that molten lead to save her child from suffering. To preserve her own love relationship with her son. She did not think about it, but she did have a self interest. she was preserving and protecting something very dear to herself.

I may ask myself "why did my wife and I decide to share our lives?" Because we each wanted something from the other. A home, companionship, acceptance⁷ Why did you choose your husband? Because you thought he would be a good provider for you and your children. Because you could dominate him, because you needed someone to mother, or simply because he excited you or made you feel good, or one or more of many other reasons? One thing is certain, you did it for private gain of some kind. Most likely some gain other than material, but personal gain nonetheless.

Currently there are stickers appearing in the back windows of cars about Auckland stating, "I'd rather be Sailing". Then why are they going to work? To earn money to go sailing!

Let us therefore acknowledge that we are egocentric beings. We each think primarily of ourselves. There is always a reason why we do something. None of us ever does anything for nothing.

We may on occasion do something for a complete stranger or rescue an animal in distress. Basically we are thus preserving our own species or our environ

In that sense we do have a self interest. We have also been subjected to massive conditioning, which tends to predetermine what we shall do in a given situation. Why do we give gifts to famine relief funds or other charitable organisations? Is it not like saying "If we pay the price we prove to ourselves that we are kind and socially conscious people. And if we give a public gift, we can prove to the public that we are generous persons". It is because we are socially involved that we refrain from anti-social behaviour and contribute to preserving our environment and species. We do have a self interest.

So the reason we pay the price is for personal gain or to stimulate our own sense of value and self determination. That is the egocentric part of each one of us, no exceptions. We each know it deep down, the readiness to reciprocate for personal gain.

Many of us have been taught that selfishness is a bad thing, that we should be self sacrificing. Such ideas sound noble but, in fact, by themselves run contrary to nature and the good of our society. Like eating soup with a fork, we cannot make much progress when we endeavour to work contrary to our native impulses. Let us be honest and accept the facts. Each of us is an egocentric human animal with individual self determined interests and there is nothing wrong with self interest.

OUR BASIC CONCEPTS

1. I was born with a ruthless will to live.
2. I am an egocentric person with self determined interests.
3. My humanness benefits by equal reciprocation with other humans for personal gain.

The Social Inclination

We have established that we are born with a ruthless will to live, that we are all egocentric beings of self interest and that our purpose in reciprocity with others is for personal gain.

Surely this is a picture of the attributes required for a devouring and self destroying society. Then is there anything that can save mankind from a rapid termination of our civilization? Yes indeed there is. Our social inclinations compel us to preserve our fellows and our environment for our own comfort and personal gain.

Balancing self preservation, our egocentric qualities and our willingness to reciprocate for personal gain is the social part of our make up. It has to do with support and stimulation. Dr. D. Morris tells us in "The Naked Ape" that just like the chimpanzees, we like to be groomed, and groom others. We enjoy continually to touch and be touched by society in a friendly, accepting and caring way. Could we say, to love and be loved? Some may prefer to call love "an emotion of caring". It is another side of the human law of reciprocity, working to supply our needs. We are social creatures to the very core of our beings.

Richard Leakey and Roger Lewin in "Origins" state "Above all else we human beings are social animals, emotionally we need to be part of a group, and intellectually we are equipped to understand and manipulate interaction with other people, whether parochially

as in personal relations, or politically."

We can see how this works in the minimum social unit of two persons. My wife and I like to cuddle each other. I appreciate her physical warmth and personality and gain restful stimulation for myself from the contact. I cannot experience this gain alone. My wife also experiences my physical warmth and personality and gains restful stimulation. To make this personal gain, I must give personal gain to another, in this case my wife. The minimum society of our home is built on personal gain through giving personal gain to the other. Indeed what hurts my wife, hurts me and causes me personal loss,

Of course we don't say to each other "If I give you [this, will you return it thus," We give spontaneously and without measure because we enjoy each other. The enjoyment of the one becomes the satisfaction of the other. Over the years, this giving and receiving of caring enters every facet of our lives together and creates a well ordered, restful and secure mini-culture. We become immediately involved emotionally in the needs of others. It is a society of caring not from a sense of duty, compulsion or demand, but a natural response to self caring and self interest.

We should accept the concept that our basic nature is self orientated and wholesome and cease condemning it or feel it as a liability or encumbrance. Our basic humanness is based on self expression and social interchange for personal gain.

As we accept our basic human drives and cease condemning them, we can build a culture of loving others and accept love from others to our mutual well being. Our national culture is built up of the multiplicity of the mini-cultures established in the homes and persons of the nation.

Occasionally we meet egocentrism un-tempered with a social inclination. People who ruthlessly and without caring ride rough shod over the interests and humanism of others for self gain, bring social rejection and ultimately loss to the perpetrators. The interest of the individual and the interests of the society are two sides of one penny, each necessary to a balanced human expression.

But let us not be carried away with the idea that adults cannot live without social grooming and approval. Many remove themselves for long periods of time from contact with their fellow man. Others while still living in the community, cut themselves off from human grooming and caring- To various degrees they emotionally remove themselves from loving and accepting love. They show symptoms of emotional disorder.

What we are talking about is the development of a full and happy human experience, and as such the social inclination is necessary to achieving a harmonious and happy personality.

Life is not a static thing- When survival is assured, life is continually thrusting, pushing out in all directions to express itself in feelings and experience. We need, as it were, to roll life under our tongue like a sweet morsel, to enjoy its sweet and sour flavour in all its

vicissitudes. This does not mean that we need to abuse others or impinge on cultural behavioural standards. There is plenty of room to push, feel and experience life without being anti-social. The two sides of us, our egocentric character and our socially inclined nature, are not in opposition to each other, one does not operate at the expense of the other. They are complementary sides, extending the potentiality of our whole life experience. The more I meet people the more I am aware that a mature experienced person is characterised not only by a strong personal self preservation and self motivation but also kindness, understanding, tolerance and social integration. He develops a caring for the environment and the society he lives in.

OUR BASIC CONCEPTS

1. I was born with a ruthless will to live which give me a right to the concept of self interest and preservation. Each other person has the same right.
2. I am an egotistic person with self determined interests.
3. My humanness benefits by equal reciprocation with other humans for personal gain.
4. I am a socially inclined animal capable of loving and accepting love.

Let us accept that these are part of our basic natural human elements with which we were born. Each person has all these qualities. Some may have been disciplined to reject, at least in part, a few of our social inclinations. Starting from the concept of these four human elements which we possess in varying degrees, we move forward toward the individualisation of our personalities.

It is as though each of us was given an already completed foundation of basic human inclinations, the size and shape being in accordance with our inherited genes, health and temperament. We are also given a great amount and variety of building material and many helpers who have various ideas of what ought and ought not to be built. We start off by having our parents, friends and teachers doing most of the building for us. Gradually we take over the completion or alteration of our own personality structure which others have started. We end up with a highly individual structure of which we may be proud or thoroughly unhappy.

The structure which has been built, is not only personally owned and lived in, it demonstrates our attitude and expression of life. We can and should cease accepting building instructions from others and become our own architect, rebuilding to our own satisfaction. One thing is certain however, we cannot discard the original foundation of our humanness.

The next chapter considers some of the conditions which unconsciously affect our early responses to our environment and influence the building of our structure of self.

Early Conditioning

So far I hope we have established four basic facts concerning ourselves.

1. Our greatest drive is self preservation.
2. We are all egocentric human animals with self interest.
3. That we need and enjoy reciprocation with other humans for personal gain and healthy social development.
4. There is a social inclination within each one of us. (We benefit from approval and social grooming).

Let us now look at some of the conditions which prevent us from fully enjoying and participating in this reciprocating society where its members are egocentric and in need of social grooming. The following are some of the conditions which unconsciously affect our early responses to our environment.

Dr. H.F. Harlow in "Determinants of Infant Behaviour" describes experiments with a new born rhesus monkey which he reared in a cage with two surrogate mothers. One, a wire object fitted with a feeding nipple and the other of the same size and shape, covered with soft cloth but without the feeding nipple. An interesting thing is that the infant spent most of its time with the cloth surrogate mother and if frightened, clung to it- The baby only went to the wire mother for feeding. It points out forcibly the importance of comfort and security in the life of an infant as distinct from the supply of food.

In discussing [the experiment Dr. J. Robertson of the Tavistock Child Development Research Unit says "almost all one sees in these monkeys in distress can be seen in short stay hospital children."

Ann Chisholm in "Philosophers of the Earth" tells of an interview with Professor Rene Dubois, medical researcher and discoverer of an enzyme which would attack the microbe which caused pneumonia. For ten years, he has conducted a series of experiments with colonies of mice. He states "All the mice possess the same genetic constitution" (that is, bred for over twenty generations by brother and sister mating to become an isogenic strain, creating genetic identicals). He continues "But we are showing that depending on the condition of their earliest development, you can end up with giant mice or tiny little mice, skinny animals or fat animals, all sorts of physical characteristics even brain development. This is crucial- It is a demonstration of what I call 'biological Freudianism' to convey my view that all the characteristics of animal and human beings are, if not determined, at least conditioned by their environment during the very first period of life."

One of the first influences a child experiences is imprinting. This is when the first loyalties are established. It could occur as early as a few weeks and go on for several years.

Imprinting is a name given by Dr. Konrad Lorenz, winner of a Nobel Prize for physiology and medicine in 1973. and refers to a short critical period of time when an animal makes a strong attachment. Lorenz's work was extended by Dr. Hess who worked on Mallard ducks built a cage with a central moving platform. On this he placed an object, it could have been a dog hoot or anything else. The new born Mallard chick was also placed in the cage with the object.

Hess proved that Mallards, if malprinted with what was on the central moving platform from the thirteenth to the seventeenth hour after hatching, would thereafter continue to follow the object or animal. Of course, nature intended the duckling to follow the mother but this could be perverted.

We do not know exactly to what extent or what time the human infant is imprinted. We do know without doubt that the first few years of a child's life are the most important and that the direction of its whole life is set then.

Dr. Eric Erikson talking in Freudian terms of the oral stage (early infant dependent stage) says "All emerge from it either with a sense of basic trust and hope or basic mistrust and pessimism. The residues constitute the elements from which identity will be fashioned during adolescence . . . Basic trust must be moulded into faith in people and in ideas."

These able researchers have all spoken in forthright language of the importance of our very early life experiences- Let us see what happens as we grow up. How does conditioning affect a human during the growing up period of his life?

Claude Brown in "Manchild in the Promised Land", is listening to his friend Reno. "Man, they

ain't got no kids in Harlem, I ain't never seen any. Man, do you remember being a kid? Not me. Kids are happy, kids laugh, kids are secure. They ain't scared of nothing. You ever been a kid, Sonny? Damn you lucky, I don't ever remember being happy and not scared." What chance has a child in those circumstances of making good? On the average, perhaps, very little. Yet Claude Brown himself does make it.

Fortunately for most of us, our conditioning is different from what Claude Brown received. Yet our needs are exactly the same as his and Reno's. We need [Q have established our own personal dignity, a sense of personal worth. Even though we did not have to fight our way up so desperately we still need the right conditioning to enable us to grow up to experience and enjoy the full flow of the tide of life in all its variety.

O.K. — you may say, so children need love and security to develop, but they seem to learn to stand on their own feet and settle down to be Mr, Average. Do they?

Children tend to believe the evaluation of parents and teachers- They can become victims of false or extreme concepts about themselves, imparted to them by frustrated, nagging seniors. If they are constantly told that they are dumb, clumsy, a failure or weak, they will most likely come to believe it.

They begin to internalise the concept with self talk "I am dumb, clumsy or any number of other failures." They may continue such self degrading statements for all of life. This is a kind of negative or destructive self hypnotism with which many condition themselves- Personal expectation unconsciously influences the direction of life. The man or woman who expects to be a servant of others, poor or hurt and inferior will most probably be just that.

BASIC CONCEPTS

Our basic concepts grow with one more statement.

1. I have a right to the concept of self preservation.
2. I am an egocentric person with self determined interests.
3. I enjoy two way reciprocation with others for personal gain.
4. I am a socially inclined being who is capable of loving and accepting love.
5. I most likely have been imprinted with false or extreme concepts about myself from early childhood. These concepts will be personal and unique to me according to the conditioning to which I have been subjected. I am therefore a unique and separate dignity in my own right.

PART THREE

Personal Dignity and the False Façade

"As a man thinketh in his heart so is he." Prov. 23.6.

In the previous section we talked about the human basic elements which we have in common with all other persons of all races. Part three is concerned with the conscious identity of our subject matter; you and me. We discuss the very core of emotional harmony or disharmony; our own attitude toward ourselves.

I was managing director and half owner of a busy printing works. I owned my own home, was a church elder, had a wife and four healthy children. All the outward signs of a successful man. But I knew and my family knew that all was not well. Dependence on a Christian dogma, a growing business and friends, do not make a mature and happy man.

Deep down I knew that this was not what it was meant to be- I was capable of experiencing much more quality of living. Somehow I was acting a lie, the real me was lost under the charade- Who was this busy me really! I had to find out. I had only one life and it was quickly slipping by. So I decided to do something about it and began the long and sometimes painful climb to the finding and understanding of the real me. The real person beneath the apparent one. Gradually understanding came, developing into satisfaction and enjoyment and the unification of my whole life. I had succeeded to a degree beyond my

expectations. What I now have is not a paranoiac state of insulating fantasy to protect against the stresses of life. What I have found is a realistic down to earth experience. As a result I am able to enjoy the tides of life in all their variety.

My concept of the real self is neither mystical nor static. Rather it is an awareness of the basic self as a growing flexible individual, free of the false facade of imposed restrictions.

The following two paragraphs are by Dr. C. Rogers, who was head of psychotherapy research, University of Wisconsin. "In my work at the counselling centre of the University of Chicago I have the opportunity of working with people who present a wide variety of personal problems. There is the student concerned about failing in college, the housewife disturbed about her marriage, the individual who feels he is teetering on the edge of complete breakdown or psychosis; the responsible professional man who spends much of his time in sexual fantasies and functions inefficiently in his work; the brilliant student, at the top of his class, who is paralysed by the conviction that he is hopelessly and helplessly inadequate; the parent who is distressed by his child's behaviour; the popular girl who finds herself unaccountably overtaken by sharp spells of black depression; the woman who fears that life and love are passing her by and that her good graduate record is a poor recompense; the man who has become convinced that powerful or sinister forces are plotting against him; I could go on and on with the many different and unique problems which people bring to us. They run the gamut of life's experiences. Yet there is no satisfaction in giving this type of catalogue, for as a counsellor, I know that the problems as stated in the first interview will not be the problems as seen in the second or third hour, and by the tenth interview it will be a still different problem or series of problems.

"I have, however, come to believe that in spite of this bewildering horizontal multiplicity, and the layer upon layer of vertical complexity, there is perhaps only one problem. As I follow the experiences of many clients in the therapeutic relationship which we endeavour to create for them, it seems to me that each one is raising the same question. Below the level of the problem situation about which the individual is complaining, behind the trouble with studies, or wife, or employer, or with his own uncontrollable or bizarre behaviour, or with his frightening feelings, lies one central search. It seems to me that at bottom, each person is asking, **Who am I really?** How can I get in touch with this real self, underlying all my surface behaviour- How can I become myself?"

Here in New Zealand, a third of the way around the world from where Dr. Rogers lives, people are just the same. They also say "I don't know who I really am anymore." The finding of one's own identity and helping others to find theirs is I believe the main purpose of psycho pathology.

There is little to be gained in trying to force another into a set pattern of behaviour by repressive means, no purpose in adding another restriction or rule. That would be like saying to someone who was struggling to hold down a large number of springs at the one time — "Here are some more springs to hold down, you'll be much better if you hold down these springs at the same time." What the stressed person needs is not more springs to hold down, but fewer.

Our purpose is to get rid of the blockages and difficulties which are preventing the free flow of life's enjoyment not to add to them. We need to throw out of our boat more than we take on board.

I hope we can discover how to recognise our personal worth, a dignity in its own right. I am convinced that the discovery will liberate and strengthen and bring freedom and mobility of action. When we remove the blockages, contradictions and tensions, we have a personality which is essentially positive, noble and social. It can be trusted and enjoyed.

We are, with few exceptions, born a whole personality, a complete unit with all the potentialities of a fully functioning adult. Each of us is a universe, complete within himself with built-in tendencies and response mechanisms. We are each born with a dominant self interest, but also, we are social beings with social inclinations. This whole person I like to call a dignity.

Each new child is a new individual dignity. He is born with his dignity already developed (as any mother can tell). He has to learn how to adapt to the world he finds about him, but he is already a fully developed dignity in his own right.

Throughout life there is a continuing unconscious drive to maintain this wholeness. It happens physically, when we accidentally cut ourselves, nature takes care of itself and heals itself. Just as in nature the body heals itself, so psychologically when disharmony occurs, we try to make it whole again by some form of adjustment. We may withdraw and hide our hurt or we may compensate and even overcompensate in some other way. By adjustment we are trying to preserve our dignity as a co-ordinated whole structure.

Our society does not allow a child to maintain his dignity without challenge. Very quickly all children come under assault- They become subjected to outside influences and pressures. First from within the family and later with persistent regularity from the world at large. Their dignity is insulted by distrust, by accusations of meanness, being dirty, stupid, cunning and many other things- Perhaps the worst insult a child can receive to his dignity is when he is made to feel unacceptable or unloved for himself-

Of course, no child can go through life without being the subject of pressure. It would not be good for him if it were possible. He soon learns to raise defences in his own protection. But there are different kinds of assaults; most he can deal with, but not all. Certain ones he will find damaging to his evaluation of himself as a person of worth.

To develop as a fully functioning adult, every child needs to receive what Dr. Rogers calls "Positive personal regard" from his parents- And it has to be given genuinely. We express ourselves by words but words are not enough. A child looks past the words to the face and sound of the speaker and is indeed very perceptive.

As life goes on and the child has become adult he has learned to somewhat counter the conditioning he has been subjected to, although he can never completely eradicate it. He builds up a private world of "personal" experiences which include adjustments he has made to ease the hurt sustained. Sometimes he has had to build substitutes for the love he has not received. He has developed angers and fears which he has pushed down and repressed and may even have forgotten.

