UNIVERSAL
LIBRARY

OU_160669

UNIVERSAL
LIBRARY

PROBLEMS

of

Human Adjustment

By LYNDE C. STECKLE, PH.D.

STAFF PSYCHOLOGIST

Rohrer, Hibler and Replogle, Cleveland, Ohio



HARPER & BROTHERS PUBLISHERS

NEW YORK

PROBLEMS OF HUMAN ADJUSTMENT

Copyright, 1949, by Harper & Brothers
Printed in the United States of America

K-Y

All rights in this book are reserved.
No part of the book may be reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. For information address Harper & Brothers

To Franci

CONTENTS

Foreword		ix
1.	Introduction	1
2.	Man the Animal	7
3.	Emotional Living	23
4.	Mind-Body	50
5.	Realistic Living	79
6.	The Road to Neurosis	103
7.	The Main Problems of Life	141
8.	Sanity in Sex	158
9.	Courtship and Marriage	187
10.	Happiness in Work	216
11.	The Search for God	249
12.	Maturity in Old Age	275
13.	A Realistic Outlook on Life	303
Bibliography		331
Index		347

FOREWORD

THIS BOOK is an outgrowth of a decade of work with people and with the problems they encounter as they live. As in all areas of life, man finds kinship in the mutuality of experience in coping with the problems of life. College student, professional person, industrialist, factory or clerical worker—in fact all mankind—must face and resolve certain fundamental issues of living. The thesis here presented is that these issues attain problem status only when man attempts to meet them with inadequate preparation. It is his own inefficient techniques of solution that make his adjustment to reality ineffective for *him*. Basically, human beings fail to cope with life adequately because they have not applied available knowledge in their own life practices.

This volume represents, in organized form, the concepts I have found to work when the attempt is made to introduce man to himself. Whether in the classroom, the office, the factory or the clinic, it has been my experience that the approach taken here permits man to obtain the *sine qua non* of good adjustment—self-understanding. Only when behavior is projected upon a basis of clear personal insight does it partake of the efficiency and effectiveness requisite for happy living. Self-understanding and its counterpart, self-acceptance, are fundamental to adequate adjustment.

In acknowledgment for assistance given during the preparation of this volume, my debts are legion. First, I wish to express deep gratitude to my parents, Mayme L. and Charles

H. Steckle, who, by the example set, introduced me to the values inherent in facing life squarely and unafraid. Dr. L. I. O'Kelly read the manuscript and gave unstintingly of his wide store of knowledge. I probably shall never be able to discharge my obligation to him. Dr. S. R. Wallace read portions of the manuscript and assisted me over many a hurdle in thinking. Mr. Alvin Pitcher gave freely of his time and energy while I was struggling with the chapter on Religion. The Misses Barbara Etzel and Patricia Knight rendered invaluable service in helping me to express myself in a form meaningful to youth. I am similarly indebted to all my students who helped, sometimes in brutal fashion, to clarify my thinking. I am also indebted to the men in the Fiberglas Corporation and the Newark Stove Company who aided me in making the phraseology comprehensible.

Finally, I wish to offer, in partial payment of my greatest debt of all, my heartfelt gratitude to the one on whose support, both as a person and as a psychologist, I lean most heavily. To my wife, Franci, the least of whose contributions was the typing of the manuscript, and whose cheerful encouragement gave me strength to try again, I say, with all the futility of words adequately to express feeling: "Thank you."

LYNDE C. STECKLE

Cleveland, Ohio
July, 1949

PROBLEMS OF HUMAN ADJUSTMENT

Chaos of thought and passion, all confused
Still by himself abused or disabused;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled,—
The glory, jest, and riddle of the world.

—Alexander Pope, *Essay on Man*

1. INTRODUCTION

We are the ancients of the earth
And in the morning of the times.
—Tennyson, *L'envoi*

NUMEROUS reasons have been advanced to account for man's continuous failure to adapt himself to the many problems social living has developed. These have ranged from arguments centering about the concept of "original sin" to complicated theses expounding the manifold socioeconomic factors in modern living. While we may agree that the increasing complexities of our society aid and abet the development of neurotic behavior patterns in modern man, it is becoming increasingly apparent that the basic ingredient in the current social stew, man himself, has been too long overlooked. It shall be our thesis that not until man comes to understand and to accept himself as he is, may he reasonably expect to make consistent and successful reactions to the demands modern life imposes upon him. To obtain such understanding and to pave the way for adequate acceptance, we must begin with a summary of man's growth from a solitary to a social animal.

Man's history, if not entirely honorable, is indeed ancient.[1]

Possibly as much as a million years ago, a manlike creature of gigantic size walked the earth (*264*).[2] Peking man lived perhaps five hundred thousand years ago while Neanderthal man flourished about one hundred thousand years before the current era. In terms of time alone, man and manlike organisms have existed long enough to have developed effective methods of adjusting to life's demands. And, in a very real

[1] For a fascinating account see G. R. Stewart, *Man: An Autobiography*, New York, Random House, 1946.

[2] Italic numbers in parenthesis refer to the Bibliography on pp. 331-345.

sense, he has. Our material culture, our technology, stands as proof that man has, in large measure, conquered the nature of *things.* That, however, he has yet to learn how to deal adequately with the nature of *himself* is attested equally as well by the countless perplexities that torment the current version of *homo sapiens* (man the wise). In fact, the extent to which modern man can work himself into fundamentally unnecessary personal difficulties, recently led two writers to rechristen him *Homo sap* (*144*). Admittedly, it is difficult to understand how it is that man, the conqueror of nature, has not yet learned to live with himself. Still, the reason is not far to seek: man, as a biological animal, has not kept pace with the demands of his man-made society. We shall see that much of the difficulty here resides in man's consistent and persistent refusal to accept himself *as he is* and his equal obstinacy in insisting that he should be what he cannot, biologically, become.

As evidence for this last statement, let us examine man's history. Not very long ago in terms of man's earthly span, he was faced with an entirely different set of realities than those which confront him today. Consider the man of but 30,000 years ago. He was recognizably human, even by current standards. He had a brain case of a capacity equal to and often exceeding our own. He portrayed in pigments the things and events he saw about him and he wrought well in stone. In so far as can be inferred, he would have been able to meet modern intellectual demands at a satisfactory level. While it is recognized that inferences from skull capacity to intellectual ability are extremely hazardous, nevertheless, the artifacts left by Cro-Magnon man suggest good intelligence. Conservatively, it is a reasonable certainty that he would have scored as high on the tests used as do living Australian Bushmen (*209*). Furthermore, the suspicion is strong that Cro-Magnon man, given a comparable background, would have done as well on modern tests of intelligence as do most of us. It is, therefore, not unreasonable to ask, with the history of intellectual potentialities man has had, why it is that the man of today finds life too much with him.

We find partial, but exceedingly important, answer to this question in the biosocial history of man's development. We have reason to believe that man began to behave as a social organism relatively late in his career, his early development having been made largely as a solitary animal (*163, 207*). In any case, the conditions under which his early development took place were grossly different from the conditions or demands of today. Self-preservation, in a most literal sense, was the dominant factor in man's early existence while the demands made upon him were of a definite and concrete nature. Thus, early man began each day with a no better than even chance of living to see night fall. Whether he spent that night snug in his shelter or serving as the *pièce de résistance* for the brood of a Cave Bear was entirely dependent upon his ability to survive under the law of the jungle. In such an era, when life went to the strong and the quick, it is only reasonable to assume that those organisms whose bodily mechanisms most effectively permitted them to cope with the law of the tooth and the talon would tend to survive and to perpetuate their kind. Hence, those men whose bodies were best adapted to the meeting of reality on a very primitive level would live and procreate. In time, then, under the operation of this selective factor, a species of man would develop that was physiologically equipped best to survive in situations demanding quick, violent and sustained action,[3] inasmuch as preliterate life was a continuum of physical threat and emergency. So, as early man prepared himself for the onslaught of a charging foe, certain internal changes occurred, quite automatically and without his intent: changes which converted his body from a peacetime to a wartime economy.

This same internal process continues operative in the man

[3] It is recognized that man's superior intelligence was highly important to his survival. However, postliterate man's *overemphasis* of this aspect of behavior has been, as we shall see, largely accountable for the adjustment quagmire in which he now finds himself. "By virtue of his godlike reason man is the only animal that enjoys the privilege of persuading himself that things are not as they are, but as he would like them to be." (R. Briffault, *Rational Evolution,* New York, Macmillan, 1930, p. 11.)

of today. It has been shown that each human organism carries within itself a mechanism apparently designed for action in emergency situations (*44*). Just as the threat embodied in a snarling carnivore evoked this emergency apparatus in Cro-Magnon, so too does threat today arouse the process in us. To our *bodies,* it makes no difference that now "threat" is largely contained in social insult rather than physical harm: immediately upon the perception of injury, whether it be to our body or to our personality, a sequence of unwilled physiological events occurs, the purpose of which is to enable us efficiently to engage in violent, *physical* action. There is excellent reason to believe that much of man's present and personal difficulties find their source in the operation of this mechanism: that it is this biologic hang-over from prehistoric time that keeps so many of us in a continuous turmoil of one form or another.