The real person has become confused with the conditioning he has received and his own

anger and fear responses. So that beneath the facade of the mass of conflicting emotion there is the real identity.

Each of us is like a sealed envelope. Our real content is unknown to most others about us. The things which really drive us, our deep fears and desires, are unknown to people quite close to us. They see the outside of the facade but not necessarily all the person underneath. The inner world of our deepest feelings, remains largely inaccessible to others. We can liken this inner world to a personal territory where no one can enter unless invited as a trusted guest. Yet there is still another, more exclusive, inner territory where absolutely no other person can enter. That is where the real self resides. That is where we need a sense of dignity and unity and freedom from confusion.

The Japanese have a saying, "A man has a false heart in his mouth for all the world to see, another in his breast to show his special friends and his family, and the real one, the true one, the secret one, which is never known to anyone except himself alone."

Some have said "It is all very well for you to talk about inner unity and a sense of personal worth, but how do I get there? I feel confused, I don't know where I am going any more. I've got problems and I don't know what to do." First let me say that I have known the confusion and the attendant despair and depression in the very core of my being. But because I got out of it, others can, too, and thousands have. No one can teach another. It is only the one who

wants change who can effect change. Remember all the work must be done by the one wanting change. In the end we each have to take responsibility for our' selves and find our own individual path.

My reasoning may be acceptable to you so far, but I am not content with generalising and would like to get deeper into the feeling of this important subject; to endeavour to emphasise the central dynamics of a sense of personal worth.

The Beginning of Change

As I have listened to people talking, I have been repeatedly impressed with the importance given by the individual to his own sense of dignity; what he thinks of himself; how he evaluates himself in relation to the world about him. In other words he is saying "Who and where am I, the real I, in relation to the world about me?" This self emphasis appears in all aspects of memory and feeling- It is basic to sex drives, aggression, guilts or ambitions. Without a sense of personal worth an individual is unsure and uneasy. With a sense of personal worth he can face life confidently.

It is as if each person is saying, "Where am I in this? How do I stand in relation to it?" The self, the I, the me, is always the crucial ingredient in the problem to be faced. To gain self actualisation, we first need a willingness to change, a desire to be honest with ourselves. We need to be able to examine our thoughts and feelings with objective clarity. To clear away the false facade.

Guntrip in "Personality Structure & Human Interaction" has this to say. "The 'true self has been hidden, practically for a lifetime, behind a 'false self' constructed on a basis of compliance to the demands and expectations of the outer world. The real dynamic potential of the patient does not operate in the 'false self."

The beginning of change within ourselves comes when we quietly look deeply within ourselves and listen with a deep respect to our inner feelings and accept ourselves 'as we are' without a false facade. This is important. We each must accept the concept that "I am just me". No reference to what I was given to understand. No comparison with other peoples' standards. No comparison at all. Just an acceptance of myself as I am. "I am me".

I am a person with a body that feels, sees, smells, tastes and hears and even if one or more of those five senses are missing I can still be a whole and happy personality.

I have noted that when individuals come to accept themselves as they really are, they do so without measurement against outside demands or expectations. They become ready to

stand alone in their own right with faith in their own dignity. They take a new confident attitude towards themselves. I would then see a new light gradually appearing in their eyes, and perhaps a statement, "I like being me." I observed that to the degree individuals could place faith in their own identity, they were able to start living with increasing sureness and could cope with stresses as they arrived.

To get down to this real self it is necessary to reject all that is not real. We are trying to get down to the self that has been buried under years of other people's ideas, wishes and demands. We have taken on so much by training or habit which is not really our own. We have been acting out some perverted imprinting like one of Dr. Hess* ducks, hardly knowing why we follow.

It is quite a hard job to effect change deeply within ourselves. But it can begin at once by rejecting the rubbish. Each person has a lot of rubbish to reject, Your rubbish will be different from my rubbish, but rubbish you will have. Some may need to ask themselves "what false standard have I retained concerning my own body. Other people's standards of what is acceptable or not? Do I, man or woman, fully accept my body as good and responsive, or have I put conditions of size or shape or any other demand which cannot be changed in any case?"

We do not have to convince anyone else that they are wrong. It is enough that we have truly listened and found our own truth. We do not have to prove anything, we can reject the pressure to comply with other people's standards.

I have been messing about in boats for years, it comes easy to think in nautical terms. Hence it is natural to think of each of us as in a small sail boat on the sea of life. We have collected a volume of things other people have given us, often with good intentions, so that our boat is seriously over-laden and unprepared to weather a storm or win the race. All the "musts" and "must nots" the "ought to's" and "ought not to's" — the dictates of other people I allow to direct my life instead of directing it myself.

We need to throw overboard all that is not of our own selection. We need to make sure that each thing has a necessary function. We need to lighten the boat to make room to plot our course and sail without tripping over doubtful equipment. There should be only one captain.

Some of the useless concepts we could throw out of our boat to help us enjoy our sailing through life are:—

1. I am not good enough.
2. I am not smart enough.
3. I am not important enough.
4. I am not beautiful enough.
5. I am not capable enough.
6. That the world owes me a living.
7. That I owe the world a living.
8. The instructions of other people, the "you musts" and "you ought to's"

All these ideas have been given to us by other people which we may have come to believe or internalise and now tell ourselves repeatedly (self talk).

Mrs E. said "I woke up one morning and looked about the house- There was that old chair that Auntie Mary gave me and the dining room suite that mother chose and the bookcase that came from my mother-in-law's house. But I could not find anything that I had chosen by myself- My whole house was filled with other people's ideas but not my own. Nowhere could I find what I had personally chosen or wanted."

Most of us are more fortunate than Mrs E. in furnishing our homes- Nevertheless we are like her in that we have been living with a lot of other people's ideas. To thoroughly establish our own identity we need to look below the facade of other people's ideas. We need to reject all that is not of 'me' and accept all that is of 'me'.

I have said that it does not come easily and that we shall have to listen with deep respect to

our inner feelings. No one can teach another anything- It is the one who wants change who must do all the work. Rogers says "We cannot change, we cannot move away from what we are, until we thoroughly accept what we are. Then the change seems to come about almost unnoticed." No one can present another with personal self regard. We each have to find our own.

Finding the True Self

I know a young man, Mr B., who was made a department manager in a factory. He had been made manager of his section because, among other things, he always arrived on time, understood the manufacturing process properly, was a good steady worker and never argued with the boss. He showed all the appearances of a conscientious and reliable man, which indeed he was. But his feelings of inadequacy and tension at the thought of dealing with people and making decisions, were so great that he started to wake up each morning with a headache and would vomit before going to work.

He could have gone to a doctor and been prescribed some drugs to calm him down until he got used to the new position. That would have stopped the sickness, but it would not have cured his basic insecurity. Drugs could not have found or cured the cause of his anxiety.

He was the first child of a middle class family whose parents placed very unreal competitive demands upon him. They wanted him to be always first, or better or brighter than anyone else of his age- He could not be what they wanted him to be, so he felt that he had failed them. In subtle ways, they expressed their disappointment. They seemed to be ashamed of him and quietly angry at him. This he felt as rejection, because he was not bright enough for them. Later they started calling him stupid — "Wake up stupid." "Don't be silly," "Can't you do better than that" — and every time it hurt and hurt.

Shortly after starting school this timid lad failed to understand what the teacher was explaining to the class. He naturally thought "I can't understand, I must be stupid." So tension and fear made him withdraw from the problem. Instead of drawing attention to himself by asking for help, he withdrew into silence. Before he was eight years old he was repeatedly withdrawing from problem solving and was feigning sickness to stay away from school. He was very good with his hands and liked drawing and making things, but he hated reading, writing and arithmetic-

At home the pressure came off somewhat as other children arrived. He discovered that by being as unobtrusive as possible and keeping a low profile by creating as few disturbances as possible, he could mostly get by. There persisted, however, this lurking deep down fear "I'm not very clever and I don't want them to bring it to notice. If I was not so stupid they would like me better."

When he started work, he showed his natural aptitude and dexterity for the work in hand. His ability to operate without making disturbances was noted and rewarded by promotion. Then why was he sick each morning? I will tell you. Because of this lurking fear "They might find out that I am really stupid and that I could not bear."

How can this young man be helped? We can argue until we are blue in the face that he is not stupid- He has proved that he is not- But he will continue to feel that he is. By trying to convince him that he is not stupid, we would be putting him back on the treadmill of the kind of competition which had caused the difficulty in the first place. He would still be anxious and insecure. You might think that if he could have enough courage and look at his fear and listen to his own inner feelings, he might first realise that the problem was his fear and not his brain, and if his courage held out enough, he might realise that he had an aptitude and dexterity of which he was certain. Then, perhaps, he could conclude that he knew his job and could cope with the position and wham! — the awareness could hit him. "Hell! who started all this irrational business about quantity of brain; I don't have to be any one else, I'm

just me and I like being me."

But it does not happen so quickly. There is no sudden three step, two hour cure of a lifetime of self disesteem that I know of. Fear is a gut thing, it cannot be switched off at such short notice. Our Mr B. says "I know it is irrational, and I can prove that I am not stupid, but I still feel it, and I'm still afraid."

Mr B. was already fixed in his non-acceptance of himself, long before he went to school. He already doubted his own mental capacity. His picture of his 'ideal self' would be of one who was alert enough at all times so that his parents would be proud of him. They would not feel like calling him stupid and would not therefore need to reject him. He longed to be accepted and liked unconditionally, but how could they like him when he could not satisfy their ideas of what he should be.

School was a strain, and confirmed his opinion of himself. He felt tense and frightened of exposing what he felt was his weakness. He loved doing things with his hands, and was good at drawing and building things, but he froze inside when it came to figures and reading because he did not feel quick enough. Anyway the teacher was busy with too many children in the class. He did not want to ask his mother as she always downgraded him and told him to wake up if she thought he was at all slow in understanding. He feared she would bully him.

So he did nothing and tried to evade the problem. This happened over and over again until it became a habit. Fear of confirming the accusations that he was stupid. Fear of reviving the hurt, humiliation and hopelessness he had so often experienced when his parents had downgraded him.

It was a hard struggle before Mr B. could finally say, "I don't have to be anyone else, I'm just me and I like being me." What he is saying now is "I am a person in my own right, without reference to anyone else". He has separated himself from the power of the opinion of others and sees himself as 'a man alone in the universe' standing on his own two feet in his own right, without need of approval support. He has got there by giving away the competitive ideas of his early training and by accepting himself as he is- In the end it became a step of faith. Faith in himself. Faith supported by fact. He still needs social grooming to touch and be touched by society, but he is willing to get it on a fair reciprocal basis. He is now a confident and relaxed man who displays considerable ability and an understanding of his- fellow man. Dr. A. Lazarus in 'Clinical Behaviour Therapy' says "Modification of a person's thinking must precede attempts to modify behaviour or no change will occur." To Dr. Albert Ellis "thoughts and feelings are the opposite sides of a single coin and invariably go together. Feelings can generate inappropriate ideas, but inappropriate ideas can also generate unpleasant feelings."

My next story concerns a person who was brought up in what was considered to be a good home. She had received a good education and outwardly was an attractive woman. I am quoting from a long transcript written by this lady. With her permission I have divided it into two parts — before and after self acceptance. She says:

"At thirty I was miserable and depressed; I was unable to express an opinion; I could not move or dance, or walk freely; I was frustrated and unfulfilled and was unable to find an outlet anywhere for my feelings or abilities. ... I spent a great deal of time crying and wondering what was wrong with me and why nobody loved me. ... I had suppressed feelings to such an extent that I was nearly numb, but with an overwhelming fear of pain . . . The prospect of living in this state for another forty years was not very inviting..."

And after self acceptance ". . . The end product of this continual process of thought is very obvious to all who knew me before and afterwards ... I have become a relaxed and happy personality, my skin is clear and healthy, my eyes are alert. I am now aware of my considerable intelligence and ability. I can walk and dance freely. I can hear clearly and can speak without fear and can discuss freely any subject on which I have some knowledge and most important, I have lost the devastating sense of fear and feeling of impending doom - , . My physical, mental and emotional qualities are now working together in harmony and with-

out conflict. This is the state in which I should have lived since I was born ... It was a frightening thing to throw out all that one had formerly believed in and for a while there was a big gap. Gradually the gap began to fill with reality and I began to find that what was left was me. Me on my own, my own acceptance of myself as I am, a woman."

Such a success story is rewarding to all concerned. I can vouch for its truth. It is now over ten years since the young lady wrote her experiences; she has continued to enjoy a satisfying life.

You will notice that she calls it "a continuing process of thought." Later she says that it was "a frightening thing to throw out all that one had formerly believed in." Because it is important, I want to repeat Dr. H. Gunrrip's statement "The 'true self has been hidden, practically for a lifetime, behind a 'false self constructed on the basis of compliances to the demands and expectations of the outer world. The real dynamic potential of the person does not operate in the 'false self." Hence the need to discard the unreal concepts supplied by other people, to throw them out of our boat one by one.

Think of a child who, all his early life, did not feel he could please his family. Rightly or wrongly, he feels that they were always finding fault with him. Deep down he wants their approval very badly. Approval becomes very important to him. He is likely to go right through life driven by this same need for approval. It would be impossible for him to say like the young lady "me on my own ... my own acceptance of myself as I am." Before he could do that he would have to be prepared to give away, to throw out, the frantic search for parental approval. The demands and expectations of the outer world which Gunrrip talks about have to be rejected. It is only after we reject the false that the reality can fill the gap.

Before I was born my parents had become deeply involved in one of the more narrow, dogmatic Christian religions. Life to them was a very grim conflict between good and evil. Except that their definition of good was strictly confined to their religious dogma and evil was anything which could not be reconciled with it. Even other Christian viewpoints were considered to be lies of the Devil to distract people from the truth. While it was recognised that people who belonged to other churches were sincere, they were suspect and not considered usually to be 'brothers or sisters in the Lord', and, therefore, were thought to be 'lost'.

Hanging on the wall of our living room was a piece of wood, indelibly poker-worked with these words, "God is the head of this house, the unseen guest at every meal, the silent listener to every conversation." Grace was said aloud at every meal even if we dined out at a restaurant. Bible reading and family prayers were a daily rule. Each member of the family from an early age was expected to get down on his knees and pray audibly in rotation with the others.

When I was about three-and-a-half years old my father sold up his farm and devoted his full time to his religion. He called it "serving the Lord." Our home became a centre of religious activity. Morning, noon or night, there seemed to be a continuous stream of highly charged religious people and religious talk of prayer meetings and Bible readings and the Lord's will.

My brother and I were taught that the world outside our small religious circle was untrustworthy, bad and destined for destruction. We were God's special people who had to proclaim the way of salvation to the world. We would be saved if we trusted in the Lord but the rest of the world would be destroyed.

My mother was a good and loyal wife, hard working and efficient. She was in love and proud of her man. In most ways, like my father, she was a good and warm hearted parent. I am sure she was unaware that in interpreting her Bible literally she was placing tremendous stress on her boys. She was the family law giver and threatened us with God's disapproval. She said that God was everywhere, saw everything we did and knew everything we said or even thought. She talked about sin and pleasing a God who demanded perfection.

The result was that I got the feeling that her love for us was conditional upon God's approval of us. God, like a policeman was always waiting to pounce on us. She also told us that God was love and good and just, but somehow that did not come through as strongly. The

sobering, inflexible righteousness of God impressed me much more and seemed to give a lie to His love and goodness. God was a very sobering person and my mother appeared to be afraid of Him and anxious to please Him. She said that she loved God best of all, so for me to displease God was to lose my mother's love.

Many years later I took one of those religious books and ceremoniously burned it, tearing out handfuls of pages and dropping them into the fire. I vowed I would never again be inflicted with its withering doctrine. I had found religion a divisive force inhibiting and distorting the natural and wholesome drives with which I was born. Sometimes it is only after we have put down a weight and have heaved a sigh of relief that we realise how heavy it was. I had been sincere in trying to live my parent's religion. Perhaps that is why it took many years to free myself.

Before I could get rid of the 'false self, before I could accept my own self as I am, without measurement by, or reference to anyone else's standards, I had to discard my father's narrow religion, and in so doing, the need for my parents' approval. I had been taught all my life that rightness was acquired through religion, that it was the only thing which made it possible to be acceptable to God. That love, goodness and truth were Christian qualities originated by Christ. Now I was discarding all their ideas and accepting only the worth and quality of myself as a standard to live by. No more facade, no more complying with other standards, I would stand on my own feet as a person of worth and be myself.

Now that I was free of those imposed standards of others, how would I react? Would I run amok? Would I go berserk in an orgy of lust and greed? What beastly passion would drive me now? But I discovered that there is no beast in man, there is only man in man. We are social animals and as such, do not want to act unsociably. Anti-social feelings arise from disharmony, anger and frustration with society and cannot simultaneously exist with the new concept of oneself as a separate person of worth within that society. I discovered that the real me was totally dependable, that deep down we are socially responsible creatures- Instead of the old imposed values, new inner values appeared- As expressed by the story of the young lady, the gap slowly filled with reality. So I found that instead of the imposed values which were external, I built real internal values of my own, I was myself, of my own accord, a tolerant, caring, loving person and did not need a dogma to make me so.

I did not want to distract from the new beautiful harmony I was experiencing. For me it was like going through a door into a new world of sunshine where I had significance and individual value. It did not happen on a certain hour of a particular day. The awareness had been building up in me for some time. I just knew that I had arrived. I had got down to the real me, and was pleased with what I had found. I no longer had an 'ideal self way up there — somewhere unattainable and separate. I was a whole personality in harmony and at peace within myself. I felt clean and excited at the prospect of experiencing life in all its moods.

My new attitude to life was to reject all that was not of myself and accept all that was of me, without conditions or measurements by outside demands and expectations. To become myself and trust myself to relax into being and enjoying myself as a person of worth, to accept new ideas and continually develop and experience change. To respect myself and my fellow men.

My experience was personal. It was unique to me, yet it was the same experience as told by the young lady, Mr B. and thousands more. There are many to whom religion is not felt as a barrier to personal development. Many others have had no religious training at all, yet, like me, they also need to reject all that is not of themselves, to relax and accept themselves as persons of worth.

The rewards of this concept are tremendous. It is like laying a strong foundation on which to build a secure edifice. It is a foundation to personal and social enjoyment.

INTERIM SUMMARY

Part 1.

We talked about this one life each one of us must live alone. We learned that new concepts can change attitudes to life and even old habits. That these concepts can bring new contentment and enjoyment of life- We took time to look briefly at the development of several psychological schools of thought and finally we looked at our changing culture and how it affects our living as individuals.

Part 2.

We set out to establish some of the basic emotional ingredients of the human animal. We established five basic facts.

Fact 1: I was born with a ruthless will to live which gives me the right to the concept of self preservation. Everybody has the same right as myself.

Fact 2: I am an egocentric person with interests of self gain and self determination.

Fact 3: My humanness benefits by acts of equal reciprocation with other humans, by having opportunity to negotiate.

Fact 4: I am a socially inclined animal capable of social awareness, loving and receiving love. Fact 5: I am a unique and separate dignity in my own right, each person is also a unique dignity.

Part 3.

We talked about a willingness to adopt new attitudes of change toward a better life, about self actualising or becoming a fully functioning person, each in his own right. We talked about the false facade we build about our real selves, about the "true self which is hidden, sometimes for a lifetime, behind the "false self". We saw how each person is a dignity in his own right who needs to feel a sense of personal worth.

I hope that by now I will have established that this can be done by rejecting the false facade and accepting the "real self, as I am". An acceptance of the self without comparison or measurement by outside standards. We talked about some of the useless concepts we could throw out of our boat. "I am not good, smart, important, beautiful or capable enough," and some others as well. All ideas given to us by other people and internalised by repeated self talk. Finally I told you several true stories of how I and some other people found the "real self" and happiness.

Each of us should now be able to say "I am not a duplicate of my brother or sister or a repeat of my father or mother. I am not in competition with them nor do I necessarily think like them. I am a separate and unique individual, different and complete within myself."

Once we have firmly established our own identity and accepted the facts of our human nature without distortion we will be well on the way to a new and better enjoyment of life. We will then find that we have enough courage to make changes of attitude toward many other things and establish satisfying personal relationships with our fellows.

Parts 2 and 3 have sought to set out the first stage of emotional adulthood, which is an acceptance of ourselves and our basic nature and a willingness to step forward into life.

PART FOUR

Personal Responsibility

In Part 3 we took the first and major step in emotional adulthood. We accepted ourselves as unique and separate persons of dignity and worth in our own right. In Part 4 we take the second step by accepting responsibility for ourselves, instead of allowing ourselves to be victims of other people's expectations.

We look at some of our own integral expectations and emotional stresses. They have been borrowed from many sources including parents, teachers and partners. Many of them are other people's concepts with which we do not feel comfortable but have accepted nevertheless.

We are going to establish our own concepts free from internalised stress. Our own techniques and principles of living.

With this object in mind I will tell you how I deal with domination, guilt, emotional debt, jealousy, anger, external and internal stress. You may have to deal with different internal pressures. Whatever they are they can be resolved by applying the same principles of emotional adulthood.

Earlier we said that with few exceptions we were born complete entities with all the potentialities necessary to make a fully functioning adult. Then who or what is to blame for the failure to achieve this fulfillment? Parents who encouraged the blame attitude? Society which set impossible standards? People who made us angry? Poverty which made us devious and anxious?

If we blame parents, which is a popular concept, who should they blame? Their parents or their grandparents? Or should we start back a few more generations? We could go on and on and get absolutely nowhere by blaming others. Obviously we must give up blaming others for the simple reason that such an attitude will get us nowhere.

Once we have clearly accepted ourselves as persons of worth in our own right, have recognised ourselves as a dignity without reference to, or measurement by imposed standards, we begin to look carefully at our personal responsibilities. We have become managing directors of our own lives. We can not pass the buck any longer. We are not answerable to anyone except ourselves. Now we must come face to face with the challenge of self direction.

I know a little four-and-a-half year old who came rushing into a room where his baby sister was playing. He fell over a cushion on the floor and hurt himself and immediately, and angrily blamed his little sister. He did not say "If I had looked where I was going I would not have fallen over." No! What he said was "it's all her fault. If she had not been playing with cushions on the floor, I would not have fallen over."

This is the opposite reaction to the guilt-ridden person who says "It's all my fault." This time other people are blamed for the failure- There are armies of people blaming others for personal failure. If only the children would behave, if only my wife was a good housekeeper. If only my husband would get off his behind and do something. If only mother was not so demanding. If only, if only, then I could be happy, I could succeed. Someone else is always to blame for my failure. Blaming can go on for years and years, sometimes for the rest of life. Excusing oneself for not getting on with living. It has been said that if husbands and wives would stop blaming each other for things which happen or don't happen ninety per cent of family quarrels would not occur. I know one woman who still blames her husband for dying twenty five years ago. It's all his fault that she has not had a happy life!

Blaming something else goes right back to ancient tribal witchcraft. Blame for misfortune was placed on bad spirits and successes on good spirits or the avoidance of bad spirits. Nations blame their neighbours. Governments blame the previous government. Politicians are experts at blaming others. Business failure is blamed on the economy, bad luck, the

bank manager who restricted credit, or the staff. There is no end to blame. From babies we are nurtured on it as though it were a dairy product.

What are we all doing, why are we so fond of blaming others? What are we trying to protect so frantically? What has a four-and-a-half year old child got to protect? And it does not just start at four-and-a-half. We have all seen very young children trying to shift the blame or the disapproval being directed at them, on to something else. From earliest infancy we thrive on approval and wither on disapproval.

The attitude of:— "society is to blame" is an attempt to escape responsibility and sometimes to avoid punishment. Deeper still, it is an automatic reaction to protect the person's dignity, that sense of personal worth. We cannot bear to think of ourselves as being in any way inferior or at fault- A friend of mine used to laughingly say "There is only two of us here and I didn't do it." So we build up an elaborate system of either turning off the source of disapproval or, if we cannot turn it off, direct it somewhere else, anywhere except to ourselves.

The person who says "It's society's fault" is really saying "I want to live and anything which interrupts my expression of self in action or behaviour is to be attacked." The strength of this desire to protect the self can drive a person to ruthless acts in an attempt to direct disapproval away from the self. Anything which spoiled the four-and-a-half year old's excitement of running around the house was standing in his way of self expression and therefore he wanted to remove it.

The attitude of "It's all society's fault" is just as futile, just as pointless and impotent as the opposite expressed by the guilt ridden person, who says "It's all my fault!" The person who so easily accepts guilt has given up and become self deprecating. Whereas the person who blames others has not given up. He is fighting a rearguard action to preserve himself. It is the life force pushing forward. Anything coming in the way of that life force is a frustration to the expression of the self and is therefore considered to be at fault. This force itself is good and strong, it is a basic life force, vital and potentially valuable as a creative energy. If the four-and-a-half year old could have picked himself up and used the cushions as a hurdle, perhaps he could have extended his fun.

The understanding and acceptance of the concept "I want to live" enables us to put the force to service and keep it active. It is a creative force which should not be subdued or destroyed but directed to new achievement- Let us not waste this creative force by fruitlessly turning it against someone else. Blaming another never ever does any good. Let us accept responsibility for our own acts. Let us be dignified, looking our fellows in the eye and acting forthrightly without fear-When we can truly take responsibility for our unsuccessful actions, we can also truly evaluate and accept our successes with an uncluttered sense of personal satisfaction. None of us is infallible- We all make errors of judgment.

Again we see that the need to blame someone else is really a fear of loss of personal dignity, or our need to preserve our sense of worth, to protect ourselves as persons of worth. To change this attitude to a useful end, we have to give something away. We have to give away the habit of blaming ourselves or others. We have to throw out of our boat the importance of the approval of some other person. We have to accept ourselves, just as we are, responsible to ourselves for ourselves.

Happiness is also a personal responsibility- There are tens of thousands of people in our affluent society, blaming someone else because they are not happy. It is a widespread disease for which there are no pills. Some seem to enjoy being unhappy, just as others enjoy ill health. We have all met people who seem unable to be made happy. Fortunately there are other optimistic people who are constantly happy and outgoing.

Real happiness is not a commercial commodity which can be bought in the market. It is an attitude of mind. It is a by-product of an inner peaceful state. Like love and trust, it cannot be acquired directly. It is the result of what has gone before to create it.

Years ago I read a children's story which went something like this. "Johnnie had to cross the river on his way to the shops. When he got to the fording place, a little old bow-legged man was standing there by the water's edge wanting someone to carry him across. Good hearted

Johnnie was glad to oblige. So the little old man got on his back and they forded the stream together. When they got to the other side, Johnnie waited for the old man to get off. But no! he continued to hold on. 'You can get down now,' said Johnnie, but the old man hung on tighter than ever, and he said 'I am Herbert the Human Limpet, now that I am on your back you will never get me off.' 'Oh, won't I' said Johnnie, shaking himself. He rolled on the ground and rubbed himself against trees, but Herbert hung on tighter than ever."

How Johnnie ever got rid of the bow-legged human limpet, or if he ever in fact did, I do not remember. I do know, however, that many otherwise charming people aspire to be human limpets, living on the backs of society or anyone who will take responsibility for them. No mature person aware of his own dignity will want to be a limpet on another's back or be content to have another permanently ride on his back.

Individual responsibility for actions or happiness is a very important ingredient of personal dignity. It is one of those personal attitudes we need to adopt to facilitate change toward personality success.

Each time we come to a situation requiring action, we make a specific decision to accept the challenge and move forward or to withdraw. It may be only a split second decision coupled with some emotion, but a specific decision does occur- We are making numerous small decisions all and every day.

It may be that we make a decision to pass the responsibility to someone else, to accept their decision as our own. In that case we become a follower. Avoiding responsibility in that way, can become an attitude of life. If it does, we become victims of circumstance _ accepting or complaining about what life has handed us.

Becoming a victim of circumstances is not usually a comfortable or happy experience. Oh yes, it might be wonderful to occasionally rest in the strong arms of another confident person, but not as a way of life or an attitude of living. It is much better to be aware of our own emotional strength and personhood. We cannot really afford to rely continually on outside support for our emotional strength.

If we desire to grow up emotionally we will accept a mature adult attitude of personal responsibility and self determination. We will want to take hold of life and live it directly, not as a second hand experience through others, but positively and personally.

A stimulating society consists of an interdependent community of emotionally independent persons.

Domination or Acting God

The story I am going to tell you now is not a private story of any one couple, but of thousands of couples up and down the land. They all live in discord. The bones of contention may be different and of varying intensities but the reasons behind their contentions are exactly the same.

Bill and Betty said they had married because they liked each other, enjoyed each others company, had an exciting sex relationship and wanted to make it permanent. They had not been married long before the relationship subtly started to change to one of demand. Betty was saying "Bill dear, it would be nice to own a home of our own, could you try for a foreman's job?" Later it was "Bill, when are you going to ask for a rise?" then some days or weeks later "For God's sake Bill, we can't live on what we earn; when are you going to earn more money?"

So Bill would reply "Well if you would not spend so much on your back, we could manage to save much better," Betty would reply "Don't you want me to look nice? Would you like me to be dowdy? Anyway you always have a few beers before you come home."

After two years of contentious married life the relationship is in serious difficulties. Betty is now talking to her friends "If Bill would only stop drinking we could get somewhere. He comes home half drunk, turns up the radio, demands his dinner and more beer and ends up half the time falling asleep drunk. We don't have much of a sex life any more and we have no money to make changes."

Out with the boys Bill is saying, "Hell! I'm fed up to here, what does she want? I give her most of my money of which she spends a large proportion on her own back to make herself look sexy, Of course I drink, how else can I cope with her constant nagging. As for sex. we don't have much real communication any more."

Too simple? Of course it is. There have been thousands of intolerant, hot and demanding words fired between them before they reached such unhappiness. The next stage is no communication at all. There are many couples who actually live together without talking to each other, sometimes for years.

What has happened to this attractive couple, apparently suitably matched for marriage. How can it be that within two years their marriage has declined into a dead end, bickering, intolerant and demanding affair. One word only is enough to describe their problem and the like problems of thousands of other couples, and that word is DEMAND. Each one demanding that the other change. Each one is saying "I am O.K. it is you who must change," each one is really saying "I want you to do this or that, so that I can live my life as I want, I want you to be a servant to my ambitions." Each one wants to act God to the other.

If couples could eliminate this God-like demand that the other do or be something different, the majority of family quarrels would not even occur. We would have much less need for family guidance clinics, less drunkenness, our children would be more secure and make better parents themselves, and many other benefits would accrue. We were brought up in a world of constant demand.

Many of us were conditioned with a "do this or else" doctrine. History way back has shown our civilization to be ruthless and driving. The dictates of the conqueror were forced on to the conquered. It is not very long ago since women were under the absolute authority of their husbands- Wives used to take on the ambitions of the husband and subjugate their own interests to his. We have been suckled on the concept of compulsion and demand. Neighbor demands, society demands, family demands, work demands- We have become so used to demand concepts that we find ourselves following without thinking much about it. So many authorities, each playing God to someone else.

Earlier we saw how our culture is changing rapidly toward individual expression and personal rights. No longer is a wife willing to be a chattel and obedient to her husband. She now rightly demands equality and personal dignity. Each individual, man or woman, has a personal life and is personally responsible to himself or herself.

We cannot turn back the cultural movement, we cannot legally or decently put back the

clock. Indeed we would not want to move it back. The new and better concept is of individual worth, individual well being and expression. Each person has only one life to live with individual dignity and personal satisfaction.

Some years ago we spent a weekend on our yacht at a beautiful island some thirty miles north of our home. We were on our way back with a good following wind when we noticed that one of our friends was sailing the same route- The-first thing I said was "Let's give him a race home." I rushed below and brought out a spinnaker (a sail on this occasion of about eight hundred square feet which we could carry instead of the smaller head sails). So up went our red and yellow spinnaker but instead of filling nicely with the wind, it twisted first one way and then the other around the wire fore-stay- I could not get it up, I could not get it down. My wife says she had never seen me in such a rage. She says! I was jumping up and down on the foredeck. She says! I was shouting unprintable words. She says! I was, of course, blaming her for not steering more promptly in the direction I had demanded.

Well! Well! Demand was getting out of control. We dropped the anchor behind another small island and I went up in the bosun's chair and finally untangled the sail. We had a cup of coffee and a good laugh at ourselves, lifted the anchor, and reset the spinnaker for a very pleasant sail home- Our friend also had been laughing all the way home and of course, arrived before us. For a long time afterwards he loved to tease me about our race which never was.

Yes, sometimes situations do arise where we can get very tense and demanding. If we can recognise the humour of the situation and laugh at ourselves no scar is left to rankle or sour our feelings or relationships.

Can I live my life without demanding the compliance of my partner or friends to my own fickle will. Yes, largely I can, by recognising that my partner also has a life to live, a personal life with personal aims. Neither has to give up aims. We consider each other and co-operate as partners. It is like two cigarettes standing on end side by side. They can both stand up very well, but if one of them leans on the other they both fall down. We have found that we can live successfully as two unique and separate persons, each doing what he or she wants to do, sharing and enjoying each other's growth and experiences of life- I am not her God, she rightly would refuse to allow me to be. What works one way, works equally the other way.

Can any of us expect a society free of demand? Certainly not in the present social climate. We can recognise, however, that every person has similar primitive drives to our own and we can recognise him as a person of worth. He also has self preservation drives and he is an egocentric person with a willingness to trade friendship and social graces reciprocally. He is also a socially inclined person capable of giving and receiving caring.

The cultural concept of the importance of the individual is exciting in its potential power to stimulate and beautify emotional growth and harmony in those who practice it.

Demand for Perfection

Education used to have and perhaps still has as its object the dissemination of knowledge. Unfortunately it has often become equated with the idea of a ladder to power and privilege over others. A good job, more prestige, a doctorate. There has intruded into the colleges a strong competitive element of success by comparison. A need to become better than others. So great is this drive to excel, that each year numbers of students collapse under the strain and some even commit suicide. Teachers will tell us that you can remove competition provided students want to learn but how else can you teach those who only want to play?

A tremendous demand for perfection runs through industry as well as education. It even comes into our homes and family life- Many become stuck with the idea that unless they can become better than others, they are no good at all and many even regard themselves as worthless.

Life is not really like that at all. I am living in a body with five senses, I am a person similar to each other person. No other person can do my breathing or appreciate life for me. No one can do my enjoying of a sunset or my feeling of pleasure of the sunshine and wind on my

skin. No one else can feel my own pleasure of eating or copulating. They are my own experiences and comparisons do not matter. Others, by assumption, may intellectually quantitate my experience. But my experiences are my own and intimate to me only- I do not listen to a song bird and question myself as to whether I am hearing it as perfectly as my neighbour. I do not go for a swim wondering if the man next to me is feeling as much pleasure as I am feeling. I do not compare at all, I just enjoy the experience for myself.

I do not have to worry and waste time looking over my shoulder to compare myself with others. Life is exciting and pleasurable. We are more likely to succeed in the home if we give away odious comparisons of perfection and just enjoy the creativity and flow of life's experiences.

Demand for Justice

New Zealand inherited the British court system, which I was taught in school was the most perfect justice system in the world! Yet the British system has hanged innocent people and undoubtedly let some off who were guilty. Our Prime Minister has recently announced the full pardon of a man who was serving a life sentence for double murder- In trials, retrials and courts of appeal he has been convicted and reconvicted of murders for which he had never conclusively been proved guilty. Was he a murderer? It is doubtful, so doubtful in fact that finally public disquiet demanded action to be taken. Even courts specially set up to find the truth make serious errors.

When we demand fairness or perfect justice we are asking that other people or events smooth a path for us. Perfect justice or fairness is a delusion. We only upset ourselves to no purpose if we expect it or place dependence on it. Sure we aim toward it as an ideal and support any move which is likely to encourage fair play. We would be unrealistic if we did not recognise that perfect justice is a long, long way off.

Domination or acting God to another is a hard habit to give away but gets easier with practice. We gain in many ways by giving away the God habit. Most domineering people want to do most of the talking. I suggest they can start changing the habit by practicing listening, and I mean really listening to the other, not just keeping quiet while they think up the next salvo.