These physiological changes, automatically occurring to the perception of threat, are real and potent. Immediately subsequent to such perception, whether it be personal slight, insult, or a hitherto unseen automobile bearing down upon him, automatic and involuntary changes occur in man's body functions. As example, the liver releases its store of glycogen into the blood stream. Heart action speeds up and blood pressure increases. The skin capillaries constrict and the coagulation time of the blood decreases. The bronchioles in the lungs dilate and the breathing rate increases. Blood is taken from the viscera and sent out to the skeletal muscles where potential action is to occur. Digestive functions practically cease. Other changes occur along with these, all of which serve the function of preparing the organism for violent and long-sustained action.

The utilitarian value of this process for early man is obvious. That, however, the process has equal value for modern man under the normal conditions of living, becomes a questionable concept. It is exceedingly doubtful that this physiological surge of emotional excitement in any way aids man's attempts to extricate himself from social dilemma. Actually, it is probable that the reverse is true, and so, rather than assisting him,

the end-result of emotion in the attempted solution of life's difficulties is only to render adequate adjustment *more* difficult. Indeed, it has been urged that emotional behavior is essentially disorganized behavior and that in general, as man becomes increasingly emotional, he loses proportionately in efficiency (*67*). Since, as we shall see, emotion is ever close to the behavioral surface, a real problem is presented if it be true that emotion and inefficiency vary together. This becomes immediately pertinent inasmuch as each of us will recognize that life is replete with situations of threat: threat to our position, both social and vocational, to our reputations and characters, to our friendships and loves. If then, we make emotional responses to threat (as physiologically we must) and emotional behavior is ineffective behavior, we begin to see the dilemma socialization has forced upon us. As example, the employee who responds with anger, i.e., emotionally, to the suggestions and criticisms of his supervisor cannot be efficient in his work. Further, an easily averted, but actually serious accident was caused in large part by the driver of one car who, when she saw the other auto bearing down upon her, screamed and covered her eyes with both hands. Her behavior, while an excellent example of the primitive retreat reaction of fear, was highly inadequate for the real situation.

Superficially, and in terms of social myth, it would seem that the behavioral disorganization consequent to the arousal of emotion would not be of undue importance since man is, or should be, sufficiently intelligent to control and hence to prevent the occurrence of harassing emotional states. While we can, and must, grant man's "sufficient intelligence," we must, in the same breath, point out that intelligence *per se* is but a part of the picture. We must also keep in mind that, since emotional changes are automatic, unwilled and immediate, it becomes infinitely easier to *feel* than it is to *think*. Since man, as other organisms, tends to follow the line of least resistance, the ease with which he may respond to life's demands emotionally is commonly a decisive factor in determining his response to situations of threat. Despite man's unquestioned intellectual potentialities, we find evidence all about us (war,

crime, marital unhappiness, job dissatisfaction, etc.) that he tends to react to life emotionally. Only the wishfully blind can maintain man as a rational being. Man evolved as, and is, an emotional creature who attempts futilely to meet the demands of modern living with Stone Age techniques.

An important reason for this lies in the fact that man's biological development has not kept pace with his sociotechnological growth. Equipped largely with a neural mechanism designed for life under jungle conditions where desire and action are synonymous provided only that one be strong enough, man faces the inhibitions, the regulations and the postponements of today with the biological equipment of a million yesterdays. Rationally, of course, we know that we face a multitude of social complexities: that life involves constant adjustment to changing conditions and that yesterday's behavior while possibly satisfactory today may well be quite ineffective tomorrow. *We* know this, but our bodies do not.

When we are faced, therefore, with threat to our persons or to our personalities, our bodies instantly mobilize their forces for *action*—action that more often than not, cannot be taken. It is scarcely surprising that this energy, mobilized but unexpended, should result in a "stirred-up" condition leading to disorganized and ineffective behavior. Nor should we wonder that the end-result of continuous emotionality should be irritability, fatigue, "nervousness" or illness itself. In fact, we shall see that the unexpended energy accumulated through emotional responses may express itself in the form of almost any known symptom of disease; that the "stirred-up" condition resulting from emotion leads us directly down the road to neurosis.

It shall be our purpose to examine the conditions under which such energy is mobilized, how it finds release in feelings and behavior, what effects such release has upon us and what we can do to prevent damage. This will be, in essence, a story of man's struggle with himself—to date a rather fruitless battle; not because there is no hope, but because he has insisted upon attacking his problems with obsolescent matériel.

2. MAN THE ANIMAL

I search for truth, by which man never yet was harmed
But he is harmed who abideth on still in his ignorance.
—Marcus Aurelius, *Meditation*

IN ORDER to understand why it is that man approaches modern problems of living through the haze of his yesterdays, we must have a clear picture of his neuro-anatomical kinship with other animals. An understanding of these relationships will also assist us in grasping something of the ease and readiness with which emotional behavior appears. Comparison readily indicates that the underlying parts of man's brain differ practically not at all from analogous parts in the cat and in the ape (Fig. 1). In fact, the structural relationships illustrated here obtain, in general, for all forms of vertebrate life. It will be observed that the "old brain" (shaded area) makes up more and more of the total brain mass as one moves from man to increasingly lower forms of animal life. As we might expect, the old brain plays an increasingly important part in the life economy of the organism as its relative size increases. Despite the fact however, that man possesses the smallest old brain proportional to total brain mass, we shall discover that this primitive structure controls his behavior to a rather surprising degree.

Although much of the old brain is devoted to the maintenance of the vital reflexes, within its upper area is found a structure, the thalamus (T), whose influence is felt throughout our daily behavior. This small bit of old brain tissue, which man possesses in common with all other animals, has much to do with our personal adjustment both to ourselves and to our fellow man.

The lower portion of this structure, the hypothalamus, seems to have an important bearing upon our emotional lives. Whether

or not the hypothalamus is the "center" of emotion is as yet an unanswered question, but that it has much to do with emotional expression cannot be doubted. The stimulation of this body in the cat produces diffuse and intense emotional behavior (pseudorage) *(182)* while its stimulation in man produces deep anxiety feelings, and the elevation in blood pressure, increased heart rate and the respiratory changes typical of emotional experience *(103)*. Further, it has been shown that if the hypothalamus be surgically destroyed in the cat, the animal becomes, behaviorally at least, an emotionless creature *(14)*. Inasmuch as the thalamus itself is the relaying station for incoming sensory impulses, there is some reason to believe that emotional feeling, at least in rudimentary form, is integrated there. Since feeling and sensory impression must have been intimately connected for primitive man (as it observably is for lower animals) the probability is strong that much of this intimacy yet remains. It would appear obvious that sensory impression and emotional feeling must have been closely allied if an organism were to survive under jungle conditions. Is it not reasonable to assume that those organisms would tend to survive in whom there existed the most facile connection between sensory impression and the arousal of the feeling of danger? Everything considered, the thalamus and its parts would seem to have much to do with our emotional life albeit that we cannot as yet precisely describe the mechanism involved.[1]

It is important to our present purpose to indicate that the thalamus is a part of the old brain, the function of which, pre-

[1] Recently *(183)* an attempt has been made to show that the hypothalamus cannot be considered as a "center" for emotion because attempts to condition the "psuedorage" evoked by direct electrical stimulation of the hypothalamus to a neutral stimulus failed in all subjects (cats). However, attempts to date to "short circuit" conditioned responses via the direct stimulation of the neural mechanism functional in making of the response have yielded negative results. When, however, the response to be conditioned is made meaningful to the organism (i.e., the animal is rewarded for "making" the response) then conditioning takes place in its usual manner *(100, 114, 169)*. Thus, it would appear that, while an interesting observation, the failure to obtain conditioning to direct hypothalamic stimulation cannot be held as evidence against the hypothalamus as a "center" of emotion.

sumably, had greater importance in the life economy of organisms living under "natural" conditions. Since, as we have indicated, the thalamus is the great integrating and relaying center of the sensory systems, it is quite conceivable that it too, possessed a much greater utilitarian value for early man than it does for his modern counterpart. If, as has been suggested, feeling and sensory experience are intimately connected, then we can understand that in the life economy of the cat, the ape and of early man, feeling (e.g., desire) and overt behavior must have gone hand in hand. The animal (human or non-human) in primitive existence must have found an identity between wish and fulfillment provided only that the means of satisfaction were at hand and that the animal were strong enough to obtain it. Thus, the hungry animal ate without much regard for what, or who, it was eating. If threatened, it fled or attacked immediately and without "thought" for future consequences. We can hardly imagine the hungry wildcat refraining from eating because some other animal had claimed property rights to a particular bit of food. Nor can we imagine the male ape stopping in his pursuit of the female *in oestrus* because long ago certain wise ones of its kind had laid down stringent regulations concerning the conditions under which copulation should take place. Rather, it is to be believed that the behavior of such organisms, functioning largely under the guidance of the old brain, was immediate, largely foresightless and concerned principally with the demands of the moment.