I remember my mother being greatly amused after the visiting preacher and my father had been sitting in front of the open fire for several hours one winters evening. During the tea break while my father was out of the room, the visitor whispered to mother that he had not enjoyed a better conversation for months, that her husband was a very interesting man indeed. The joke was that my father had hardly spoken a word all night. He was a good listener.

Being a good listener is an art which not only wins friends and influences people. It is one of the indications of emotional security or lack of anxiety.

Listening instead of jumping in with our own ideas widens our understanding of others. We even could be surprised to learn new concepts, and certainly we would be easier to live with. The world is more exciting when we can listen to other points of view without feeling obliged to counter them with our own.

Who wants to be God? It is much more fun living with a person who is an equal than having a subject who serves us.

Equality among friends provides a fluid atmosphere, receptive to interesting adventure of thought and experience. Acting God puts a cold blanket on human relationships and cuts us off from a great deal of adventure of life.

Looking at our Guilt Feelings

"A person feels guilty only when he behaves or tends to behave in a punishable way." B.F. Skinner.

Regret and guilt are two very different attitudes we may experience in dealing with a similar situation, Regret is the acknowledgement with sorrow of a missed opportunity, faulty judgement or misguided act. Guilt is a placing of responsibility for an act with a liability of punishment.

I suppose a house burglar breaks into other peoples' houses because he thinks it is the best way to earn a living. We lie because we feel it is the best way to protect something. We angrily smack a child because our emotions tell us it is the quickest way of dealing with the problem and of getting our own way- We are unlikely to approve of these things, especially if we are the victims but we can see logic behind the deed. It may be anti-social or misguided but the fact remains that each act we do is committed with some form of reasoning behind it- Some hypothesis of cause and effect, or some other emotion we may hardly understand.

In other words we did what we had to do according to our understanding, or the thing we were driven to do by fear, training, expediency or whatever. Later and sometimes almost immediately we may come to regret our actions and realise that it was not the wise or

Looking at Our Guilt Feelings

decent thing to do. Then we start to blame ourselves and feel guilty.

A boy feels guilty if he steals fruit off a neighbour's tree, but only as long as there is a possibility of being found out. Then is he really feeling guilty or is it a fear of punishment? Some guilts such as traffic offences are much the same and are quickly dealt with. Sure, we may feel guilty of speeding or illegal parking, but as soon as we are around the corner and no longer can be detected, it is easy to forget the whole incident.

Guilts Related to Others:

There are two kinds of guilt, one the result of hasty or harsh acts perpetrated on someone else. We become guilty of wrongly accusing another, perhaps even being slightly dishonest or unfair. Fortunately these errors can be repaired fairly easily, usually by saying sorry to the person concerned. They are social judgement errors we are all inclined to make from time to time. Society allows for these errors and is forgiving upon the acknowledgement of regret." Experience teaches us how to keep these transactional guilts to a minimum. Practice can help us to lessen their abrasive dischord.

Self Directed Guilts:

The second classification is much deeper and is more damaging. Guilts which we accept but cannot repair by apology. The principle accuser is now oneself- No longer can we parry the attack directed at our misjudgement or errors, and re-establish social acceptance. This time the accuser has moved in where he cannot be assuaged or ignored. We have turned our own accusing finger in upon ourselves. We find a mother saying "If I had been more attentive my little boy would not have become ill, so it is all my fault that he had to go to hospital." "If I could remember to write my mother a letter each day, she would not complain so much, so it is my fault she is not more happy." "If I had been a better mother, my children would have been different," So it goes on and on, "If only I was this or that, If only, If only! It's all my fault! I am to blame, so you see I don't like myself very much do I?" In others words "I am bad and deserve to be punished and perhaps being punished could even make me feel better."

Guilt is trained into us while we are still very young-Different societies feel guilty for totally different social acts. In our New Zealand society in my generation rhumb sucking by infants used to be regarded with utter horror by parents as an undignified, unhealthy and belittling

habit. Probably due at least in part to child care organisations. Many adults still remember the threats and hysterics confronting them as small children if they dared to put a thumb into their mouths,

An adult said to me recently "there was such an unbelievable panic and threatening hysteria every time I put my thumb into my mouth that I felt guilty and tried to stop sucking it. What I was afraid of was the terrorising effect of my parents' excited voices. They, in turn, seemed to be terrorised by the fear of social disapproval. I therefore started to modify my behaviour, not because I no longer wanted to suck my thumb, but to shut off the frightening experience of their reactions.

Trouble is that I am still trying, after all these years to placate them. Not for the same thing, but for the same reasons, to shut off their panic disapproval of my actions. So I have built up a pattern of behaviour which is false and does not spring from my own deeper desires."

The bedfellow of guilt is a fear of disapproval or rejection. Guilt is a debilitating experience because it uses up energy in being alert to the possibility of being found out. Instead of concentrating on what is ahead we find ourselves looking back over our shoulder. Once we have developed the habit of guilt fear, we do not lose it when we grow up. We transfer it to our friends, neighbours and even our partner and children-

The purpose of guilt is to find someone to punish. We punish ourselves when we accept guilt to ourselves. The trouble is that many go on year after year continually punishing themselves and never squaring the account. Guilt generates a self disesteeming or deprecating feeling which can be very uncomfortable. It is a futile habit and nothing is gained at all by carrying on this endless punishment!

On occasions, through ignorance or haste I failed to provide my own children with the understanding and support they needed. Perhaps they could have benefited had I not been distracted by work and other pressures. Should I then feel guilty? No! I did what I had to do at the time according to my current understanding. The opportunity is now past and gone. I cannot do anything about my former errors except to give away the sense of morbid guilt. I can then continue to cultivate a caring attitude towards them and their families.

Guilt is often an irrational pattern of fear responses taught to us in childhood- Just as society accepts the apology and withdraws the blame from those who say sorry, so I have learned to do Just that. To withdraw blame from myself.

Because I have withdrawn blame from myself, I can concentrate on looking forward and not back over my shoulder- I can stop wasting energy worrying about being disapproved of by neighbours or friends. What was is past and cannot be altered. What is important is living in the present and I can make that a more pleasant experience by being free of guilt fear.

Guilt is a futile occupation which neither remedies past inadequacies nor can assist the rationality of the present. Many of us were taught to accept guilt very early in life. The parent who says "Now look what you have done to make me feel ashamed. How could you make me so unhappy?" is making the child guilty and responsible for the parent's feelings. Some can shrug it off and do not appear to be much worse for the experience. Others carry guilt as a heavy depressing and deprecating burden all their lives-There is only one way I know of dealing with the problem and that is to forgive oneself, to withdraw blame from myself and start again- Instead of living in the shadow of past guilts we should start each morning by saying "Today is the first day of the rest of my life." We would thereby adopt the attitude of constant renewal. It is only after we have discarded the idea that blame has any value that we can make progress and start out again living an abundant life with a new attitude.

One of the rewards of discarding guilt is that we can stop wasting time on negative things and can get on with important positive attitudes toward personal success.

Getting Rid of Emotional Debt

There are many expert emotional debt dispensing agencies. It is a technique constantly used by a wide range of people to get what they want. Because they have done something for us in the past, they demand that their needs be satisfied immediately, never mind the inconvenience caused,

Close relatives and particularly parents are, I think, the worst offenders in creating obligatory feelings-They assume that because they feed and clothe them, children are eternally indebted to parents. When asked about it they will say "Of course they owe me something, haven't I saved and slaved for them for years?" Just a minute. "Did you want children?" "Oh, yes." "Then you were prepared to take on the responsibility of providing for them and bringing them up." "Yes but?" —There are no buts, children do not ask to be born, their parents had them for their own pleasure. The responsibility of providing belongs to the parents and not to the child. So parents get off your children's backs. They do not owe you anything.

The parents owe the children dependability and a stable environment, both physical and emotional where the children can develop themselves into mature adult persons. That is what parenthood is all a

out. It happens that parents who do a fair job in providing the right atmosphere for the child, usually get repaid with affection and loyalty in good measure. This is freely given by the child and should never be demanded. Caring becomes a mutual reciprocal exchange between parent and child where both benefit.

Parents often create fantasy expectations of education, of tradition or the preserving of the family name. Some role expectations put heavy emotional burdens on growing children. Because the father has spent many years and much labour in building up a specialised business, he wants his son to take it over from him and run it as well or better than he has himself. Sometimes it will work, if the son has a personal interest in the enterprise, but not very often. Sons are not duplicates of their fathers. They are separate persons and will have separate drives and personal concepts of how to live life.

A child may be proud of his family name and tradition and wish to preserve it, but there is no legal or moral duty on him to be or do anything that he does not really want. Being born in a certain family does not make him a slave to the ambitions of his forebears. He made no contract when he was conceived to fulfill the fantasy expectations of his mother or father. We sometimes laugh at a sign in large letters on the premises of a Sydney merchant. Mario & Son, and in small letters (And Seven Daughters). We wonder what his expectations were. At least he has a sense of humour.

Many people seem to be burdened with a heavy unreal sense of debt or duty to families and friends, particularly to parents. I have met many who would like to be able to walk away from the responsibility if

they could do so without feeling guilty. Many do walk away by moving to another city or country or in some other way isolating themselves from potential responsibility. We all hate pressures especially family and neighbour pressures.

Emotional debt can cloud our thinking and result in confused feelings- A mixture of love and hate, of outgoing and withdrawal. Our relationships to society, friends and particularly family is affected. When we feel compelled by duty, obligation or what others ex

pect of us, we find ourselves acting out something we do not want to do. We become divided within ourselves and grudging in our attitude. This is an uncomfortable position to be in.

I can think, as I am sure you can, of families where the older generation have leaned, pushed and imposed upon their relatives until all love, respect and congeniality have been eroded away. Every time visiting hour arrives, even the children complain. A shadow settles over the time, robbing the whole family of spontaneity and laughter. Sons or daughters-in-law become the most imposed upon because they feel no direct personal obligation. Hence the cruel jokes about mothers-in-law.

On the other hand I have known of families where the grandparents are not only respected and loved but add support, stimulation, caring and cohesion to a large circle of people. They are neither interfering nor complaining. Rather they are listening and caring, spontaneously giving of their love and help wherever possible.

What a difference between these two kinds of relationships. I suggest that it is in the attitude of the people concerned that the difference occurs.

The older people who are demanding a payment of an imagined unending emotional debt are feeding on their relationship. They are asking and often demanding support from their family with little thought of the needs of their family- Is it any wonder that they get a grudging response.

Parents or grandparents who give support and acceptance without thought of reciprocal advantage will receive acceptance and caring in return. Not by right or measure but spontaneously without thought of emotional debt.

Before the State took over the responsibility of caring for the old, the family did the job of providing for their physical needs. The old, however, also contributed considerably as long as they were able. The physical needs become easier to cope with provided there is no emotional demand.

What attitude should one take to a relative who is demanding of endless emotional support? Is there, in fact, a personal obligation to the emotional demands and if so how much? We should think very carefully about it. I suggest that obligation could be found to be minimal if there is one at all. The second thing to decide is how much we are prepared to bend to those demands for the sake of wife, husband, family or personal self regard.

Having decided the limit of the support, give to that limit with openness and ungrudging freedom. Setting limits is often difficult. It may require forthrightness and courage to state clearly. One person I know always invites his relatives for a stated period of time. "Can you come to us for a holiday between the second and tenth of next month?" Never for an indefinite period of time. Properly handled, a clearly stated position will lessen the ambivalent sense of emotional debt and uncertainty without loss of social grooming.

I know of a ninety four years old lady who is living in a rest home. She has emphatically demanded over many years that her daughter 'do her duty' and visit her at least three times a week. The daughter herself is a tired old lady of seventy five years. For all that time she has put up with the bullying and haranguing of the mother because she feels it is her duty and for no other reason. You might say "To Hell with that idea of duty" and you would be entitled to say so.

The real stress is in the mind of the daughter, she is still trying to appease and gain parental approval even though she is a grandmother herself. She cannot stand back and look at her problem rationally and make other sensible arrangements. She is still a little girl running to do her mother's bidding.

Old age does create a problem of emotional pressure for families. Unreasonable it might be but it is still hard to deal with- Old people can be afraid and lonely and at the same time try to be brave and independent. Sensible arrangements, however, can usually be made without asking one person to sacrifice life for the other,

The chances are that I also will be an old man some day. How am I going to feel and act? If I have developed the full and harmonious functioning of my whole personality and lived by the concepts of personal dignity and worth, the chances are that I will have a real interest in the

world and people about me. I will recognise others as also persons of worth in their own right. I expect to find ways of continuing to be a reciprocating human being where benefits accrue to both sides. In other words because I will have lived for a long time in a sound and healthy emotional state I expect to continue living those concepts for all of life.

The best guarantee for a successful old age is to live now by concepts which ensure the full and harmonious functioning of the whole personality.

How much do we owe our neighbours and the wider circle of society. There is a saying that half the people feel that the world owes them a living and the other half feels that they owe the world a living. Then what do we in fact owe each other.

I have always found that the Bank Manager has a clear idea of owing if I overdraw my account. The law looks after monetary liabilities very well. But there is no law saying how much emotional debt I owe to society, except the unwritten law of reciprocity. The whole basis of social interaction is reciprocal, a giving and receiving in like value,

I may cut my neighbour's lawn while he is away on holiday. In exchange he will cut mine while I am away on holiday- Should he want to travel for three months each year against my one month, the deal is not on. I shall tell him in a friendly way that he must pay someone else to do his lawn,

Not that any one of us keeps a ledger account of favours given or received. By and large, however, we do keep to reciprocal favours of like value. We each react unfavourably to someone who is always on the scrounge, be he neighbour, friend or relative. It is all a matter of how much we create or accept pressures beyond social interchange normalities.

Gifts:

Gifts often create emotional difficulties and even stress in an effort to balance values. They can be used by a calculating person to establish emotional debt. Husbands, wives and parents sometimes try to buy affection with gifts. There is a fine difference between a socially lubricating gift, an expression of goodwill, and a speculative or blackmail gift for which some reward is hoped. A gift, to be truly so, should pass from the giver to the receiver at no price. We give such gifts to our friends to celebrate special occasions such as weddings. A giving of gifts does not constitute an exception to the fact that none of us ever does anything for nothing. Gifts become social lubricants which return their value in other ways.

There are two kinds of gifts — conditional and unconditional, The first is only a partial gift because the giver wants something in return. It can be a very minor return, such as a parent giving a child a bicycle provided he never leaves it on the lawn. Something is expected in return, so the gift may therefore be refused because the conditions are unacceptable.

For health reasons I once gave one of my boys a note stating that if he did not smoke before a certain age he could redeem the note for a certain amount of money. He kept the bargain and we both benefited — a conditional agreement.

An unconditional gift is presented without prior acceptance. It becomes the exclusive property of the receiver who may do what he likes with it. What concerns us here is the attitude of the giver to the gift, and how it can affect our sense of emotional debt and influence our feelings to our friends. We tend to put our name indelibly on a gift and ask for recognition. We tend to never quite let it go.

I have found that I can eliminate that sense of emotional debt if I give away that attachment and recognise that I have no more right or hold over the gift. Once the gift is given I recognise that the receiver can do what he likes with it without hurting my feelings, If I give Aunt Mary a pot plant and explain to her that it is an indoor variety and she chooses to try to grow it outside, I should not complain. It was her property to do what she likes with. If her experiment fails she also should not feel an emotional debt to me.

Promises:

Promises become outstanding emotional debts. Whether they are conditional or unconditional, they become powerful levers of persuasion. Often they are extracted under

some form of duress from child, husband or friend. Used too often, they distract from the quality and spontaneity of life, helping to put a barrier between friends. I think it is better to avoid promises, business transactions excepted. I very seldom make one and never demand one from others.

Attitudes are the most important. They affect our relationship with others and determine our sense of emotional debt. We can decide what attitude is best in our personal situation and the degree of compliance we are willing to make.

I like to live without emotional debt. I refuse to accept it, but also do not impose emotional debt on others. I find life more spontaneous and free when I am not weighed down by debt. I have rejected the idea and do not feel that the world, including my wife, children or grandchildren owe me anything- I have also rejected the idea that, with the exception of young children, I owe the world anything. But I do acknowledge and depend on the law of reciprocity. I know that the love I have for my family and friends will be returned in good measure.

Perhaps this attitude could be summed up in what Christ was reputed to have said in the Sermon on the Mount. "Forgive and ye shall be forgiven. Give and it shall be given unto you, good measure, pressed down and shaken together and running over shall men give unto you. For with the same measure that you mete shall it be measured to you again."

Luke, 6.37.8.

Attitudes to Jealousy

My dictionary defines jealousy as "Apprehension of being displaced by a rival in affection or favour." The Dictionary of Psychology defines jealousy as "a complex emotional state involving the sentiment of hate."

Serious jealousy is a mental disorder and is both blind and devoid of reason. It destroys love, happiness, trust, contentment and human kindness. Like a cancer it eats away at the vitals of the sufferer. It makes him angry, deceitful and vicious. It can corrode and twist his very soul until it embitters and destroys all human friendship.

Somehow we are inclined to look upon jealousy as a character weakness. We are taught that like cowardice, it is just not nice, and we should be ashamed of it. Children are told "don't be jealous" as if they had any control over the emotion. Sympathy often goes to the person the jealousy is about. We call him the victim of other peoples' Jealousy, The cause of the action, the person who is actually feeling the jealousy, seldom gains sympathy. Yet he is the one who is the real victim of his own jealousy, the real sufferer, and it is a most distressing way to suffer. He greatly desires to be rid of jealousy and often despises himself for his uncontrollable emotion. He cannot help himself, yet

hates with a deep hatred the situation in which he finds himself.

Jealousy is a fear of loss of possession and there is an element of hate in it. A three-year-old is jealous of his

baby sister. She has some exclusive rights to his mother. She seems to get all the attention. She is never growled at. The older child is afraid of losing his mother's love and attention, so what does he do? He attacks his little sister who seems to be the cause of the trouble. He will hit her or pull her hair and thereby gets the immediate and total attention of his mother. He has found a way of getting what he wants, the full attention of his mother.

Mother now complicates the situation still further by being angry and perhaps punishing him. Thus she adds to his fear and seems to prove that indeed baby sister has replaced him in his mother's affection and is receiving most of mother's love. What the child is trying to say is "please don't take your love away from me and give it to baby sister."

I was visiting a good friend and making a fuss of the little baby, not realising that the three-year-old was looking on with jealousy. As soon as the baby was put down, the three-year-old did something to make her cry. I realised that I had given a lot of attention to the baby and not enough to the three-year-old- After taking him on my knee and giving him all my attention for a while he was quite happy to go off and play about with only occasional attention. He had been reassured of his own importance-Parents should be very careful to avoid infantile jealousy by making sure the older child has continuous unstinted love and attention in the early years. Punishment only reinforces infantile jealousy and in the child's eyes proves that he is not loved as formerly. He will come back and back again in the hope of getting that love and attention and each time may get his fear of loss of love confirmed.

J.A. Hadfield says "Jealousy of a new child is simply a drive for self preservation and every mother should understand this. If the child is punished for this, he is thrown into a still greater sense of insecurity."

In adults, sexual jealousy is common and can be dangerous. Let us not forget that the jealous person is the real sufferer, often acutely so, and is the real victim of his own jealousy. Again it is fear of loss of possession of the object. Fear is a very powerful emotion, often causing the person to over react.

I know a young man who actually spied on his wife because he feared that she might be attracted to some other man. No wonder his marriage was on the point of breaking up. He came to me and was able to talk about his problem. Doctors had advised him that because of physical damage in an accident, he would be unlikely to be able to have children. This played on his mind and he doubted his sexual adequacy as a partner to his wife.

The stages of his psychological adjustment and the success of re-establishing the marriage

relationship came in conjunction with improvement of his own evaluation of himself. An acceptance of himself as a person of worth, a dignity in his own right. He accepted that his wife was also a dignity in her own and separate right, and not his personal possession. He realised that his acts of mistrust were driven by a fear of loss and were doing the opposite to what he really wanted for his marriage- Jealousy drives away the love object.

This gave him the willingness to really look for an answer. He accepted that his wife wanted to marry him, even though she knew that his sperm was likely to be sterile. The marriage had started off in mutual trust and acceptance.

My friend finally came to say something like this. "I cannot now and perhaps, never will be able to prove that my wife will always care for me, but I like her company and I believe she likes mine. The more I love and care for her the more she seems to be pleased with me and love and care for me. So all I can do is to love and trust her and let the rest look after itself. She will not then feel driven away."

There are other vicious jealous feelings related to possession, even within a family. One is jealous of the success or the home or freedom of the other to an extent of discomfort; and that discomfort can have an element of hate in its structure. It is a mental disorder really, distressing and a destroyer of human relationship. The sufferer would like to be free of its searing power but feels a victim, powerless to control his own emotion.

Forcing himself to be tolerant and accepting does not work, he will continue to feel jealous. The solution comes when he can look at himself instead of the other person and accept himself as a person of worth, standing on his own feet as a separate, unique and self-reliant person.

Like most of our emotional difficulties, jealousy can only be relieved when we face up to the causes of them, accept them and give away the fear of loss. It requires thought and a positive attitude to change this negative and painful emotion but it can be done. An advantage is that the more we practice trust the more it becomes easy to do. It is like an interest bearing investment — the greater the investment the greater the amount of the return.

Relieving Anger

We have all met people who seem to be bursting with anger all the time. As soon as something goes wrong, their anger floods out of all proportion to the incident. They are like a dam holding back a huge volume at great effort to the discomfort of those about them, but mostly to themselves.

Anger has a value and a proper purpose in the human as in all animals. It stimulates him to act to protect and fight for his dignity and personal territory. If I come out and find some children letting down the air pressure in my car tyres, I would be angry and stimulated to tell them so. This would be a reasonable reaction, but if I took a stick and beat them unmercifully, it would be an unreasonable reaction.

Where does the backlog of unreasonable anger come from? How does a person accumulate such a dam of nebulous aggressive anger? Sometimes a person can feel acute anger all over again at an incident which happened years before. Anger has a quality of being able to be stored up if it has not been adequately expressed at the time of the original situation. This is what we call repressed anger. It can commence way back in early childhood and build up over the years. It can start as a three-year-old who is afraid of the loss of his mother's love, or much earlier; continue to accumulate during school years, right through to adult life and even old age.

For some reason my father used to feel that it was his Job to buy the footwear for his two boys. He was not content to leave the Job to my mother, it was far too important for a woman to attend to! He seemed to think that only a man and more particularly himself, could make sure that shoes were of good quality and fitted without cramping the feet. He used to say that feet needed freedom to move and grow. Yet he did not seem to realise that I likewise needed freedom to express my occasional and reasonable anger. He seemed to feel that anger was bordering on the indecent and should be pushed down, or bottled up. Swear words were just not allowed in our home. Even words like 'gosh' were not allowed because they were supposed to be a corruption of the word God and that would be a blasphemy to take the name of the Lord in vain. Today I enjoy occasional relief of anger in the use of swear words.

Children are live, thrusting, vital, experimenting persons in need of freedom to move and grow. But what do we do? We cramp their expression, "Don't do that." "Do as you are told." "Shut up." Large numbers of parents stifle and punish children for expressions of anger. My wife used to recall how she was smacked by her father when she was a little girl, At thirty she could still feel strong anger. She did not deserve to be punished. It was not her fault- It was unjust and she never got a chance to put that right. She was made to repress it and the anger remained with her for years until she was able to deal with it-

We feel angry when we are tricked, robbed, deprived or ridiculed. All of these things have to do with our sense of justice and dignity. Child or adult, we place great value on fair play, especially when applied to ourselves. We can also feel angry at the unjust acts of persons or governments half way round the world.

I think it condenses down to being angry on one or more of four levels:

Impingement on my dignity.

Impingement on my possessions.

Impingement on my achievements.

Impingement on my sense of fair play.

Repression of anger occurs when we are forced to accept impingement in any of these ways but can do nothing about it and cannot deal with the emotions generated. The sense of injustice continues to rankle. The incident gradually sinks below conscious level but when recalled by memory or similar situation can relive the emotional fire of the first experience.

How can we deal with this volatile emotional state which has a habit of releasing adrenalin into our system with amazing rapidity? First we can deal with the current angers as they arrive by avoiding repressing them. Anger should be released immediately, when it happens and as cleanly as possible. We can usually do this in a socially acceptable manner without loss of dignity. It is often enough, simply to express our feelings sincerely, openly and orally by stating something like this, "That conclusion or action makes me feel angry. I think it is totally unjust." Or, "I feel angered at your suggestion."

In giving voice to our feelings, we help to relieve them. It is surprising how a word statement alone can have a calming power on our own feelings and a steadying influence on the perpetrator of the injustice. He also does not like social disapproval and may mitigate the matter or seek further reason. By stating one's own feelings rather than attacking his, we avoid challenging his dignity and putting him on the offensive. By stating our own sense of justice we are appealing to his while establishing our own position and bringing it into the open.

Parents should be very careful not to build up repressed anger in the children. They should look past their own, to the child's emotional feelings. Look at things from the child's point of view- The frustrated parent who shouts to the child "Stop crying or I will give you something to cry about" is in danger of building up repressed anger in the child.

Children should be encouraged to express themselves in word statements when they feel angry or that an injustice has been done to them, and given an opportunity to give their reasons for the statement. There is nothing wrong for a child to say to parent or teacher "I feel angry because I think it is not fair." He is merely making a statement of fact. The sense of fairness is very strong in children. It is surprising how much they are amenable to statements of justice. From this point of view, children have not had as much opportunity of being messed up as adults and their innate sense of justice is often sound and quick.

There are times when we are caught in difficult situations where we are unable for some reason to state our anger. Sometimes we can relieve this by energetic physical activity. We can get rid of that adrenalin by chopping some fire wood, digging the garden or punching a pillow, thus using up animal stimulation meant for action or flight.

I remember when I was about seven-years-old, overhearing my mother advising some other woman to "show her baby just who was boss." She advised that if you want to have an obedient child and a peaceful life you should break the child's will before he is two.

In spite of being so young I was completely shocked by this abhorrent philosophy. The sudden emotion I felt was violent and varied. A long forgotten picture which was more distant than a memory came to mind. I saw myself on a floor somewhere and someone was standing over me with a strap in hand. I knew that someone was my mother and she had tried to break my will. I knew she had not succeeded in doing so. But I hated her for trying- In that instant I rejected her love for me and knew that I would only be obedient in so far as it suited my purpose, even if I had to deceive her in doing so.

I was only seven-years-old and had not heard of psychology but instinctively knew I had to give active expression to my anger. I wanted to put physical distance between us, so I went for a long walk down the road swearing and cursing at her with every rude word in my small vocabulary. The hot anger gradually died down and was replaced by a determination to be my own boss. Nobody was ever going to break my will!

Repressed anger is harder to deal with. Often it expresses itself as a great nebulous collection of feelings of impingements which have been endured in the past. The person has lived with them so long, he does not remember what it is like to be without them. Nor is he fully aware of the energy being used to hold back the flood of anger. He gets called a bad tempered so and so, or is referred to as touchy or sullen. Not a comfortable situation for his acquaintances but a much sadder state for the sufferer himself.

Repressed anger is an unsatisfied wish, often unconscious, to hit back for past injustices. It is this unsatisfied wish which is the core and force of the problem.

Anger calls for action against the cause of the anger. But action was impossible at the time, now it is too late. Time has put the cause of injustice out of reach, or, perhaps in some other

way, it is impossible to get at it. So the sufferer is left with a stop-go situation. A wish to express anger and an inability to make the appropriate expression to the right object of that anger. Hence his fine control can easily swing too far and demonstrate itself in over reaction to the current threat.

Anger can very easily be carried from one situation to another. An impingement on one's dignity at work can make a man morose for hours or days. Often it is the wife or family who bears the brunt of the attack. Of course this is trying to relieve the problem while creating another unfair one for the people we should be caring for most. So it is worth being careful to always relate the anger to its real cause otherwise we can end up like the old lady in the nursery rhyme who swallowed a fly and ended up swallowing a horse. She died, of course.

What can a person do to rid himself of this uncomfortable repressed, searing anger. First must come the willingness to change. If he finds it useful to stage anger to achieve his ends or as a help in lending enough courage or force to his demands upon others he will be unlikely to want to change. So we must assume that he realises that he has more to gain in friendship and personal comfort for himself and family by being rid of his smouldering anger. It is the wish to hit back which should be dealt with and this is what must be given away before peace can come. It must be looked at realistically. The past is beyond reach. The present is a situation standing on its own merits. It is often helpful to be able to talk about it to someone trustworthy. Care should be taken that talking does not become like a cracked record repeating itself over and over again. If the desire to change is real and the person sees the futility of anger the wish to hit back can be given away. It requires a positive thinking act of determination to give away the desire to hit back, but it can be done.

It takes courage and purposeful determination to effect change but the process is helped if we can first learn to deal with present angers as they arrive. We should not bottle up anger but get rid of it as it arrives, in a reasonable and appropriate degree and in a socially acceptable manner, always directed at the source of the anger.

As we deal with current potentially angry situations we will find more understanding of the repressed anger within us. Put a little space and perspective into the situation. It will then be easier to give away our old anger and enjoy living in the present with better understanding and a new attitude to this volatile emotion.

The rewards are tremendous. We gain in equilibrium, poise, control, serenity and often in health as well.

Understanding and Controlling Stress

Stress has been called the sickness of modern society or one of the hazards of our time and civilisation. We hear Jokes about the two-ulcer successful businessman and the more successful four-ulcer businessman. Stress, of course, is as old as man himself and is part of his defense mechanism to meet the emergencies of life, to stimulate the person to extra performance.

The result of stress is an automatic outpouring of hormones into the body, stimulating his reaction in preparation for fight or flight. We have all had experiences when we have felt the adrenalin instantly galvanizing us into extra alert attention or activity. A near miss with traffic, a personal insult, a sudden fear and we are instantly alert and ready to act.

Nature did not make a mistake when we were constructed with a built in hormone accelerator. It becomes very useful, and adds zest to life in adventure, sport, creativity and almost all the activities we find stimulating and enjoyable.

Damage is caused by an excessive amount and the duration of stimulation which does not have a chance to work itself off in the normal way. The businessman who has ulcers has been subjecting himself to too heavy demands and should think about delegating responsibility. Doctors have been telling us for years that stress contributes to high blood pressure, asthma and ulcers. They are now adding many more illnesses to the list of body malfunctions aggravated by stress, including the common cold, insomnia, certain skin complaints and headaches.

There are several ways of dealing with these tension creating situations. They will not go away by themselves so we should deal with the problems systematically and persistently. Here are some helpful hints.

I. Recognise and Isolate the Problems.

Purposefully set about reducing stresses by refusing to accept them as inevitable. You may not be able to get rid of all stresses immediately but they can be reduced one by one. Each problem should be tackled separately with the object of improving the quality of life. Here again attitudes are most important.

2. Set a Limit to the Amount of Stress Acceptable to You.

I was building a large new factory. The machinery and men were working to complete it by a certain date in readiness for the incoming tenant who had already signed a lease. I was called to the phone to be told that my brother had just dropped dead of a heart attack, My only brother Edwin! A good man, only 52 years old! Dead! Just when he should have been enjoying the best years of his experience and knowledge- That telephone message felled me like a body blow. What was I doing, worrying about making money, investments in new factories and overdrafts at the bank? Life was too short. Too quickly ended. It could pass before I had fully experienced and achieved what I wanted. So I sold my factory investment, took out enough money to buy a new yacht for myself and put the rest of the money into a smaller investment.

I have never regretted the moves nor suffered financially and I have gained tremendous pleasure for myself, family and friends, and perhaps added years of very pleasant living to my existence.

We do not have to put up with stress. Something can be done about it if we are determined and persistent enough. The quality of life is more important than power or money and should be pursued as the main achievement.

It is satisfying to achieve a high degree of perfection in the things we do and create- We should aim for high standards. Absolute perfection, however, is not necessary. When something does not "come off" quite as well as we hoped, do not get upset about it and start whipping yourself up into a state. Be like a gambling man and adopt a win some, lose some

attitude and say "well it was a good try." We cannot always win and there is no point in putting unreal demands on ourselves.

3. Avoid New Stress by Keeping Short Accounts.

In other words, live without accumulating emotional debts. Every debt, whether emotional or material places a strain on us. The more we owe the more we feel strain. Promises are emotional debts; avoid them or if they cannot be avoided, keep them as close as possible to the present time so that they can be discharged before a sense of obligation appears. You will find that you do just as many nice things for other people, maybe more, but instead of discharging a debt, you will be making a gift of your time or substance and you will feel much better for it. We can avoid stress also by living within the law of the country. If I do not drive dangerously I will be unlikely to receive speeding tickets.

4. Do Not Procrastinate — Front the Issue.

How often we have heard someone say "That's a load off my mind." If there is something unpleasant you must do, do it soon, and get it off your mind. If we procrastinate we use up emotional energy anticipating the thing which has to be done in any case.

During an economic credit squeeze after the war and as a result of certain unforeseen circumstances I found our printing company short of liquid capital. We could not pay our accounts when due. There were two attitudes we could take. We could simply not pay the account and thereby make our creditors unhappy and finally force them into some action to protect their asset such as stopping further supplies of raw materials until the account was paid. Such an approach would thereby be placing the company and our dealings with our supplier under considerable strain.

So I took the other course and went to our creditors, discussed the problem with them, got their approval for the extended credit and incidentally discovered a tremendous amount of goodwill toward the company. In six months time we were back again to normal trading conditions and there was no adverse credit report placed against the company's name. In business this is called fronting the issue. It is a good practise in ordinary life to front the issue.

Internal Stress

By far the hardest stress to deal with is internal stress. The pressures, expectations and demands we place on ourselves. The little whips we use to discipline ourselves. We have already discussed a lot of those stresses, the emotional debts and guilts with which we beat ourselves. We have talked about the rubbish we have taken into our boat as we sail the sea of life. Other people's rubbish and ideas. All the demands "You must do this" or "Should not do that."

Things do not always work out as expected. Sometimes life can play us dirty tricks and we get cast in an unexpected role. For example the unmarried woman of thirty who at sixteen expected to love a man, get married, have children and live happily ever after, What has happened to her beautiful dream? Or the man who has met serious financial problems and has a young family to support or illness or accident has come his way. Life is seldom completely smooth.

It is then that we need to be emotional adults. To be sure of ourselves as persons of worth. To follow well defined principles of living and stand firmly on our feet. Live cleanly without accumulating stress either external or internal- The rewards are immense, not only in the reduction of stress but we gain energy and can use our built-in hormone accelerator to give zest to the pleasurable things of life.

Looking at Fear

My dictionary of Psychology defines fear as "one of the primitive, violent and usually crippling emotions marked by extensive bodily changes and by behaviour of the flight or concealment character."

We are all subject to fear at times and circumstances of stress- Fear alerts us to the need for action or protection of some kind. As a lad I lived in an earthquake area. Fear of being hurt, taught us very quickly to get away from brick chimneys during a ground tremor. We had seen them crash on roofs.

There are thousands of different fears, some are useful to us for our protection. Others are very debilitating and have a devastating effect on our enjoyment of life. When panic fear occurs, our heart beat increases, our pupils dilate, blood is directed from internal organs to muscles, our breathing quickens, we may suffer trembling and what is known as 'jelly legs', giddiness, difficulty in swallowing or feelings of collapse. Powerful emotions have powerful body effects-Fear, by its character, causes us to run away rather than face the problem. Instead of looking at it and analysing it, we are inclined to feel fear nebulously. If instead we could approach the object of our fear and understand what is happening, we may relax and finally lose the panic reeling.

A woman is asleep in a house by herself. She wakes up at a sound in the direction of the window. She lies looking at Fear quietly for a time but the noise comes again. Her heart begins to pound, she imagines she can hear an intruder, she can almost feel his presence, she is ready to scream. If she could switch on the light and observe that no one was in the room and that the noise was coming from the window moving in the wind which had sprung up since she went to sleep perhaps she could gradually calm down and rest. It takes courage to look at our fears-

For our purposes I have divided this chapter into three categories — Rational temporary fear of hurt or survival; Residual fear of loss or survival; Fear of a fear.