But man, as the diagrams in Fig. 1 indicate, has, proportionately to total brain mass, the smallest old brain of all animals. We would expect, therefore, that the old brain would have less behavioral significance in man. While this expectation is verified, we must recognize that the old brain is but overlaid and is *not replaced.* In a sense, the new brain has grown out of the top of the old, and is as intimately connected to it as a tree is to its roots. The old brain is still with us, still carrying out its original functions, although normally these functions are forbidden autonomy by the inhibitory action of the overlying structures. Throughout evolutionary history, however, the old brain has

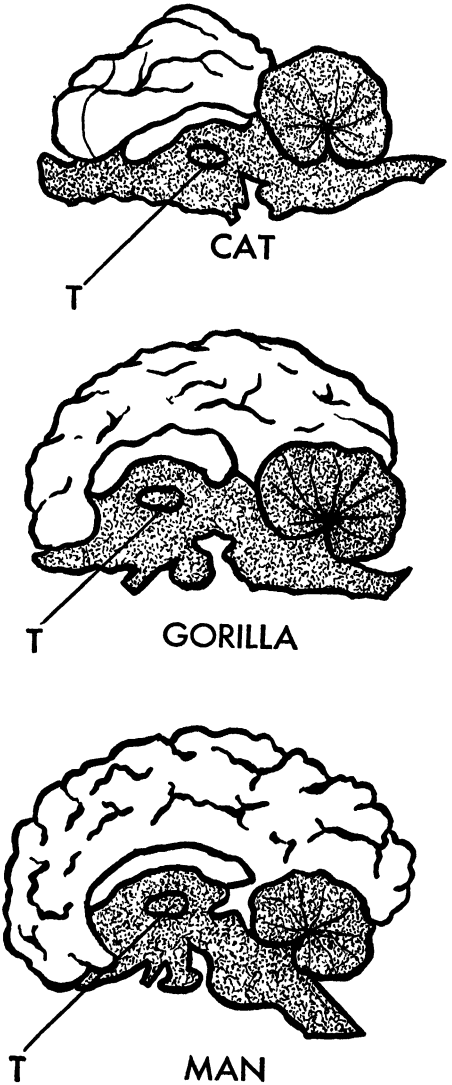


FIG. 1. Longitudinal Sections of Brains of Cat, Ape and Man Showing Relative Proportions of Old and New Brain Tissue. In relation to the brain of man, the brain of the ape is enlarged about 3 times; the brain of the cat, 45 times.

changed but slightly while the new brain steadily has enlarged. The problem, as we shall see, is so to train man that he may use the coöperative and rational behavior which is his potential through this development *(99)*.

One of the functions of this overlying mass of neural tissue is to hold in check the "impulsiveness" of the old brain. Ordinarily, when sensory impulses reach the thalamus they are at once sent on to higher levels within the "new brain" (unshaded areas, Fig. 1) where interpretation occurs in the light of the organism's past experience and in terms of what he "knows" to be acceptable behavior. Thus, a period of delay is inserted between the perception of an object or situation and the reaction of the organism to it. During this period of delay, events occur giving rise to behavior patterns that we characterize by such terms as "judged," "foresightful," "intelligent," "social," etc. These terms connote that the organism has weighed and balanced the situation in terms of his past experience and hope for the future, and that the behavior resulting is, in a sense, a considered response to the stimulating situation itself *plus* the individual's estimation of the ultimate consequences of his response. It is this "long-circuiting" *(90)* of neural impulses that makes possible what we term, in man, as "socialized" behavior with all the awareness of the rights of others the term connotes. Thus, modern man behaves not only in terms of what he *wants* but also in terms of what he *knows* he should do. However, just as the new brain overlies and does not replace the old brain, so too the functions of the new brain *hold in check* but do not take the place of the functions of the old. Thus it is that the identity of feeling and action, of impulse and behavior, is still *potentially* present in us all, awaiting only upon the release of the inhibitory checks imposed by new brain mechanisms *(10)*.

It is easy to demonstrate how readily these brakes may be loosened. It is probably not purely coincidental that the description of the mechanisms underlying war neuroses *(104,* p. 124) should fit so neatly with the behavior patterns characteristic of the first and early second phases of hyperglycemic[2] shock *(116,*

[2] Coma caused by a critical reduction of the sugar content of the blood induced by an overdose of insulin.

p. 10). The person in the throes of breakdown behavior typical of violently precipitated neurosis shows just the reaction patterns that would appear under conditions of cortical depression or release. That is, the behavior of persons whose old brains are dominant is similar whether the loss of cortical control is caused by hypoglycemic conditions or violent emotion.



FIG. 2. Cartoon from *Collier's*, June 28, 1947. Reproduced by permission of *Collier's* and the artist, Virgil Partch.

Consider, if you will, the behavior of modern man at a cocktail party. Upon his arrival, his behavior is primarily social in nature: he is polite, relatively reserved, considerate of others, in short, he is "you-oriented." After, however, approximately his third drink, a change occurs. He is no longer reserved, nor yet entirely polite, and shows, both in behavior and language, that social convention has become relatively meaningless to him. He may then, before the mixed group, relate a distinctly pornographic tale that, four to six ounces of whiskey ago, he would

never have told. Further, the probabilities are strong that the story will be greeted by gales of laughter by all assembled except, perhaps, a lone individual who still has his first drink, unsipped, in his hand. With this one exception, the members of the group have become less inhibited, less socially conscious, less concerned with what "others" may think. The situation here described has been nicely characterized by the Partch cartoon reproduced in Fig. 2.

Common sense to the contrary, alcohol is a depressant. Its apparent stimulating effects are caused by the narcotizing of the higher brain levels, inducing behavior characteristic of old brain functions. In all probability, man's most recently learned behavior is subserved by the highest levels of brain function. Since each brain level holds in check the levels beneath it, we would expect that alcohol, drugging as it does the highest levels first, would most rapidly affect man's most recently acquired behavior patterns.[3] Probably because alcohol reduces the ability of brain tissue to utilize oxygen *(115)* and since the demand for oxygen is greatest in the highest brain levels, any impairment in utilization function would express itself in these areas first *(116)*. Thus it is that the first behavior patterns to be lost as alcoholic intoxication progresses, are what we call the social inhibitions: those awarenesses of the rights of others that have been man's most recent acquisition, both historically and individually. As time and alcohol wear on, man behaves more and more as though his individual and personal wish were the sole arbiter of his behavior. With the progressive narcotizing of the higher brain levels, lower levels are permitted to function without the usual checks and hence man's old brain takes on an essential autonomy of control.[4]

As we have seen, when man's new brain is rendered relatively inoperative, the only rule he "knows" is determined by what he *wants to do at the moment.* Just as the hungry animal feeds with thought only for a full stomach, so too the intoxicated man be-

[3] This has been experimentally verified in cats by Masserman *(183)*.

[4] The physiologic basis of this process for pentothal anesthesia in man recently has been described *(77)*. See also *116*.

haves only in terms of the drive of the moment. All else is unimportant, all that matters is what *he wants now.* The socializing brakes are off; the old brain in all of its "self-ness" is in behavioral ascendency. Thoughts of what should be or of what the morrow may bring are at best but vague, half realizations. Foresight, sense of responsibility, consideration for the rights and opinions of others, thinking, or the delaying of the immediate response, new brain functions all, are gone; there remains only the desire of the moment.

Here we can see how thin is the veneer of socialized human behavior and that it too but overlies and does not replace the primitive, ego-dominated behavior of early man. The animal lurks within us all, awaiting only the moment auspicious for its release. Self-centered feeling is ever close to the behavioral surface, lying in wait, as it were, for the unguarded instant that will free it to plunge us back into the "I-ness" of wish and desire.

Man's struggle with himself may thus be seen to involve the maintenance of new brain dominance; the supremacy of thinking, with its consequent "you-oriented" behavior over feeling and its "I-orientation." This is the task society has assigned to the home, the school and the church—the task primarily of applying brakes to the essential wishfulness of man; a task to date that has been rather inadequately fulfilled. Let us see what this problem involves.