Rational Temporary Fear of Hurt or Survival.

I had joined a couple of other boys of my own age in raiding an orchard. We had sneaked as quietly as possible through the fence and had climbed the fruit trees- Our hearts were pounding, we were very alert. Every snap of a twig brought instant fear of being heard. We grabbed the fruit with little regard to quality. A few whispers and we sneaked back under the fence and ran half a mile before stopping. Our fear was rational temporary fear of being caught.

I was driving a car downhill when the brakes failed. Instantly I was fully alert and ready for evasive action. Again this is a rational temporary fear of survival. Such fear becomes our friend and helps to protect us from harm. We could not do without it.

Residual Fear of Survival or Loss.

Each time we experience these fears a little remains with us. In time and by repetition we accumulate increased sensitivity to them. These are the fears which live with us and cast a shadow over our lives. They just do not go away easily. I am not going to say that they are all irrational but certainly most of them are. They cover all facets of life's experience and include fear of doom, fear of disapproval, of disease, germs, spirits, hunger, falling, fear of love, discomfort, punishment, sex, other people, and even fear of freedom.

Some of the most difficult and persistent fears are of a religious nature. Elsewhere I have told you about my narrow religious training. I had been taught that Christ would come back to earth to take all those who were 'saved' to Heaven. The Bible said that Christ would come as a thief in the night and all those who were His would be caught up to meet Him in the air and so be forever with Him. All those who were not 'saved' would be left behind. As a seven or eight-year-old, I was scared rigid that my parents would be taken and one morning I would wake up to find that Christ had taken them and I would be left behind to fend for

myself. I was so frightened that I was waking up at night, listening with pounding heart for the slightest noise which would indicate that they were still there- I even developed the habit of creeping to their bedroom door to listen for their breathing. One night I got caught, "What do you want?" "I want to be 'saved' "- So my delighted father got up out of a warm bed and did as he was taught, he read the Bible to me and got me to pray.

It was years before I could claim myself back from that commitment- I can still feel angry that they should frighten me by a doctrine I now regard as utter rubbish. Such commitment due to fear is dishonest and false. I did not really want religion, I wanted a child's right to protection while I was growing up, and that was all. It is cruel to frighten children with ideas
Looking at Fear

over which they have no counter control.

Perhaps one of the most persistent fears is that of disapproval. What will others think of us if we do this or that. the neighbours, grandmother, our friends or society. Many of us play act to win approval a great deal of the time. We go beyond normal social reciprocation and actually fear disapproval. We have made other peoples' opinion of us more important than our own evaluation of ourselves. Deep down we are not sure of ourselves. We are afraid of not being thought well of. Our dignity is at stake. If we try to ignore these irrational fears they follow us like a shadow.

My personal experience in dealing with irrational fear is clear. As I was able to accept myself as a person of worth in my own right and grow up emotionally I gained inner strength. It was then that irrational fears faded and disappeared. As I came to accept myself as I am, without measurement by other people's standards, I started to relax and live positively, to expand and enjoy life for its own value.

I am not immune to error. Occasionally I say things which are misunderstood, sometimes I make gross misjudgments which I come to regret. These do not change the real me or rob me of the enjoyment of life. They are merely passing annoyances which reaffirm my attitude of facing and living life to my personal standards of dignity- Just as good health permeates all facets of life, giving vitality to action and immunity to ills, so the acceptance of ourselves as persons of worth permeates all facets of our emotional life and reduces irrational fear.

Fear of a Fear.

This is a panic fear accompanied by body reactions described earlier. One of the most debilitating fears, it comes in two parts — first fear and then secondary fear. The first: fear could be a rational passing fear such as the experience of driving over a high bridge in a strong wind. Thereafter the person may build up a second fear- He finds himself expecting, waiting and fearing a repetition of the original fear. In this way he becomes over sensitive to the fear associated with driving over a bridge. If the sufferer can look at the fear he will learn two important facts: (a) that they are indeed two separate fears parading as one, and (b) he has become oversensitised by the secondary fear.

A little girl is taken with her older brother and sister to see a film. The 'goodies' are fleeing in a carriage. The 'baddies' are on horses intending to catch and kill them- The music thunders on as excitement: builds for another celluloid confrontation. There is violence and a threat of violence. The little girl is too young to differentiate between fantasy and fact. She cannot turn it all off like a switch. She cannot stop the show or control it, she has no other way of escape left to her, so she panics. Over twenty years later, now a mature woman, she is looking at another film; she knows it is only celluloid fantasy. Again there is a chariot race and violence and blood and death and thundering music- Again panic fear grips her like a vice and she has to rush outside. Going home on the underground train the same helpless panic feelings came up again. She feels out of control.

This is a similar panic to that experienced by the person driving over the bridge. It is violent and devastating. Dr. Claire Weekes has written a book "Agoraphobia" which deals solely with this kind of fear. She advises; (1) Face it — do not run away.

(2) Accept it- do not fight- (3) Float - do not tense. (4) Let time pass — do not be impatient. I recommend this book to persons suffering from a fear of a fear. It is possible to deal with this

distressing problem on an intellectual level.

In the case of the young lady who had run away from the film Ben Hur, she is the same person whose text I quoted in part three. Her experience was that as she threw the unreality from her life and came to an acceptance of herself "as I am, me, a woman" the claustrophobic fears disappeared and have not returned.

Panic fear is a crippling experience, it is an anti life emotion, an anxiety for the self. This anxiety disappears as the acceptance of the self as a person of worth becomes established. When we can enjoy the strong pleasure of being "just me" we begin to feel all of life as an on-going experience. The best and most permanent cure for irrational fear is personality development- The attitude of self reliance and acceptance. Becoming a whole person.

In the powerful words of Dr. H. Guntrip "The primary drive of every human being is to become a 'person', to achieve a solid ego formation, to develop a personality in order to live."

Attitudes of Change Toward Personal Success

Basic to enjoying the full and harmonious functioning of the whole personality is the acceptance of ourselves as persons of worth. This central and necessary concept has often been perverted by early conditioning. After a lifetime of self demeaning disesteem it takes courage to step out and firmly claim our birthright of personal value and dignity.

Can we benefit from psychological knowledge without personally submitting to one of its forms of therapy? Yes, I certainly believe we do and can further benefit enormously in understanding ourselves, our children and the wider society.

Psychology has already taught us very many things about the driving forces which cause the human to interact- We have learned of the great importance of the early infant years and how they affect the rest of life. We have learned that personal fears, guilts and angers can destroy the individual's ability to enjoy life and his relationship with his fellows.

A psychologist helps his clients to adopt a new attitude to life, to give up destructively downgrading himself and accept himself as a person of worth. He helps him to give away his guilts and fears and start living a positive life in harmony with his true self. Attitudes of Change Toward Personal Success

I hope that the information given, and the stories I tell will help others along the path to achieving personal fulfillment. To take new attitudes to self, problems and society. These are workable attitudes with attainable real rewards.

We all adopt attitudes to life according to the genes we inherit and the conditioning and indoctrination to which we have been subjected. Some of us are outgoing, adventurous and willing to accept risks for the expected rewards. Some of us are cautious, afraid of risk and restrictive in outlook. Some are tolerant and trusting, while others are belligerent and suspicious.

I know a New Zealand family who were on a world tour in 1939. They were deep within Germany when they heard on the B.B.C. that war could be declared at any time. Naturally they had no desire to be interned thousands of miles away from home for the duration of war, so drove for the border and got through just before it was closed.

They had started with a full tank of gas but were unable to buy more on the way. Halfway to the border the father turned to his wife and said "The tank is half empty, dear." "No, mother" came a firm voice from the back seat "The tank is half full." Later on the father commented again "The tank is three quarters empty, dear." "No, mother, the tank is a quarter full" came again from the back seat.

That is the difference between optimism and pessimism. No wonder that young man became a very respected leader and successful businessman.

It is possible to divide people into broad groups such as introverted or extroverted, liberal or conservative. None of us, however, is all of one extreme. Each of us also carries something of the opposite attitude within us. Each of us has his own mixture of ingredients which make for differences between people-

We express our concepts and attitude to life in everything we do. We tend to form associations with others of somewhat similar attitudes. We move away from those whose mixture of concepts is too far removed from our own and join forces with those with whom we feel more at ease.

Then if our concepts are so markedly the result of our conditioning and have so influenced our whole attitude to life and associations, is it possible to change? Or are we caught in the life cycle in which we were cast? Are there factors which can liberate us from the repetitive cycle of fixed attitudes?

Yes, attitudes can change through a mental process by acquiring new concepts- When we are convinced that a new concept is effective or reasonable we can adopt it. A person can be converted to a new concept by logic or some happening. A motor accident may cause a

man to adopt a new attitude toward safety measures. A loving woman can bring out new attitudes in her man. Of course this is also part of conditioning which goes on for all of life. Because our mental processes affect our attitudes we are subject to such incoming influences as education. We accumulate new factors which can change the balance of our attitudes to a new slant- Change may be slow but it does happen as a result of knowledge, experience and an inquisitive mind. No change is likely, however, in any person who is content with things as they are. Change may arrive from dissatisfaction with the result of present concepts.

Experience tells us that there are many who would welcome improved enjoyment of life if they only knew how to change to that kind of enjoyment. So I ask for recognition that a change of concept is possible and then a willingness to prove it. It is in everyone's power to acquire these new attitudes to life.

Overcoming problems can be very satisfying. Professional or business people are continually overcoming problems. Their business success is largely related to problem solving. The bigger the problem the greater the stimulation and the greater the satisfaction at its solution. So it can be with emotional problems. Just complaining about them and wishing they would go away will solve nothing. No one has to be stuck with a problem for all of life.

There are however no magic disappearing tricks. Every problem calls for action. Each problem must be examined in all facets. So the first positive attitude to take towards problems, is to determine to examine and solve them.

We tend to repeat the manner in which we do things- We develop routine patterns of getting up in the morning, washing dishes, eating, working and socially interacting. When we have a problem and things are not working properly we can adjust that routine to make it fit into some other pattern.

Our attitudes to ourselves, society and the world we live in are also habitual and may need adjustment.

We are nearly all driven by our emotions and often tend to act irrationally. We allow our feelings rather than knowledge to motivate us. If we are going to change our attitudes for the better we will need to be careful to understand and accept our feelings without invalidating clear thinking.

Let us start by looking at ourselves and adopting a new personal concept of evaluation, a better sense of personal worth.

One of America's foremost psychopathologists Dr. Carl Rogers, with his team, have made notable contributions to individual therapy techniques. Rogers believes that human beings are born with a tendency to 'actualise' themselves as fully functioning persons, to Strive to maximise their potentials, There is a life force pushing us towards fully developing ourselves as individuals.

Of course it is not a new unfelt, unknown experience to awaken self realisation. Surely it has already had some start for most of us. We are, after all, each primarily interested in ourselves and want the best possible for ourselves. What may prevent this full development is the negative conditioning to which we have all been subjected, some more than others, Disapprovals, mockery, sarcasm, downgradings and emotional conflicts have caused many to lose all confidence in themselves. We can become confused and overcome with fears, guilt's and angers. The drive to self actualising can become damaged and even destroyed by a poor emotional and environmental society.

Self actualising or becoming a fully functioning person in one's own right is, I believe, of prime importance to living a successful, happy and satisfying life. It is a key to personal change toward self respect, understanding, integrity and love in its fullest sense. We do not have to be stuck in the old habit rut, we can move towards personal fulfillment. We can adopt attitudes of change.

As an example, a hypochondriac is one who unconsciously really wants to be ill, because it

is the only way he knows of gaining attention and sympathy for himself, or as a means of escape. So he will welcome illness even at great suffering to himself, because of what he hopes to gain from it. Before he can be cured of his hypochondria he must change his thinking, his demand for the attention or escape he so desperately needs. So it is with most emotional disorders. We need to look very deeply and carefully at the driving force of the emotion with a determination and willingness to take new attitudes, to recognise old ones which did not work and adopt a new outlook.

Let me quote Dr. H. Guntrip. "Our deepest emotions and impulses are not fixed instincts, but ego reactions to personal objects in the inner world, surging up to complicate our reactions to our external objects in the world."

Reading concepts is fine and interesting but has little effect until we apply them to our lives. I wish to encourage the reader and do more than titillate his or her mind. That is why our next chapter is entitled "Putting Oneself at Risk". The proof of the pudding is in the eating, we need to make personal contact by direct application.

Putting Oneself at Risk

"I can change the world by changing myself. I cannot change others."

Statement by a commune person.

It seems somehow that: we humans prefer to have a point of reference like a home base for our thinking. Like homing pigeons we tend to constantly come back to our already established patterns of thought. These patterns include our previously established viewpoint on all manner of subjects. Whether it be concerned with food, dress, attitudes of behaviour or irrational fears, we tend to repeat the same viewpoint. In other words we each unconsciously have established our own personalised philosophy to use as a measuring standard to decide our responses.

Even when we have learned a new philosophy and become convinced that it could be of benefit to us, we still need courage to put the new ideas into practice. This is often because of a fear of the unknown or the unfamiliar. Many of us are slow to accept the risk of disapproval or rejection and hesitate to experiment with new concepts of personal relationship even though our previous philosophy has not been successful in dealing with the stresses of life.

To change from the familiar we put ourselves at risk and accept the possibility of receiving new or different responses from our friends or acquaintances. Any young man who wants to invite the lady of his choice to a party risks her refusal. Unless he is willing to take that risk he would never have courage to ask. The old saying "Faint heart never won fair lady" applies to all facets of life. We apply for a job knowing that only one of the many applicants will be accepted. We buy a ticket in a lottery being prepared to lose our money. When we write a book, we risk the criticism and even the sarcasm of others. To replace an ineffective philosophy we put ourselves at risk. To move experimentally into the unknown we have to be prepared to adopt attitudes which we have not previously adopted habitually.

We will need to keep on practising our new concepts. Occasionally we will drop back to old habits of thought and will feel disappointed but we should never give up. After years of thought and change I still find the need to bring myself back to the principles of my personalised philosophy- Occasionally I need to remind myself that I am responsible for my own happiness or that I do not have to carry other peoples' rubbish in my boat or that I am not God and that the other person is also a dignity in his own right. Sometimes I have to apply the principles to new situations.

It is not a case of just accepting new concepts, it is a case of making them part of life by practising them daily. In the end, practice will become habit. We gradually become the person we want to be.

Life is uncertain, we have no guarantee of another day. All that we do have is the present, the now, and an expectation of the future. Now is the time to enjoy living not at some nebulous future time which may never be convenient.

If you are confused and unhappy do something to-day put yourself at risk and change your personal Philosophy, in other words change your concepts they are the motor forces which direct your habits and attitudes of behaviour. As a start and for the rest of your life you could measure your social responses against the concept that you are a unique and separate individual of worth.

This chapter could just as well have been named Mow to improve the quality of life."

INTERIM SUMMARY

So far we have looked at ourselves as individuals who possess some very fundamental characteristics in common with all other humans. Our will to live, our egocentric qualities, our ability to reciprocate with others for personal gain. our social inclinations which enable us to love and accept love. and our uniqueness as separate and individual dignities in our own right.

We have discussed the false facade which is inclined to distort and destroy the personal expression of the real self, and which hinders our full enjoyment of life-We have now talked about the emotional stress we place upon ourselves, the little whips we use to discipline ourselves and thereby rob us of the enjoyment of the full flavour of life's experience. The guilts, angers and fears we submit ourselves to. I have suggested ways of dealing with the emotions which plague so many-Through it all has run a central concept of the self as a unique person of worth. That this is your life and my life and that we should live it to gain the best for ourselves and the community in which we live.

The next section seeks to apply the concepts in a practical way- We discuss the choosing of a partner;

enjoying a fulfilling and stimulating life within the relationship; living cordially and harmoniously within a family home environment; and finally applying our concepts to the wider world.

When we have become fully functioning and happy personalities, we do not crystallise and retain our philosophy as a static experience. We continue to expand and adventure. Our happy state starts to influence others about us. We play a small, perhaps unconscious, but important part in making the world a better place in which to live.

PART 5

Choosing a Life Partner

In Victorian times it was not unusual for a man to look for a wife entirely without thought of love. His purpose in marrying her was to rear children to carry on his name and provide the socially approved background for himself. Certainly she was not regarded as an equal partner in the adventure of life. In law and in practice he was head of the house and responsible for all within it. He controlled it as he chose, his wife was his property and had promised to obey him. It is only in recent times that our society has recognised that women are independent persons in their own right entitled to form partnerships or their own choice.

My mother used to advise me that when I came to choose a wife I should first choose a mother-in-law, and if I liked what I saw then think about the daughter. My mother argued with considerable logic that I would find that in twenty years time, the daughter would be like her mother. My mother had one other criteria with she urged on me; she would state "On average happy people come from happy homes; Find a wife from a happy home."

Good advice in both instances. There is a challenge to a young man's pride if a pleasant looking young lady says to him "I'm so unhappy at home, my mother is awful, she is always growling at me and is very unloving, please marry me and make me happy." The picture is of a knight in shining armour rescuing a sweet damsel in distress. It seldom works. The sweet damsel may quickly become the awful growling wife just like her mother. This, of course, also works the other way round. Young women should also consider their proposed father-in-law. Of course there are many exceptions to this. Daughters and sons are not the duplicate of their parents. It is the conditioning and habits which they will have been subjected to for years which influence their behaviour.

It has been said that there are three rational reasons a mature person marries. Future stability, to raise a family, and friendship, Of course there are, in fact, very many other reasons people choose a mate, not all good reasons either. The Duke of Windsor, one time King of England, stated that it was Mrs Simpson's voice which attracted him to her, and he gave up a kingdom for her. Some marry a handsome face or a shapely body. Some to secure a mother or because they think they find a father. Some to find a servant. Some to gain financial security.

The important thing is the attitude taken to the relationship. Its later success will depend largely on the tolerance, caring and understanding engendered between the couple. It is a help to start as my mother suggested with a mate from an agreeable background, but there are other factors which have a bearing and should be considered.