In terms of the best evidence now available man, in the sense of discrete emotional states (i.e., anger, fear, hate, joy, etc.), is born an emotionless animal. At birth there is expressed only a form of generalized excitement that becomes differentiated into "distress" and "delight" by three months of age with the former briefly preceding the latter. By six months disgust, anger and fear have been added with elation and affection appearing by the end of the first year *(30).*[5] At about two years of age, the child shows, at least in rudimentary form the gamut of adult emotional

[5] In the light of the assumptions here presented, it is not without significance that the "negative" emotions of anger and fear should precede the "positive" emotions of elation and affection. Ontogenetically and probably phylogenetically as well, man shows emotional behavior characteristic of the solitary animal before that of the social organism.

display. While these emotional beginnings appear to be the result of sheer maturation, the situations that will evoke them in later life (i.e., *what* irritates, *what* is feared, etc.) are the end-results of learning. The conditions therefore, under which emotion will be expressed by the older organism are artifacts of its life experiences and hence, logically, are open to guidance and control *(132)*.

However, the most common form of emotional guidance is through control by negation quite in the absence, usually, of concurrent explanation. Thus, the child is taught not to show anger or fear rather than learning how not to be afraid or angry *(20)*. The stress is placed on the individual's control of his emotions instead of upon an understanding of how these feelings arise and of the role his own attitudes play in them, despite the fact that it was learned long ago that suppression alone is a highly ineffective way of controlling natural phenomena. Further, we know that emotion is most likely to arise in situations in which the person feels inadequate. It would appear then, that by insisting that the individual hold himself in check rather than develop insight into the nature of human behavior, we have augmented rather than decreased his task. We also know that emotional suppression is obtained at the cost of increased tension. This tension, disquieting in itself, serves only to render the organism *more* susceptible to emotional stimuli and the circular process of emotion-suppression-tension-emotion etc., is begun. If then, an individual's life is filled with situations with which he feels inadequate to cope, ultimately he will arrive at a sort of saturation point beyond which control is no longer possible and the accumulated tension will express itself in the form of "nervous symptoms."

That such symptoms, originating out of emotional tension, could have been avoided by more effective training is evidenced by the fact that when increasing inefficiency finally has driven the individual to ask for professional help, the interfering behavior patterns tend to decrease directly with increased insight into factors causal to them. Further, it has been shown that the

specific fears a person has, have been learned, and are often but a reflection of the anxieties of his parents *(105)*.

The failure of young adults to apply available knowledge is attested by the fears carried about with them. It is obvious that such spring originally from inadequate preparation for life. The following data were obtained from 174 college students. These students were asked to list (anonymously) the things they feared. It is apparent that the majority of fears listed may be classified as unnecessary concerns *(241)*.

TABLE 1.

SITUATION FEARED	NUMBER OF TIMES MENTIONED BY ALL SUBJECTS
Insecurity	64
Illness	47
Failure	46
Disapproval by others	42
Loss of friends and relatives by death	32
Unhappy marriage	31
Frustration (being unable to do as desired)	30
Unhappiness	20
Poverty	18
Death	15

An objective analysis of these fears is interesting. Consider the most certain of them—death. While death cannot be prevented and is an inevitable aftermath of living, nevertheless an attitude of fear toward it is hardly a rational response, since that which is inevitable must be adjusted to if the individual wishes to lead a happy life. In any event, a fear of death simmers down to an egocentric attitude that may be verbalized by: "I won't be here any more" or "*I* won't have them any more." While this fear may be a carry-over from the young child's anxiety when separated from the mother, it obviously is an expression of the wishfulness of the ego. It is, as are most of our fears, intimately associated with *our own welfare* and concerned but little with the extra-ego things of life. Much of this concern may be dealt with by a clear realization that what cannot be avoided must be met, and that where one cannot change events, one must

change oneself. Wishing that things were different and complaints about essential unfairness are but verbalization of a desire to evade the issue. Acceptance of the inevitable places one in a position to adjust to it.

Various alternatives are possible here. We may discover that in the main, death comes to us quietly and peacefully; that fear and agony are the exception rather than the rule *(57)*. We may examine our potentialities carefully and resolve so to meet the life we may *know* that meaning is given our existence. If we come fully to know ourselves, we are in a position to make the most adequate use of our abilities and thus to feel secure in the knowledge that what we have done has been our best. In essence, the problem here is a specific aspect of the general one facing us all—that of searching for the positive things in life rather than worrying about the negative ones. With regard to the fear of death, the paramount change must take place in the attitude of the individual toward it.

With reference to the fear of illness, things are somewhat different. Here, we can take definite steps to remove it. Regular physical examinations and the application of well-known principles of hygienic living are clearly indicated. By the maintenance of good health through intelligent living, we may keep our bodies less receptive to the invasion by disease organisms, while regular medical checkups remove the possibility that disease may become chronic before it is discovered. We shall see later that the same principles apply to the so-called "diseases of the mind."

It is recognized, of course, that many of us fail to take these prophylactic steps because we fear so greatly "what the examination may show." Such an attitude is intensely interesting. It indicates, more often than not, that we have already made a self-diagnosis and are afraid that our own judgment will be validated. This is sheer infantilism and excellent evidence for the statement: "Fancy is more to be feared than fact." Even though the worst should materialize, information concerning the effectiveness with which modern medicine can deal with disease, especially when diagnosis is made early, tends to decrease fear

and therefore the extent to which we may be haunted by it. We must at all times remember that we are most fearful of that which is unknown to us, and that knowledge is a great anxiety reducer.

This latter statement can be applied to all of the rest of the fears listed. If we fear insecurity, let us take stock of ourselves and of the known aspects of good adjustment. Let us discover that the secure person is one who feels adequate to deal with life, and that this feeling of preparedness develops out of knowledge; knowledge of ourselves and of others. If we know ourselves, if we have had a competent inventory made, and hence know what we can and cannot do, we should be able, within all reason, to arrange our lives so that we will be able to deal efficiently with most of the life situations we may be called upon to face. To hope, of course, for a life in which we would be completely adequate to deal equally effectively with *all* situations that might arise, is moon-wishing and self-delusion.

Similarly, if we fear failure, let us again take stock of ourselves. Let us discover our liabilities as well as our assets, compare these with what is known about the demands of the life task we have set ourselves and then prepare accordingly. Or, if the discrepancies are too great between the demands of the task and our abilities, let us shift to another area where our chances of success are better. We must recognize, however, that in the case of the latter alternative, our old brain will dictate a stringent "I want" and that if we are to make any genuine use of the knowledge we have gained, we must follow our new brain's suggestion; "But, I should." In any case, the point is that we can, by availing ourselves of modern information, do something toward obtaining factual information bearing upon the probabilities of our success in our life's work. It should be apparent that the earlier in life such material is made available, the better the opportunity that it will be applied effectively. Largely, however, because of the rationality myth *(13)* we shall investigate later, such information does not become available to us until we approach adulthood, a crime traceable entirely to our own ignorance.

The fear of social disapproval or of the possibility of an un-

happy marriage may be dealt with in like manner. In the case of the former, we may observe carefully about us and seek to discover what it is that people like in others and then search ourselves to discover to what extent we conform. Having done this, we are in a position to change our own behavior, if necessary, so that we now do and say the things that attract others. If our search here be genuine, we shall find that the really desirable personal characteristics are largely new brain functions and revolve about a "you-outlook" rather than about the more primitive (but infinitely more popular) "I-ness" of old brain activity. With regard to the latter fear, we may look into the numerous studies that have been conducted concerning the stuff out of which successful marriages are made and apply this information to our own case. Once again, an emphasis upon "you" rather than "I" will be discovered to be essential along with the desirability of similarity between such background factors as education, interests, socioeconomic position, etc.

As so often the case, when these fears are examined under the cold light of objectivity they are found to be indeed "things that go 'bump' in the night." All such can be removed or markedly reduced by a willingness to do something about them, a willingness to face and to examine them without prejudice. Here, as elsewhere in life, wishing and hoping avail little: only *action* pays.

It is evident that the fears most of us carry about develop in large measure out of ignorance and commonly are emotional hang-overs from our childhood. Of particular interest in this connection is the fear of frustration. When this fear was mentioned by the college students sampled, it usually was followed by an explanatory: "Not being able to do what I want to!" Other fears characteristically infantile were, in order of their frequency of occurrence: darkness, loneliness, snakes, futility, rodents, authority, sex, telephones, old age, and going to hell after death.

The importance of these data is emphasized when it is repeated that the subjects were college students attending a liberal arts college where scores on the entering intelligence tests average consistently above the average score for college students

over the country. The data were obtained then, from a sample of our "best brains." Such results are not limited to the sample of the college population taken here as other studies have shown *(172)*. Further, the worries reported by 1000 normal people centered around such correctable and preventable concerns as being self-conscious and worried about the opinions of others, lack of confidence in personal ability and fear of criticism *(122)*. If we find the lives of our most intelligent individuals haunted by groundless fear, how much more permeated must be those of the great mass of the population? We see also, that intelligence *per se* is no guarantor of rational living. Only its forced application to the problems of life will serve to free us from shackles of fear.