I would like to suggest that it is important to choose a partner who will enhance the kind of life you are interested in, so that you will be able to share each other's main interest. Therefore young people should fully discuss this expectation. What each expects to get out of life and marriage. A person interested in cultural things such as literature, music or education, should find a partner of similar interests who will be comfortable in the company of the same kind of people. This applies to politics, commerce or sport. Choose someone who can share your main interest with enthusiasm. The best place to find such a person is in that kind of company.

It is sometimes stated that a person should marry the opposite type to themselves. Such a blanket statement is too broad and can mean too many things. Persons of similar interests seem to have a better chance of harmony. However, provided partners genuinely have a co-operating attitude, each difference can be used to mutual advantage- Hadfield put it something like this "In a mature relationship the differences between the personalities are not points of contention they are points of interest, widening the experience."

Each person has his own life to live and absolutely no one can live it for them. It therefore follows that in a way, each of us should be selfish to a high degree when choosing a mate, and set out to satisfy exactly what we want to do in life. Even parents, brothers or girlfriends

should not change our inclination to self expression. We are responsible for our own happiness and no one else's, at least until we have children.

If a girl makes a man feel frustrated, humiliated, tense, cut off from communication with other people, belittles him, cuts him down to size or anything like that, be she the best looking girl in town and have money as well, she will not make him a suitable partner. The reason is that she makes personality attacks and no one can do that without restricting the other's personal expression and development causing hurt, resentment and frustration.

The person who is good for you and will make a good mate will allow you to be yourself, and you will reciprocate. She or he will bring out the best qualities in you because he or she will see and like those qualities. There will be no strain in the relationship, no need to pretend or manipulate, to get peace. Both will be constant and not moody. You will be able to relate to other people in whose company you both feel relaxed.

The way your family are likely to judge this relationship is — what is the person doing to you, is he or she enabling you be more outgoing and spontaneous to develop and extend yourself or are you being cut off from wider development, and from family and friends? Is your personality flowing or being restricted?

The following statements are by very able psychologists, and talk about an ideal relationship, which, perhaps, is not often attained.

Gunrrip: "A relationship between two fully mature adult persons is one of equality, mutuality and spontaneity. It contains no element of compulsion, no striving of either for superiority, no element of distrust, or constraint."

MacMurray, talking of mature relationships, says

"They are the relations of persons as persons. They are the means of living a personal life."

Fairburn says about a mature equal partnership "Capacity to give to another a relationship in which his personality can flourish."

Each of these men agrees that the important thing is that I have a mate who allows ME to be ME. It is all a matter of the free development of one's own personality. No mate should coerce me to withdraw or prevent me from widening my own experience. It is a poor relationship which narrows one's experience — it can lead to a very tiring situation where one partner is constantly trying to make the other happy.

Of course if you demand full self expression for yourself you must equally grant it to your partner, so that he or she can be his or herself at all times, you will bring out the best in each other. That is why it is a hard job for a mature person to find a mature mate.

Your attitude to your partner will largely determine how successful the relationship will become. It will also influence the happiness and well-being of any children you may produce. The principles we have discussed in the previous sections are just as valid in choosing a life partner as anywhere else.

1. Each partner is a separate and unique person of worth.
2. Each is reciprocating with the other for personal gain.
3. Each is a social animal loving and accepting love and caring from the other.
4. Neither is God nor servant to the other.
5. Each is pursuing a personally fulfilling life and sharing that life with the partner. Two individual persons walking and sharing together in mutual consideration and love.

Stimulation and Marriage

B.F. Skinner says "The statement 'I love my wife' seems to be a report of feeling, but it also involves a probability of action. We are disposed to do to a person we love, the things he likes or loves to have done. We are not disposed to do to a person we dislike (or especially to a person we hate) the things he likes or loves to have done. With respect to a person with whom we interact, then, to 'love' is to behave in ways having certain kinds of effects, possibly with accompanying conditions which may be felt."

The most satisfactory and stimulating relationships are based on individual dignity. Before discussing that kind of relationship we will look at some others which are very common but far less rewarding.

Personal Attack Relationship.

We had anchored our yacht "Tearangi" off a beautiful island, had rowed ashore and were sitting on a sandy beach. Our lady guest picked up a shell, passed it to my wife saying "Look at this beautiful shell, isn't it lovely." Elaine looked at it, agreed and passed it on to me. Yes, it was unusually beautiful, I said so and passed it on to the husband. He examined the shell and admired it heartily. Then promptly, without stopping a second to find out if his wife wanted it, tossed the shell into the sea. The tirade which followed was embarrassing. She accused him of meanness, of always doing things like that to hurt her. He just sat there saying, sorry dear, sorry dear, until the heat died down. The point was that she was making a personality attack. Agreed, he had been thoughtless, but not mean. She had insulted his dignity in front of his friends.

We knew our friends well so later on I pointed out to her what she was doing to her husband. Tears came to her eyes as she listened and then she thanked me for talking to her. She did not realise what she was doing. About two years later at a dinner party she drew me aside and said "Do you remember talking to me on the yacht about not insulting another's dignity." "Yes, I do." "I calked it out with my husband and we decided never to insult each other like that again, and you know, we are much happier than we used to be. Sometimes when I see other couples doing just that, I cringe to think that we used to do the same,"

Our friends understood the simple idea of personal dignity and were able to improve the quality of their lives by applying this one principle.

The Servant Relationship.

We have all heard of married men or women treating their marriage partner as a slave, using each other selfishly. "Do this. Bring me that. I want this, I want that." The excuse usually given with a shrug of the shoulders is "Well I married him didn't I" as if that was any advantage. One is tempted to ask, why did he marry you? We have all heard it jokingly asked, who is the head of your house. Sometimes it is mum, sometimes it is dad, only occasionally is it mum and dad.

There are too many dangers in this kind of household. Individuals are too open to hurt and loss of a sense of personal worth. It becomes a hierarchy of power. For one to win another has to lose. One partner becomes submissive or else competition becomes rivalry. Sometimes the situation turns into a sparring partner relationship. It is a way of getting excitement. Have a row and make it up again. Some state that the making up again is worth the price. Or perhaps one partner just submits, gives up individuality and becomes the servant and shadow of the other.

To gain a full sense of personal dignity for each member of the household, it is wise to change this 'me up, you down' outlook.

Sparring Partners.

One of the things we all need, for all of our lives, is constant stimulation. We perform better in our work situation and the home environment. Many unwisely try to get stimulation by abrasive interaction, criticising, confrontation and teasing each other, constantly telling the other person what to do. They are sparring partners. They are constantly trying to score off each other. They may scoff it off by saying "Oh, that's only fun, he knows I don't mean it. It teaches the children to stand up for themselves."

I have watched families and friendships where the sparring partner outlook is prevalent and have concluded that they do get a kind of stimulation out of it especially when they score. To successfully score, there should be at least some measure of truth in the accusation and it should be aimed to touch a soft spot in the opponent- A 'thick-skinned' person seems to get through without too much damage, but the sensitive gentler personality is hurt and will withdraw. It is a kind of slash and bum tactic which leaves a trail of burnt stumps behind. There are better ways of gaining stimulation.

When we try to gain stimulation by verbal attack at the expense of the partner, we are really rejecting facets of the partner's character. It can develop into a love-hate situation. In moving toward stimulation we play with hateful rejection. There is a strong domination or manipulation wish in this kind of relationship. It is easy to acquire this uneasy love hate relationship, some couples maintain it for years.

The trouble is that in rejecting certain things about the person, the direction can easily increase until we find ourselves rejecting the whole person- The things we like, we tend to move toward, the things we dislike we tend to move away from. It is uncomfortable for us to live in a state of continual rejection, at that stage, what was love and attraction is in danger of becoming indifference.

Pecking Partnership.

When I was a youth I stayed at a poultry farm where there were thousands of incubated chicks. The attendants always removed any newly hatched chick which had the slightest blemish on it. I was told that if they did not do this, each other chicken as it passed, would peck the unusual mark until they had destroyed the blemished chicken.

This analogy applies to married partners. They should stop picking at each other. We should neither do it, nor allow it to be done to us. Every time we pick at the other we do something to hurt our partner, their pride, their sense of dignity, their intelligence or moral sense. Love, communication and mutual understanding can be damaged. Be forthright and direct, yes certainly, do not beat about the bush, I agree, but we do Stimulation and Marriage not have to be rude. Love may persist in spite of picking but not because of it. Pecking at the other does provide a kind of stimulation of intensity and excitement. It is an act of experiencing our own feelings at the expense of the other.

Successful Marriage Based on Individual Dignity.

When my wife and I met we had both experienced knocks in life and were wary of marriage and a little cautious. We liked each other tremendously and felt at ease in each other's company. We were two adult thinking people and we wanted to retain our individuality. So we recognised that as two mature persons we did not owe each other anything. Neither was going to be the servant of the other. We wanted to live together because we enjoyed and trusted each other. Right from the start we tried to eliminate all sense of obligation and demand. Of course we did things for each other but not from a sense of obligation, rather as co-operative partners. Indeed that is what we are, two independent partners, walking and working together but each of us has two feet on the ground. Not one being dependent on the other. It is a respect for the personal dignity of the partner.

After years together we still find this works. We continue to be courteous and honest with

each other because courtesy and honesty provide the atmosphere for friendship and communication. This outlook does not put any strain on us. There is no holding down of emotions. If any problem arises we listen to each other in an understanding manner and find an acceptable solution. Because we never insult the other's dignity; trust and loyalty with affection is built up in great measure. It is a comfortable and relaxed situation. As time goes on we build up shared experiences, shared excitements and adventures and also, occasionally, disappointments, so that no longer is it a case of you and me but rather us and our life. When we want a change of scene we are content to go away on our boat for a few days together or with friends. In fact while we often do separate things we prefer to be together especially for relaxation. It is an attitude, the way of looking at things which gives the partnership solidarity and each of us personal worth without impinging on the other. My wife loves it and so do I.

Stimulation.

In my experience the happiest and most successful households are those that provide a secure and peaceful base where the individual members whether adult or child, can feel totally accepted for himself. Where each is an integral part of a harmonious caring family unit. This does not mean that there is no room for stimulation. Stimulation should be part of the interchange within the family but not at anyone's expense.

Stimulation can be experienced both within and as an adventure out from the secure home base. All the family can enjoy the adventure of the individual. The family will follow with interest and pride the achievements and successes of each member and will usually give support and encouragement to help a member to achieve his objectives.

If as individuals we look only to sources outside ourselves for stimulation, husband, friends, parties, travel, sport, we will get stimulation all right but it will be of a dependent kind. It will wax or wane according to the reactions of others or economic factors. To avoid being totally dependent on outside stimulation we can develop personal sources of stimulation by creative activities. Each person has some personal resources and is able to develop interesting individual expressions. Studying, making things, gardening, writing a book, joining a school committee, learning painting or one of many other creative activities. Take up a sport.

When a person does not express himself creatively, there is a tendency to escape to dead-end activities such as endlessly watching television, hanging around the streets or hotels, drinking with similarly bored people. Using our leisure time in dead-end pursuits is habit forming and leads to a very dull life. Creative activity on the other hand adds an important dimension to the enjoyment of a full life.

It is a fortunate child who is part of a family which is not only mutually caring and protecting of its members but also outward looking, deriving and creating stimulation in the community. Not the second at the expense of the first but rather as a result of it and as a means of bringing interesting and broadening experiences to the home unit.

The Fact of Individuality.

One of the basic facts of human existence is that while we all follow the same broad path of life, we each have an individual history of experience, individual needs, individual emotions and responses. In other words each has to live his own life and is a separate unit. It therefore follows that we are all different and each is a unique or special person.

There is tremendous value in this difference of experience and interest. It should not be destroyed by trying to make one partner into the shadow or replica of the other. The differences of personal experience of life can be used to enhance and enrich the relationship of both partners. As J.A. Hadfield says "The differences between the personalities should not be points of contention, they should be points of interest widening the experience."

The ideal adult relationship is when two persons, who are each doing what they want to do, can live together without asking the other to give up his or her individual expression of life. A mutual caring for each other without pressure.

Trust and love are not commodities which can be marketed. They come as a result of experience. They are a by-product of the caring and trustworthiness which has gone before. We cannot make ourselves love or trust another. It appears spontaneously when the conditions are right. The best human emotions cannot be forced but they can be cultivated in an atmosphere and attitude of love and trust.

In the words of Kenneth Clark, "Civilisation", 1969.

"I believe that order is better than chaos, creation better than destruction- I prefer gentleness to violence, forgiveness to vendetta. On the whole, I think that knowledge is better than ignorance, and I am sure human sympathy is more valuable than ideology."

Behaviour Within the Family

Life looks good when we have chosen our partner well and established a home on sound principles of human reciprocity. We certainly feel that we were made for this life of adventure and pleasure. Provided the participants continue to respect each others' dignity and do not abuse the privileges of friendship, the marriage has every chance of deepening into a very rich relationship.

The event of the birth of children can bring new problems which were not thought of before. People have different ideas as to how a child should be raised. The new grandparents may also be keen to advise. We can get very emphatic about those special little people who are our own children.

I have never thought that bringing up children was an easy job, especially in our cities. After all a child is dependent on the parents for practical and emotional support for many years. Sometimes a parent needs a lot of wisdom- All of us make mistakes in our ignorance from time to time. Fortunately there are rewards in parenthood which compensate for all the work and cost of the venture.

In this chapter I would like to look at the family relationship using the same principles we have been discussing. I believe that by understanding it is possible to break the vicious circle of demand and violence which is so prevalent in the world today. I do not believe it is desirable or necessary to live as adversaries in human relationships. Yes, yes, the system has been in operation a long, long time, too long indeed.

In our personal lives and our homes it is possible and very rewarding to live as persons of dignity respecting and co-operating with our fellows. If we can establish a mini-culture in our homes devoid of demand and violence we will have contributed in a small way to a better and more peaceful world.

The European society of Australia was partly founded in the 18th Century by British victims of a harsh penal code. Persons judged guilty in the law courts of England could find themselves being deported to the colonies. Many were banished for quite trivial offences. Those were the days when property owners, the rich and strong, controlled the masses with unbending severity. The poor who offended property laws had very little chance of real justice.

Today those who hold the power are a different section of society but the philosophy of might is right still persists in a large section of our community.

The same philosophy of might is right is seen today in the strength of the voting power of business share capital when fifty one per cent of the voting power controls the other forty nine per cent. The same group power is seen in unions who strike to force results from a reluctant management. It is the same old power philosophy of feudalism. If results are not forthcoming willingly then the use of force seems to follow automatically- In this kind of thinking each faction, capital or labour is looking only at its own side of the picture, each trying to get a bigger share of the cake from the other party.

Whatever we may think of this bulldozer power tactic among industry or politics, it does not work successfully in the home situation. On the surface it may appear to work but in the long run it can blight the lives of developing children. It will also ultimately deprive the parents of the affection of their family.

At one time we lived near a family who were very tough on their little three-year-old son. They were continually shouting at him, locking him up or smacking him for disobedience. He just did not seem able to avoid their disapproval, indeed he had given up even trying. One day his grandparents arrived from the country for a holiday and the same day they also were shouting at him and smacking him frequently. Later on the same day there was serious crying outside one of our windows and there was little three-year-old laying into the neighbour's two-and-a-half year old daughter, with absolute sadistic delight written all over his little face. It was as if he was saying "I'd like to hit those who hit me but I can't they are

too big for me, but I can hit a little girl instead." He was expressing repressed anger. It is unfortunately true that in many homes children are controlled in a feudalistic manner "Do as I say or else." It is a method passed down from generation to generation, I suspect that obedience usually has a one-sided interest, weighted more to the benefit of the parent than the child. The word discipline has a strong scent of force about it. It is like pollution, a habit which is very difficult and slow to eradicate. Children brought up in a violent or forceful home tend to become violent or forceful parents. I have often met parents who hated the way they were brought up, yet in most cases they will treat their own children in exactly the same way.

In their book "Child Rearing Pattern in New Zealand" Drs. Jane and James Ritchie tell us the results of a careful study of one hundred and fifty families. They say "It is perhaps a theme of our culture (among others) that we believe that aggression can be used to make others less aggressive, and to that view can be ascribed much that is tragic in our time. In our country and in its families." "We do not wish to deny to parents the right to express their own feelings. If anything we would urge that they should do so more. In this way the child might begin to learn to find less crude and disruptive forms of expression for himself as well as how better to read the signs of emotions in others. The helplessness of so many or those mothers, their paralysis in the face of the anger of children is what we find so disturbing as well as the loss of control that the chronically aggressive families demonstrate." "Against popular belief the non-punishing mothers were not cranks and did not live in a chaos of child demand and domination- They used reasoning, affection, distraction, isolation, modeling, tangible rewards, every possible technique except punishment and were assured and consistent in their relationship with the children."

Mechanics of Development.

Control and counter control is a very important aspect of home behaviour. The parents try to restrict and direct the actions of the child. They may demand that a child come straight home from school and be home by a certain time. The child may have other ideas and wish to play cricket with his friends or go swimming, so he may try to change the parental control by at first being five or ten minutes late and then extending the time. Or he may give excuses as to why he is late or argue with his parents that he needs to play cricket after school to gain success.

Children meet parental control with a counter control. Indeed they get very quick in anticipating the likely reaction of the parent. They may counter control by staying out of sight at the right time or pointing out to the parents what the neighbours' children are allowed to do or have. At times they may perform conciliatory acts to soften the parents' control. Counter control is a form of protection. The child needs to develop it and should be allowed room to

practice using it.

Among both his elders and peers a child is using

control and counter control all the time. It is a necessary part of growing up. He is learning about the actions and reactions of his fellow beings, and how to fit into the social structure. How to gain an advantage or to avoid another person gaining an advantage over him. He is learning self direction, building up his own strength of character, discovering his own qualities. Those control and counter control manoeuvres constitute a learning experience which goes toward developing leadership, courage, fortitude and social amiability. Without them man could not develop the diversely interesting achievements he is capable of. A child growing up is not just putting on weight and size like a vegetable. He is developing knowledge through experience of how to orientate himself to his own advantage within society. He is forming opinions, attitudes and skills for later use. To do this adequately he needs an atmosphere of tolerance where he can best develop himself into a fully functioning adult. While doing this, every child needs protection and acceptance within his own family. Not the feudalistic inflexible bulldozer power method of control, but understanding and loyalty, care and attention. He needs to have his point of view listened to sincerely.