The extent to which emotional living handicaps mankind is demonstrated by the conservative estimate that from 12 to 13,000,000 men and women in the United States are in need of active psychotherapy *(49)*. Unfortunately, some 10,000,000 of them are not receiving help. Further, almost 20 percent of all draftees in the last war showed evidence of psychological disturbance *(107, 216)*. Add to this, the good statistical bet that one out of every ten youngsters alive today will have need of psychological care sometime during his life, and some idea of the serious magnitude of the problems may be gained. Tragically, most of this could be prevented were we willing to do more and to wish less.

In any such attempt at prevention, a realistic understanding of the nature of man is of the essence. Part of such understanding will arise out of the ability to forget much we have hopefully believed and to accept man for the emotion-driven creature that he is. The sooner we recognize that man is, and always has been, primarily an *emotional* animal, the sooner shall we be able to educate him in terms of this fact and cease wishfully to insist upon his "inherent rationality." The assumption that man, merely by being told what he should do, inevitably will do it, has been proved false by the experience of thousands of years. If we are to find more effective living, we must accept man for what he biologically must be: a wanting, wishful, willful creature. Given

this acceptance, we can begin to train for mutual understanding rather than to set up any farther the futile barriers of "thou must" and "thou must not."

We have attempted over the centuries of man's socialized living, to train him for adjustment to others by telling him what he must and what he must not do. When we consider that, often as not, this telling has not been accompanied by explanation but has been handed down by fiat, it becomes small wonder that frustration and its accompanying inner rebellion are an integral part of our social development. It is doubtful that this problem can be solved merely by training the individual early in life to "accept" frustration as such. This is particularly true when we recognize that such "acceptance" would be accomplished by the suppression of feelings of resentment and would, therefore, but add to the load of emotional tension we all carry.

Neither frustration nor suppression are "bad" in themselves, it is the frame of belief in which they occur that renders ultimate difficulty all but inevitable. Just so long as we build up false and impossible self-images (ego-ideals) for the individual to strive to meet, just so long will our emotional reactions to them make adequate adjustment hazardous. As evidence for the erroneousness of the ego-ideals most adults carry about with them, consider that as the child grows up in our society he is taught, in all of our institutions of training (home, school, church) that man is fundamentally a creature of reason; that he thinks out and plans his behavior; that he is naturally interested in and friendly toward his fellow man, and the "good" life is one of self-sacrifice and humility. Along with this, the child is led to believe that this is the way man *is* rather than being taught that these are the ways society would *like* man to *be*. Consequently, it is not long until the growing person discovers that people are primarily interested in themselves and that, by and large, they do not behave as he has been led to expect man should. Later he comes to recognize, albeit vaguely perhaps, that he himself does not feel as he has been told human beings do. In other words, his ego-ideal is rational, reasonable, humble and kind while his inner self is a feeling, willful, I-oriented thing.

It is not surprising then, that his life becomes one of puzzlement and conflict. Again, it is not the conflict itself, but the feeling of guilt and wrongdoing which centers about it that is inimical to healthy living. Almost by deliberation, it would seem, we prepare children for potential breakdown. How much easier and simpler it would be to accept man as he is rather than continue to force him into a Procrustean bed of social unreality.

Such acceptance is capable of accomplishment. We need only to accept ourselves; to recognize that our essential "I-ness" is a fundamental aspect of the animal called man and that because we want, we desire, we envy, we feel uncertain, we are anxious and afraid, we are not different, not unique, not peculiar nor somehow afflicted but that we are as all humans—striving, feeling, wishful beings. We need but to learn to meet this human reality *at its own level* to reduce the psychologic horrors created by the rationality myth. This involves no degradation of man, no return to "animal nature" (as though we had ever gotten away), but only the acceptance that man is basically a creature of his wishes. With such recognition and acceptance would come a closer unification of the present disparate ego-ideals and ego of man, in which man would see himself as he actually is rather than as ancient speculators in introspection decided that he should be. One potent source of conflict would be removed and man could begin his terrestrial existence with a better chance of living his span unimpeded by the hobgoblins of neurosis. That there still would be friction between what man wanted and what he could attain is granted, but at least he would no longer be tormented by feelings of wrong doing because his inner drives were out of harmony with what he believed *ought* to be.

3. EMOTIONAL LIVING

Present fears are less than horrible imaginings.
—Shakespeare, *Macbeth*

LET us now examine the areas of affectivity in which man is prone to difficulty. We can differentiate two great classes of emotional response; *fear* (avoiding, retreating from, behavior either actual or symbolic) and *anger* (attacking, advancing toward, behavior either actual or symbolic). In addition to these two comprehensive categories, there is an overlapping affective area, *anxiety*, that may appear in either a fear or an anger frame of reference. The particular frame in which anxiety appears in the individual case apparently is determined by the person's typical reaction to situations of stress. If he meets threat by running away, actually or symbolically, anxiety (non-specific fear-in-general) may be aroused because of his feelings of inadequacy in dealing with the problem. Similarly, if he meets threat by attack (actual or symbolic), he may become anxious because of the possibility of retribution his attack may generate. In each case, too, anxiety may be evoked because the person believes that he has not behaved in a "manly" fashion, i.e., as he has been taught a *human being* would behave. We shall return later to a more detailed discussion of the problem of anxiety.

In terms of accumulated evidence, it may be flatly stated that the specific fears of humans are learned responses. As we have seen, the human infant at birth shows no specific emotions, but only a form of undifferentiated excitement; that it is not until the child is at least two years old that he shows the emotional differentiation characteristic of the adult. Even though we accept

the statement that emotional states in their original form are maturationally "given," there is ample evidence to indicate that the fears of the adult are learned phenomena arising out of his early experience. It has been shown that children, as do our young adults, tend to fear more the things that might happen rather than those for which the probability of occurrence is greater *(105, 131)*. The evidence all along the line indicates that we tend to fear unrealistically, that we torment ourselves needlessly with awesome fantasy. It is indeed true that fancy is more feared than fact. We are most afraid of things the likelihood of whose occurrence is largely determined by our own behavior. While this is out of agreement with the concept of man as a rational animal, it fits in nicely with a description of him as primarily emotional in nature.

These unrealistic fears of ours, when traced back to their childhood origins commonly are found to have arisen through sheer ignorance or lack of accurate, factual data. Children are told of: "Ghoulies and ghosties, long-leggity beasties and things that go 'bump' in the night" in an infinite variety of forms. These may range, in any one person's life, from the statement that feeble-mindedness in the child is caused by parental intoxication at the time of conception, to the horrifying but equally fallacious dictum that "masturbation causes insanity." Any literate person easily can discover the abyss of ignorance out of which such beliefs arise but, since it is so much easier to accept than it is to check, such concepts readily become a part of our social structure. Other similar sources of later fears are the use of darkness (locking in closets, etc.) as punishment for childhood infraction of adult rule, threats of "bogey men" and other nocturnal horrors of fantasy. Later when the child comes to read so-called children's stories dealing in the fantasmagoria of ghosts, ghouls, witches, ogres, evil spirits, etc., etc., the ground is fully prepared for the acceptance of night time as a period when the devil roams incarnate. It is scarcely surprising that "fear of the dark" should rank so high in lists of the fears of children. Further, that it is not entirely put away with other childish things upon the attainment of near-adult status is attested by its appearance

among the fears reported by our sample of the college population. Emotional reactions, being so integral a part of man's fundamental processes, die hard—if ever.

Much of the irrational emotional development described above grows out of the tendency of man (along with other animals) to follow whatever line of least resistance is open to him. It is much easier as all propagandists and advertisers know, to obtain acceptance through emotional appeal than it is by appealing to man's intelligence *(108)*. So too, it is easier to obtain the child's obedience through fear than it is to obtain it through reason. Admittedly, young children are "difficult" to reason with, but most of this difficulty resides in the adult who expects the child to think about and to view things precisely as he, the adult, does. This same adult might show infinite patience and caution in the training of his hunting dog realizing that the animal will learn only through the patient repetition of the skill to be learned. He will not expect his dog to reason things out for itself nor yet to grasp "adult" concepts immediately. He may, however, complacently expect similar impossibilities of his child on the ground that a dog is just an animal, not a human being.

Such an adult functions largely in ignorance. He may readily admit that: "No dog can be expected to show much stability until it has outgrown its puppyhood," while at the same time blithely expecting his four-year-old offspring to make clear-cut distinctions between right and wrong. Yet we know that the new brain, in so far as its electrical activity is concerned, does not develop adult function until the child is between eight and ten years old *(164)*. Further, it has been demonstrated that even in their late 'teens intelligent youngsters may not be able to make clear differentiation between legally punishable and legally nonpunishable behavior *(50)*. Faced as we are with evidence for the length of time intellectual development takes, we should no longer be surprised at the ease with which belief, especially that of an emotional nature, may be set up in the young organism. Forced by adult pressures to deal with situations and concepts he cannot comprehend, he can but follow the feeling-tone generated and hence develop his individual way of responding to

future "pressure" situations. If this behavior be out of line with adult expectation, punishment of one form or another usually is immediate. That this punishment may serve only to assure the repetition of the undesired behavior is a clear violation of "common sense." Yet, it has been shown that unsolvable problems which do not permit more than chance success make for the persistence of unadaptive responses in the rat. Further, these unadaptive responses tend to become fixated and hence permanent, if their occurrence is accompanied by punishment. Paradoxically, punishment, when applied for behavior resulting from attempts to cope with unsolvable problems serves only to *fixate the punished behavior.* Attempts, then, to force an organism to meet problems with which it is not capable of coping, merely guarantees the development of some form of maladaptive behavior *(176).* In children, it has been found that failure tends to breed itself, or at least, the expectation of failure *(231).*

The individual form such fixation takes may in large measure be conditioned by the behavior forms that "pay off" in the home environment *(251).* If the child discovers that he avoids difficulty or, conversely, obtains approval by abject humility and supplication, he may readily form the habit of blaming himself whenever his behavior takes him into conflict with others. Inevitably, situations will arise for which he cannot reasonably be held accountable, yet the pattern will maintain, and, hating himself, seething with internal revolt, he will follow his behavioral destiny and feel somehow weak and ineffective. Obviously, an emotional attitude toward stressful situations such as this can but make for inefficiency in later living. The person possessing it fails; fails because he is afraid, essentially, of parental disapproval albeit this fear has now radiated out to cover all forms of authority. He literally has been trained to meet life's problems by retreat, non-strategic and non-adjustive, into self-insufficiency.

Training in being afraid of life may also express itself in another guise. Unable to understand what the parents are demanding of him, and having already suffered from abortive attempts to comply, the youngster may develop an attitude of "wait and see." By and large, hesitation prior to action is desirable in that

it makes for an opportunity to examine possible consequences, but when the hesitation arises out of fear and is coupled with a desire to make a "perfect" response, then the delay becomes undesirable and leads only to a sort of psychological immobility. If a person feels that he must wait until he is certain that his behavior will be proper in all its aspects, then his chances for accomplishment decrease with some rapidity. Such an individual waits, postpones and procrastinates until the job is done by someone else, meanwhile wondering vaguely why his "efforts" were not appreciated. After all, he only wanted to be certain that what he did was right.

Fantasy may lure him as well. In his dreams, day and night alike, he can be the "somebody" he would like rather than the "anybody" he is. People and events shift according to his whim and since he is final authority personified, his decisions are always correct. So long as his daily life makes no demands of decision of him, he can live in the two worlds simultaneously, although not very effectively in the world of reality. If, however, he should be faced with the inescapable necessity of facing life frontally, his chances of survival are small. Our mental hospitals are crowded with those who have attempted to deal with life's realities by surrounding themselves with an individual dream world of their own.

Other reactions growing out of early training in emotionalized living may be illustrated by the child who finds that his parents think he is "cute" when he openly and vociferously rebels against them. Further, he soon discovers that these rebellions can be used to gain his wishes. Shortly, the parents are faced with yelling, screaming attack whenever the child's desires are blocked. It becomes easier to give in than to combat and so the youngster grows up believing in the "open sesame" of violent displays of temper. Ultimately, since the child cannot forever live within the confines of the home, such behavior will run afoul of authority. When the tantrum fails, he will feel unjustly discriminated against and may retreat into the world of fantasy where he can punish his malefactors in such devious ways as his imagination can conjure up. The satisfactions thereby engendered may make

him a sullen, sulky adult who meets life so long as it is yielding, withdrawing immediately within himself when "things go wrong." It is apparent that his life will be spent in futile emotional introspection in which he stores up resentment and hate.

Anger, as a typical way of responding to life's frustrations may also take another way of expression. When the individual meets with conditions that his temper fails to alleviate, he may become confused and concerned. Unable to understand why his erstwhile panacea for obtaining his desires is no longer effective, he may seek solution in an attitude to the effect that: "Everybody is out for what he can get and I'm going to get mine!" He then becomes a ruthless, self-centered person whose only standard of conduct is self-gain. If, at times of loneliness, his unconcern for others should rise to haunt him, it but increases his certainty of the fundamental rightness of his belief. It is certain that so long as he gains his ends things will go well with him in so far as *he* is concerned; it is equally certain that he will never be able to survive genuine defeat unscathed. Any time we humans put all of our eggs into one attitudinal basket, we are assured of but one opportunity of dropping it. The enormity of the task of reassembling Humpty-Dumpty is attested by both rhyme and reason.

Perhaps though, the completely ruthless person is not a total loss to society in that often, when his life has been financially successful, he will in his dotage attempt recompense by enormous donations to charitable institutions and by building great research centers and towers of learning. Thus, in some measure that which has been grasped from others may be returned.

Fear and anger responses as typical ways of adjusting to life's demands may develop out of parent-child relations other than those having to do with discipline as such. Holding up goals of achievement clearly out of line with the child's potentiality of attainment may lead to attitudes of defeat and feelings of anxiety. Commonly such attempts are made by the parent who, thwarted in his own early ambitions, determines to relive his aspirations in the life of his child. That the "my-child-will-get-(or be)-the-things-I-never-had (or could be)" attitude is functional *only* when the child is competent, is entirely ignored. Here

again, we find the wish as paramount to the thought. Having settled upon a course of attainment for the child, the parent will brook no interference and if defeat comes to the offspring, parental blame and censure are immediate. Instead of ascertaining the child's abilities (clinics where such may be done are now almost universally available) and accepting them for whatever they may prove to be, the parent, believing firmly in the well-exploded myth that "all men are born free and *equal*," blindly decides upon the child's future with a complacent disregard for reality. Further, the child develops in a home atmosphere in which his life is already decided and comes to look upon his own future with the same ignorant smugness that characterizes his parents. Assured too, by parental dictum that "he can if he will," he can feel only guilt should failure be his lot. In such case, the parental recriminations regarding the "sacrifices" made for him and the dearly held hopes for his future in no wise mitigate his sense of insufficiency. Foredoomed to failure through no fault of his own, he comes to regard himself as weak and unable. Even though he may survive this blow, he can but look upon life through lenses colored by his own bitter sense of futility.

R. D., the son of a successful physician, came to college certain of his professional destiny. He would be a doctor, of course, like his father. This had been his life plan "ever since he could remember." While his high-school career had not been distinguished, nevertheless he had always done better than average work. Unswervingly, throughout college, he followed his anticipated destiny although with increasing difficulty as his course work became more advanced and the competition more keen. However, he graduated, although with a mediocre record. Entering medical school the following fall, he struggled, fought and failed. Since this was ascribed largely to new and unaccustomed demands, he reëntered a year later only to flunk out once more. He is now working for his father as a medical technician convinced that he has somehow been unfairly dealt with. His intelligence, as measured by a number of tests, is barely above average for the general college population. Knowledge of this fact prior to a vocational decision would have indicated a career in an area somewhat less intellectually demanding than medicine.

Another extreme of parental behavior is also represented in the lives of our psychological misfits. These parents, having read a treatise on "Child Psychology" (circa 1920) discovered that only by letting the child grow up in terms of its own developmental principles could they expect to rear acceptable offspring. Consequently, from infancy on, the child was treated essentially as a form of unwanted relative and tended much as was the furnace—only when attention was obviously necessary. Cuddling was interpreted as coddling and mother love became as antiquated as the bustle. The application of this "Topsy Psychology" continued as the child matured and he was permitted to "express himself" as he best saw fit. For a period then, "progressive" parents succeeded in rearing as fine a batch of human monkeys as the world has seen. Fortunately, the movement was not particularly widespread and since most adults are not avid book readers, especially in technical subjects, the overall damage was slight. However, it takes no stretch of imagination to visualize the difficulty a youngster reared under these conditions would face on the playground or in the school. Complete behavioral self-determination could but bring him into conflict with others; a conflict he would find quite incomprehensible since his only standard for behavior would be what he *wanted* to do. Add to this the insecurity engendered by the absence of "mothering" during infancy and the way is clear for extreme difficulty in adjustment *(217)*.

We have said much about the effect that early experience may have upon the adult organism. Since a common adult attitude is that the child invariably is "too young" to be much influenced by what goes on about him, it is perhaps time for a display of the evidence upon which is based the statement that: "No child is 'too young' to be influenced by environmental factors."