Behaviour psychologists have repeatedly proved that rewards are more successful in effecting desirable change than punishment. Punishment may postpone the undesirable act but it very seldom prevents it from happening nor does it change the attitude or the offender. He is more likely to say to himself "next time I won't get caught." The extremely low success rate of our Borstal and prison system seems to prove that discipline does not cure the anti-social person. It merely hardens him for more anti-social feelings.

"If your roses fail to bloom" says Bertrand Russell "it does not occur to you to whip them, but you try to find out what has been amiss in your treatment of them. If your children fail to bloom, you should treat them as you would the roses" and again- "It is not by hostility that good things are achieved . . . there is almost always a way, though sometimes a much slower way, of doing things without violence."

Yet children need to have boundaries, and indeed are more happy and secure within them. Lack of control can be interpreted by the child as lack of caring-Those boundaries should be consistent in nature, not one thing one day and another the next. A child should learn to come to meals when ready because by disregarding such convention he puts a burden on others and distracts from the family's enjoyment of his company. He will not destroy the habitat for much the same reason. Boundaries should be broad and as few as possible so that the child can practise responsibility and self direction within their limits.

Parents should not pass to the child the responsibility of deciding his limits of behaviour before he is ready or capable of understanding the results of his actions.

Effective Means of Co-operation:

The most effective control, by far, is the loving and caring communication which can develop between parent and child. This can be very rewarding for both parties. We once had a housekeeper looking after the family while my first wife was in hospital. This charming woman came to me one evening with a long face complaining that one of my boys had stolen some of the housekeeping money. I took the offender into another room to talk about it. Very soon he blurted out that everyone in his class at school had a certain kind of toy gun except himself and he was feeling bad about it and did not have enough money to buy one. I realised that he was not nearly as much at fault as I was. I had been too busy at work and had not listened enough to him. So I apologised to him and increased his pocket money. The result was a very surprised housekeeper but I am also convinced that it cured the problem of my son's desire to steal. It was the last time he stole from the housekeeping. On that occasion punishment could only have had the opposite effect and made the offender more subtle and devious. Instead, we were able to look at the problem as a problem and find the answer, and the child gained the feeling of being understood and cared for.

Children are often taught to respect their elders. Adults should also respect their children. I have often witnessed adults being very rude to children. They seem to feel that they have a right simply because they are older. Respect should be a two-way thing and for the dignity of the individual regardless of age.

If parents could think of the problem from the child's point of view there would be much more peace and co-operation within the whole family, thus reducing strain and making life much easier. Some children are more sensitive than others. The more sensitive ones usually are more easily hurt. Parents are like God to small children. Downgrading them by mockery or personal accusation can cause a hurt which may last a whole lifetime.

For some time I have made a habit of allowing a child to interrupt adult conversation. I immediately excuse myself talking to the adult, look at the child and give him my full attention. I have found that the interruption in adult conversation is usually brief and not detrimental. If the child wants my attention too often or for too long a time. I will explain my need to talk to the adult and ask for the child's co-operation to delay his needs until later. The result is that the child does not feel rejected or unimportant. He knows that I am always available to him.

A doting grandparent's privilege? No, certainly not. Children need to be listened to. Listening improves the relationship between parent and child. It contributes to an easy and fluid

access. Children do express themselves honestly and trustingly if given a chance. An empathetic and listening parent will allow the child to express emotion. The child develops a healthy on-going ability to express feelings. In fact it becomes an immediate therapeutic method of coping with stress.

There are two basic emotional requirements which are every child's right and indeed are necessary for mature development. The first has been stated many times and is a simple almost universally accepted

statement. The second is more complex and has many facets of expression but is just as important.

The first is Love and Protection. Every child has the expectation and right to be loved and protected by his parents at all times. A mother who says to the child so that a child could suspect that the statement could be true "Don't do that or mummy won't love you," or "I'll run away and leave you," or "I'll give you away if you do that" is threatening withdrawal of love and protection. No dependent child can genuinely fear rejection by the parent without damage.

The second basic emotional requirement of every child is to be accepted as a Person of Worth. Misguided attempts by the parents to control behaviour by placing doubt on the child's dignity as a person of worth, can, and usually does cause considerable damage to their emotional development- Small children find it almost impossible to counter control parental attacks to their dignity as a person of worth by such statements as "let me do that, you'll only spoil it." I have often heard statements from adults, such as, "I felt that anything I attempted to do was never good enough," or "I was the youngest, and was picked on, laughed at and continually made to feel stupid, just because I hadn't yet learned as much as they." A child has little defence against this kind of personal rejection by those who are supposed to be his protectors. Every child needs to feel approved of as a person of worth and accepted for himself.

Part of accepting this child as a person of worth is to have faith in his integrity. In other words trust and believe him. He will know it and will honour that trust and grow up to be an honourable and trustworthy citizen. Trusting a child encourages him to accept responsibility for himself. Distrust removes his opportunity to practise personal responsibility. The child who has been continually trusted will be better equipped to make personal decisions in adult life.

A child who has been mistrusted for most of his life will not suddenly respond to being believed and trusted without a few lapses. He will need to know and prove the trust given him is genuine before he can increase his own trustworthiness. The more he is trusted the more he is likely to become trustworthy- If you must criticise, criticise the act but not the person. In other words deal with the problem as a problem without downgrading the person.

Another hindrance to accepting the child as a person of worth, is to insult his intelligence. Perhaps I feel strongly about this because of my own experiences while living in an orphanage many years ago. I now, never ever, find it necessary to call a child stupid or silly. It horrifies me the way some parents repeatedly insult their own children's intelligence. It is easy to thoughtlessly insult a child's intelligence, dignity or honour. By doing so we make a judgement upon him as a person and hurt his sense of personal worth. Of course children build up defences and adjustments to assuage and escape the hurt. The fact remains, however, that very many never ever get over the damage to their self confidence.

The greatest forces within the family are the attitudes of the parents. The real attitudes are recognised by the children, not by words but by acts. Attitudes of mutual acceptance, tolerance, listening and caring, the wife who thoughtfully turns on the garage light for the husband who is expected to come home after dark. The husband who phones when he is going to be late for a meal. Both are installing positive attitudes of co-operation within the whole family.

Children are aware that there is thought and caring for each other. They appreciate the warm, secure atmosphere such caring affords, Children know and appreciate the warmth of a happy relationship. Just as flowers grow better in a warm, well cultivated and cared for

garden, so children benefit from a caring peaceful and orderly home environment. I look back and think kindly and very gratefully of my father. I could have done better to follow more closely his example. He always accepted his two boys as persons of worth. There were times when he was very displeased with our actions but never did I feel rejected by him or a withdrawal of his love. I was always able to appeal to him. Nor was he ever rude to us. He was expressing a good man's honest love for his family. The result is that while I grew up to sharply disagree with his thinking and values, I have always loved him. Children brought up in an atmosphere of warmth, understanding and caring will develop into adults with a warm understanding and caring attitude Co their own children.

The World We Live In

Man is a despoiler. For personal gain he has marched through the earth, pillaging and denuding the land of natural cover. For spore or profit he has totally destroyed numerous species of wild life. There is no end to his avarice, even the sea has been plundered to the endangerment of some of its greatest inhabitant's. No other creature has created more pollution of air and water or exploitation beneath the earth's surface,

Mure horrifying still is the long history of man's inhumanity to his fellow man- Tens of millions of humans have been killed by fellow humans. It is hard to understand such things as Europeans marching through Tasmania killing the indigenous people for no other reason than to exterminate them. And they did just that, totally destroying the race,

Man's history is one of greed and disregard for human life. He ravished the world when the population was much smaller than it is today. How is he likely to act in the future with the rapid increase of people who crowd closer and ever closer together. Population explosion will exert a much greater pressure on our environment and human nature than we have yet experienced- There is bound to be an increase in survival anxiety. The strong asserting themselves at the expense of the weak. Viciousness increases with survival anxiety. It is sadly possible for the culture of large numbers of people to deteriorate to the levels of the Ik people we talked about in section two.

It is possible that in two hundred years time our progeny will inherit a vicious world exploited and ruled by ruthless men who care only for themselves. The Hitlers, the Idi Amins and Pol Pots of the world take office with the approval of the people.

On the one hand we see a history of greed and disregard of human life- On the other there is a gradual movement toward dignity, personal rights and liberties. In the future, first here and then there, one of these two movements will be forced to give way to the other. The concepts of greed and power are destructive, impatient, vicious and finally self destructive. They are opposed to the concepts of dignity which are constructive, tolerant, and lead to peace and fulfillment.

In many respects, we live in a vicious world of dog eat dog. Should we give up and allow our leaders to blunder on until we have destroyed our habitat and our progeny find themselves like the Ik people, without love, uncaring, cruel and grasping. Should we not rather be concerned for our great-grandchildren and their grandchildren that they do not inherit a world devoid of beauty where even the sea around our shores may be too filthy for swimming.

Can we who have no political muscle, no real economic force or world standing do anything to preserve and improve our culture? Yes, we certainly can, by using the most powerful of all human influences. That of concepts.

Concepts have and will continue to change our society. Concepts start with individuals and extend outwards to include increasing numbers of people. For the future and a better world we can demonstrate and propagare concepts of personal dignity and worth. Concepts of social caring and tolerant interaction. Concepts of non violence. Concepts of personal liberty

always with the proviso that such liberty does not restrict the liberty of someone else.

For an example let us take the question of violence. One of the most distressing and often covered corners of our society is wife and baby battering. We hear the stories from refuge home organisers, from social workers and sometimes doctors who repair the wounds and broken bones- The fact is that the majority of the batterers have themselves been battered or witnessed serious battering in the home. The repressed anger of one generation is passed down to the next. They are caught in a perpetual circle which is hard to break.

What does our philosophy of personal dignity have to say about battering. It certainly cannot approve of baby battering. We could, however, tend support and talk about laws designed to protect children and break the circle of violence. We could even follow the example of Sweden and outlaw physical violence to children. Such a move would clearly state public opinion.

My mother taught me many years ago "On average, happy people come from happy homes." It is also sadly true that on average, violent people come from violent homes. Not only do we pass down our physical structure to our children, we pass on emotional responses of tolerance, optimism and success. Alternatively we can pass on repressed fears, attitudes of viciousness, oppression and intolerance. Violence is only one facet of society to which we could apply our human dignity concepts.

Expressions of survival anxiety, exploiting others, avaricious domination and uncaring attitudes are not to the ultimate benefit of the individual. Such attitudes isolate him at least within in his own psyche from the gratification of social co-operation.

As we understand and make personal dignity a force in our lives, we will undoubtedly experience benefit to ourselves. But it does not stop there. The benefit moves outward to family, neighbours and our society. Our interests begin to widen to include the whole of society and our habitat, the world we live in. We become more interested in creating and preserving beauty and social caring- Each person and family who adopts principles of personal dignity, widens and strengthens the circle of influence-The kind of culture the future world has will determine the kind of world it will be. Culture is made by the individuals in the homes of the nation. It is passed down to the following generation. We in this generation have an influence on the direction of the future culture whether it is to be power and greed orientated or human dignity orientated.

Culture should be seen as a means of achieving the development and fulfillment of human beings, indeed this can be its only purpose.

Practicing and propagating the concepts of personal dignity is important for the success and happiness of individuals within the nation, and is of significance to future generations. Let us be resolved to live our lives by our concepts of dignity and thereby contribute our share to the future success and happiness of our children and their children's children.

Facts, Concepts and Attitudes

Facts, concepts and attitudes which I apply to my own life and are tailored to my needs.

Facts:

1. Our greatest driving force is self preservation.
2. We enjoy reciprocating with others for personal gain.
3. We are all egocentric beings-
4. We are also social animals able to love and accept love.
5. We are each unique and separate dignities in our own right.

Personal Concepts:

1. I acknowledge myself as a unique dignity of personal worth- I also acknowledge each other person as a unique dignity of personal worth.
2. I am responsible to myself alone for what I do with my life, for my own happiness and success. No one else is to blame for the result.
3. I do not reel that the world owes me a living nor do I owe it a living.
4. I do not wish to act God to anyone else nor will I allow another to act God to me.
5. I approve of honesty, tolerance, co-operation, preservation and order within the society because I observe that such a society functions better and provides comfort and opportunity for its members.

Personal Attitudes:

1. I have set about getting rid of guilt, emotional debt, jealousy, repressed anger, stress and domination.
2. I trust everyone including the children as persons of worth with whom I can co-operate to mutual advantage.
3. I acknowledge that children have a right to be protected, loved and respected so that they can grow up into mature adults. That they do not owe the world including their parents anything,
4. I interact and reciprocate with friends and society about me with dignity and caring, because I wish to contribute and be part of that kind of society.
5. I do not claim rights for myself which I do not give to others.

The Path Toward Personality Success

They say that very few of us are capable of original thought. We collect and sift our information as we go along. My philosophy has been collected in this manner. It has come from many sources, but it has become my own and I seek to live by it. If what I have written here has confirmed ideas within you and has significance to your life, then they become your concepts. I hope you will apply them and enjoy living by them as your own concepts.

I have endeavoured to present a path which could lead to personality success in the fields of emotional and social interaction. We have looked at some of the controlling forces in the human including the ruthless drive to live. We have looked at the universal law of reciprocity which governs relationships in all aspects of life, personal friendships, family and society. We have looked at egocentrism and how none of us ever does anything for nothing and how we are looking for some advantage for ourselves all the time. And we have looked at our socially inclined nature which drives us toward grooming and physical contact.

We discussed the importance of attitudes and how an enjoyment of life can be achieved by a change of attitudes. We have looked at the need to listen very carefully to what is going on deep within our feelings. We have endeavoured to discover the real person behind the facade of the apparent person. We talked about early conditioning and some of the lasting negative results of rejection by parents. The pressures experienced since early infancy which can lead to a lowered evaluation of ourselves as persons of worth. A lowering of our sense of dignity. We talked about the drive to self actualising and how we seek to preserve our wholeness of rationality by adjustment or escape.

I have explained my own views of domination, guilt, anger, jealousy, fear, blame, emotional debt and stress, and how I handle them to my own satisfaction. I have told you my thoughts on stimulation and the marriage relationship and how my wife and I make ours work for both our benefits. I have expressed the conviction that we are not servants of each other and have no right to act God to each other but are separate units walking together in harmony and mutual respect.

Most of all we have been talking about the real self underlying each unique individual and how that real self can be conscious of its own dignity and sense of personal worth. How awareness can bring fuller personal enjoyment of life and enhance our cultural inheritance.

In my experience an acceptance of these attitudes will result in a wish to direct our own lives in accordance with our deeper awareness. We will not be willing for any other person to dominate us or to act God to us- We will be our own person insisting on our own personal right as a separate identity to use our moral sense and judgement. We will, however, find that we can trust that real self to do the right and decent thing because we are also social beings by nature. There are two sides to this coin. The first side, a sense of my own personal worth, is valueless on its own and will not work socially without the second. The second side is that we will recognise that every other individual is also a dignity in his own right with personal worth, small children and the elderly included, so that what we claim for ourselves we will want to give to others. We will not want to dominate or act God to anyone else.

No amount of talking or reading can change a person into the kind of person he would like to be unless he is willing to change his attitude and give away some of the imposed ideas which have been held for perhaps a lifetime. You cannot change until you decide to examine yourself very carefully and rationally and make changes from within. It is more than just a willingness to change that is needed, it is a determination to live life in harmony with the real self. To become the managing director of your own life. This will have to be a continuing determined process but it leads to a relief of inner tension and to personal fulfillment. If we fail occasionally to live up to the concepts we have set for ourselves we should pick ourselves up and continue on. We never cease to grow and develop.

You will want to guard your own personal integrity fearlessly and relentlessly. You will need

to establish your own personal sense of morality. Another person's morals will be none of your business unless they impinge directly on your life. Any more than your standards will be any of their business. To live successfully you cannot afford to erode your own sense of dignity and personal direction. Each person needs to be true to himself in that inner territory. The moral code you acquire will not be the legal or religious code which is imposed from the outside and offers conditional rewards but a real personal moral code based on your inherent social qualities as a reciprocating, caring human being.

You will not want to rob or cheat because your dignity is involved and to do so would lower your sense of personal worth. You will value good moral social standards in the society because such a society is to your benefit, and you will therefore wish to promote it. B.F. Skinner states, "We refrain from hurting other people, not because we know how it feels to be hurt, but (1) because hurting other members of the species reduces the chances that the species will survive, and (2) when we hurt others, we ourselves have been hurt."

Is it possible to change from the person you are, to the person you would like to be, the person you can respect and admire? Of course it is, I have experienced a dramatic change in my own life and witnessed the change in the lives of others. We are all human animals with a tremendous capacity for enjoyment and achievement during our short lives. Each of us would like to get the best possible from that life, but sad to say, many do not anywhere near attain the potential. Change does not come simply as a result of wishing, it comes as a result of a change of attitude and honest determination to live a fully balanced emotional and social life.

Experience leads me to place great importance on acceptance of the self as a person of worth. I am convinced that this is the threshold or turning point to enjoying a life of full personal satisfaction. So take heart, while a few hours reading cannot present anyone with a wonder drug type of solution, it can help one move toward the objective of becoming a complete personality.

The rewards are great and many; more understanding of ourselves and those about us including family and children, more tolerance and social awareness; less stress and anxiety, better health and more enjoyment of life. Not only do we gain directly, but we also gain indirectly in that we find more tolerance, acceptance and social grooming being directed back to us. But most of all it is that inner awareness of worth and unity which brings peace and strength-

Don't complain, act! Start building for a better life now. There are a lot of positive suggestions presented here. You could start by putting those which appeal to you into practice and continue to think positively toward establishing your own dignity and inner strength. It may help you to formulate an attitude declaration of your own, something like the one I find myself repeating from time to time.

"This is my life, no one else can live it for me, not even my wife or children. I am a unique person, responsible for my own happiness and success. The world does not owe me a living nor do I owe it a living. I am part of a reciprocating social community. Let me then forget the past hurts and injustices and stretch out to warmly embrace and enjoy the new day with all the human assets I possess."

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