We have but recently uncovered evidence for the susceptibility of the very young infant to environmental influences. We now have reason to believe that the stimulation afforded the infant by "mothering" is *necessary* for efficient development both physical and psychological. The infant "needs" to be held, rocked and cuddled if effective bodily development is to be as-

sured. Beyond this it has been shown that even though the infant survives the absence of such mothering, he apparently develops a sense of anxious insecurity which haunts him throughout his later years *(217)*. In any case, clinical observations indicate that early and severe illness of any sort constitutes a fundamental threat to the organism that may be expressed later in life by feelings of insecurity and inadequacy. We are told that with regard to feelings of insecurity: "... the most important environmental factor is the attitude of the child's parents (*251*, p. 202)."

Further evidence for the chronic effects of early experience is afforded by an experiment conducted by a prominent psychologist upon his son. Beginning when his child was fifteen months old, the father read aloud in the original Greek three selections daily taken from Sophocles' *Oedipus Tyrannus*. He continued to read these selections daily to his son for three months, a total of ninety readings. Then for another three months, three more selections were read and so on until the child was three years old, and in all, twenty-one varied selections had been read to him. Nothing more was done or said about the experiment until the boy was eight and one-half years of age. Then he was required to memorize seven of the original twenty-one selections (one selection from each of the three-month reading periods). To this task was added three new selections which also were to be memorized. This procedure was repeated when the boy was fourteen and again when he was eighteen; each time he learned seven old selections and three new ones. It was thus possible to measure the effect the original reading had upon the boy by comparing the relative ease with which he learned the old and new material. It was found that at eight and one-half, the old material was learned 30 percent more easily than was the new; at fourteen the old was learned 8 percent more readily but at eighteen the effects of the early experience had disappeared *(41)*. When we consider that ancient Greek is probably as meaningless as anything could be to a child between fifteen and thirty-six months of age and yet we still find residual effects of the experience appearing up to twelve years later, we come to an understanding of the extent to which early experience may

affect later behavior. If we add to this the intensifying effects of experiences which have vital meaning in the life economy of the individual (parental rejection or overindulgence) we begin to see the importance for the adult of the things that happen to him as a child. In any event, evidence such as this gives us reason to question the soundness of adult attitudes commonly expressed by: "Oh, never mind, she's too young to understand," and, "Aw, what difference does it make to a kid?" It may make a very real difference; conceivably *all* the difference between effective and ineffective adjustment in later life *(134, 197, 257)*.

If we are willing to accept material obtained from studies made using infrahuman organisms as subjects (and, of course, experimentation here can be more effectively controlled than it can when human material is used) then the evidence for the later effects of early experience becomes yet more cogent.

Using the white rat as subject, it has been amply demonstrated that dietary restrictions early in the animal's life may markedly delay and even prevent the appearance of normal sex behavior *(78, 245, 246)*. Concerning more strictly "psychological" functions, inanition (near starvation) experience very early in the rat's life has been found to retard the development of learning ability *(22)*. Other experiments have shown that rats faced early in their lives with a food-frustration situation in which, while the animals were not "starved," food was "hard to get," will in another food-frustration experience coming much later in their life span, show food-hoarding behavior greatly in excess of that characteristic of normally reared animals *(123, 124)*.

In a somewhat different approach to this general problem, a study was made investigating the effects upon later behavior of an early experience with electric shock. In this experiment, white rats, immediately after weaning, were placed in a cage so constructed that they could obtain water only at the price of receiving a mild electric shock delivered to the pads of their feet. These animals then, spent their early life under conditions where water was "difficult" to obtain. Later, after a rest period in conventional cages, the animals were found to be much more able to cope with strong electric shock in a learning situation. Appar-

ently, their early experience permitted them to make a superior adaptation to shock-as-a-threat than was true of animals who had not undergone the original shock experience *(243)*.

In an excellently controlled experiment using canaries as subjects, it has been shown that such birds reared in completely soundproof cages developed highly individualistic song patterns which but remotely resembled the "characteristic" canary song. It was also discovered that the song pattern of any given canary could be influenced greatly by environmental stimulation. That is, if a particular note were sounded at spaced intervals throughout the day the bird came ultimately to incorporate this note into its singing repertory. Later, when the birds were placed together they appeared mutually to stimulate each other so that each bird's song became increasingly like the song of every other bird *(189)*.

Chickens, raised in isolation from the time of their emergence from the egg, showed later behavior probably most adequately described by the term "neurotic." When about two weeks old they became almost continuously active, running about the isolation cage as though possessed. Their eating habits were abnormal, often being almost replaced by a kind of stereotyped "playing" with the food. If now they were placed in a normal chicken environment they appeared frightened and confused, making wild and erratic attempts to escape and were, apparently, tremendously upset by the proximity of other chickens *(138)*. Descriptions of human analogues who have been kept isolated since infancy in closets, cellars and garrets often appear in newspaper accounts. The confusion and bewilderment of these unfortunates when they are first introduced to the external world of people and things demonstrates the necessity of early and continuous contact with "reality" if the organism is to meet it adequately. The facing of new and hence perplexing situations relatively late in life would appear to be equally difficult for both chick and man.

Two illustrations may serve:

A child, about five years of age, was discovered tied to a piece of furniture in a second-floor storage room. Apparently,

she had been isolated here for the greater part of her life. She was removed to a county home where proper care, both medical and psychological was administered. Despite all this, however, one year later she was still unable to talk, had developed no dependable toilet habits although she could take a few steps unassisted and would obey simple commands (*61*).

More pertinent yet perhaps, is the report of the Reverend Singh of the two "wolf-children" Amala and Kamala. Reputedly, these two children were found in the lair of a wolf. Whether or not this be true, it is certain that their behavior was more animal-like than human. Reverend Singh estimated that Amala (as he named her) was about six and one-half while Kamala he guessed at eight years of age. Both children were taken into a native mission home and attempts were made to teach them the behavior patterns of the human being. Seven years later, Kamala had a vocabulary of forty-five words and showed evidence of the intellectual ability characteristic of the three-year-old child. (Amala died about a year after her "capture.")[1]

(Enough cases of social isolation have been investigated to mitigate against the concept that the extreme slowness in behavioral development is a result of original mental deficiency. The suspicion is strong that the inability to learn these children show is a function of the social isolation itself.)

There would appear to be ample evidence for the concept that the behavior of the adult is conditioned largely by what happened to him as a child. The pressing need then, would seem to be not so much in the area of improvements in the human *race* as it is in improvement in the *adjustments* the human organism makes to its environment. That much of this improvement in adjustment may be brought about through an intelligent understanding of man as he *is*, coupled with a willingness to forego wishfulness concerning man as he "ought" to be should now be apparent. We have blinded ourselves much too long to what the wishful thinker, from within the sanctum of his informational isolation, refers to as our "animal natures," and have refused steadfastly to regard man in any actual light preferring, apparently, that our wish be reality. We have, therefore, been wide

[1] Reported in A. Gesell, *Wolf Child and Human Child*, New York, Harper, 1941.

open to the blandishments of all the propagandists who, well intentioned though ignorant, have held up for our admiration their armchair-constructed models of man as an inherently rational animal capable through sheer willed choice of determining his destiny. Unfortunately, many of these have been men of authority in areas other than those of human behavior and hence, because we humans tend to assume that because a man is an expert in one field he is equally as well informed in all others, their *opinions* are accepted as the essence of fact.

Conceivably, of course, it might be true that, were man intellectually to weigh each decision before he make it, he *could* function primarily under the guidance of his new brain, but he *does not.* By and large, man does as he *feels* and unfortunately even "intellectual" decisions may be cued and controlled by the affective predisposition of the individual *(218).* Since we cannot escape our emotional self, should we not then begin to learn how to live with it? Inasmuch as we live the most comfortably with that which is familiar to us, let us examine further into the extensiveness of emotional factors in human behavior.

We have seen how fear and anger appearing early in life as means of meeting home conditions may determine the individual's later responses to life situations. It was also shown that these emotional reactions were maintained because they had value in the life economy of the person, i.e., they assisted him in the attainment of his goals.

Emotional behavior may however, (and probably more commonly does) arise out of frustration or thwarting. A common reaction to such frustration is the anxiety (fear-in-general) mentioned earlier. This frustration-anxiety relationship is indicated by the things feared as illustrated by our sample of the college population. It can be observed that "insecurity" is highest on the list indicating that a blocking of desire had in some measure been experienced in the past and was of concern in the future. Hence, anxiety may be considered as worry about or fear of some anticipated future situation or occurrence with which the person feels unable to cope. It is this factor of the feeling of inadequacy in the dealing with anticipated events that is basic in anxiety.

Consequently, an examination of anxiety itself and the ways man attempts to deal with it is now in order.

It has been said that: "Probably the greatest threat to any individual is that of extinction or separation from the world" (252, p. 131). The high incidence of fears of failure, disapproval, death and loss among our listing of the fears of college students tends to support this statement. Whether these fears arise out of the infantile anxiety occasioned by separation from the mother, out of the discovery that anxiety is a convenient way of obtaining one's ends or out of a feeling that life contains experiences one is powerless to forestall is something of an open question, but the fact remains that such feelings of potential inadequacy are common to man. Even, however, in the case of situations the prevention of which is quite impossible, man may yet do much by way of preparation for meeting the situation, but this preparation must come from within himself. That is, if we cannot change life, we can, and for happiness we often must, change our viewpoints toward it. That this task will be as difficult a job as man will ever attempt perhaps goes without saying inasmuch as man characteristically searches all about him for the answers to problems when commonly the only genuine solution is to be found within himself.

In all probability, despite the efficiency of our self-analyses, we shall never remove anxiety from the behavior of humans nor it is desirable that we should. The response serves a purpose, a purpose sometimes vital to the organism. Considered in this sense, anxiety becomes a warning of future danger and as such serves to prepare the organism to meet it. It is only when (and this is usually the case) the feeling has got out of control and has so permeated the individual's living that it has become a block to adequate adjustment, that anxiety becomes pathological. As a guiding rule here, we may say that anxiety is "out of control" when the feeling or the expectation of threat or danger is out of proportion to the actual event. Thus, we would say that a person who feels a continuous deep concern about his effectiveness in interpersonal relations yet who appears to us to be likable and

friendly, is experiencing anxiety out of proportion to the situation. When we recognize that in such a case the feeling of inadequacy can serve only to render the person less socially effective, we can see in action the essential circularity of emotional living. As the person becomes increasingly concerned with a situation, his effectiveness in dealing with it can but drop because of his fearful hesitation, this inevitably leads to greater anxiety concerning it which will lead to further inefficiency, and so on. This illustration serves to differentiate between adjustive and nonadjustive anxiety. Since anxiety develops originally as a warning of impending danger, its function is to prepare the individual to *act*. If then, the person actively does something either to prepare himself to deal with the problem or to mitigate its seriousness, anxiety serves an adjustive function. However, if the individual accepts a feeling of helplessness and attempts to meet the eventuality only by worrying about what will happen when it arrives, he is behaving in a maladjustive fashion because, as we have seen, he but augments his difficulties. Unfortunately, anxiety in the latter form is the type commonly experienced. Because anxiety and feelings of helplessness are often identified, the anxious person tends to do everything other than to face the dreaded event. Thus, he exhausts his energy in attempts to avoid and to evade the possibility of future catastrophe leaving himself too fatigued to deal at all adequately with the problems of the present. He becomes a pathetic victim of his own fancy, ever running from the chimeras of his imagination, escaping only into the futility of wasted effort.

The evasive attempts we make to escape ourselves attest to the ingenuity of mankind. We show nearly unbelievable skill in self-deception. It is sheer travesty that the ways we have devised for the evading of life should so overbalance the means we have developed for meeting it. Possibly, had the energy and cleverness wasted in futile attempts to escape reality been spent constructively we would now be living in the world of a thousand years yet to come. As evidence for this, let us consider some of the procedures we have devised for use as evasive tactics.

REPRESSION

Man may try to "forget" the dreaded occurrence, saying with Scarlett O'Hara: "I won't think about this today; I'll think about it tomorrow!" He attempts, by mobilizing his energy toward this end, to keep the feared thought deeply buried within himself, out of consciousness. Because of the impelling, persisting and permeating nature of emotional activity, he finds this difficult to accomplish unless his guards be vigilant twenty-four hours a day. He may thus discover that for relative peace during his waking hours, he pays the price of nights haunted by horrendous dreams. Tired, worn, exhausted, he fights a battle lost before it was begun.

A young girl came for help complaining of night terrors in which huge, black creatures were threatening her. Discussion with her disclosed that she had been brought up in a home environment where the word "sex" was not only taboo, but was also considered vile, nasty and animal-like. She herself bewailed the fact that sex behavior seemed to be an integral part of life and wished mightily that somehow it were not so. She denied any sexual feeling in herself and thought that her acquaintances whom she often overheard discussing sexual phenomena were not "nice." After some weeks of hourly interviews she came to recognize that sexual desire was as much a bodily function as hunger and although not quite willing to accept its inevitability entirely, ceased to be troubled by "huge, black creatures" in her dreams.

IDENTIFICATION

Man also may try to negate the pressure of fear by associating himself, either actually or in fantasy, with important, successful people. By so surrounding himself with the aura of prestige, he feels safer because the rejection he fears seems less likely to occur so long as he has these powerful friends. Then too, he may hope that by observing and imitating those who have attained social status, he will somehow find sanctuary. Unable to face life, he attempts to complement himself by the association with and emulation of those whom he feels have achieved that for which he searches.

R. L., eighteen, arrived on a college campus set to succeed through the adoption of a series of mannerisms patently copied from a current movie favorite. This young man made use of each gesture, each vocal intonation, each facial expression complete to the rapid snapping up and down of eyebrows which characterized his screen idol. His success in college resided principally in the speed with which he bored others with his apparent artificiality. Fortunately, he was intellectually competent, decided to "be himself" and as a senior showed only vestiges of his former "greatness."

The fallacy in such behavior lies in the assumption that just as primitive man ate the heart of the lion that he too might become brave and strong, so the imitator feels that somehow if he *behaves* as does his successful model, he also will achieve similar status.

As was indicated, this association or identification may take place also in daydreams. A person, finding his life fearful, may seek refuge in the more protected and private world of fantasy. In this realm of illusion, he may become a man of worth whose real value will not be recognized until after his death (history is full of actual cases to encourage him), he may take flight into the being of some past or present "great man," and he may warm himself in the glow of satisfaction his imaginary accomplishments evoke. Thus, he may convince himself that he is really a personage whose fate it is forever to remain unrecognized because of uncontrollable circumstance.

This path to "security" is however, lined with pitfalls. Inevitably times will recur when the dreamer must make a decision at the reality level, when he must come face to face with a real problem which must be solved. It is here that his dependence upon his flight into fancy fails him, leaving him ill-equipped and unarmored.

A college freshman was referred to the Department of Psychology by one of the college Deans because of failing work. Test scores placed him well within the "superior" category of intelligence but the interview disclosed that commonly his "studying" involved gazing at the open pages while fancying himself to be a great engineer who had built the world's largest dam, the highest bridge, etc. Often as not, his class periods

were spent in similar activity. He had no close friends and tended to remain by himself. Earlier, his parents had taken him to a psychiatrist who, after examination, told the lad to "get out and be with people." Because of his preoccupation with himself as "the world's greatest engineer" it was quite impossible for him to follow this advice. In fact, it was impossible to get him even to consider trading his own world for the one of reality. Since the college was more impressed by his academic record than by his imaginary achievements, he was dismissed from school, to, one suspects, an ultimate and complete breakdown. Walter J. Mitty is limited neither to script nor screen.

RATIONALIZATION

Another way man has developed for the solving of his problems lies in continuous self-justification. The camouflage here is nearly perfect. It has been said that man "has two reasons for everything he does; the reason he gives and the real one." It is quite easy, as all of us know, to wriggle out of responsibility or to justify a bit of behavior which we know, down deep, to have been undesirable, by pointing out the circumstances which made it impossible for us to have acted in any other way than that which we did. Thus, a person whose inner structure is too weak to permit for error on his part, always discovers that what happened could not conceivably have been his fault: "Because, you see, there is really nothing else I could do—it was just one of those things."

A college instructor, H.M., simply "could not understand" why it was that people seemed to avoid him. Actually, he had a positive genius for social insult. If an associate made an error, however innocuous, in his presence, H. almost with a smirk immediately and pointedly would correct him. If asked why he insisted on irritating others in this way, he would express amazement that intelligent individuals should object to such "correction." His reasons were plausible and disarming; it was evident that the "real" reason for his behavior (his fundamental insecurity) was hidden even from himself.

PROJECTION

A somewhat more active and aggressive form of the evasive mechanism described above is found in the easily developed

habit of ascribing our own faults to others. Using this technique, the person sees all about him that which he fears in himself. Suspicious of the motives of others, such an individual sees hypocrisy everywhere. He, pure in spirit, feels need to protect himself from the crudities and indecencies of life. That the evidences of these which he so commonly finds about himself are but the reflections of his own inner uncertainty fortunately is concealed from him. Thus the device, through the projection upon others of his own fears and desires permits him to live with himself.

An instructor, wishing to demonstrate a personality testing technique to a group of summer-school students brought a crystal ball to class and after describing how different people saw varied things in the globe, asked for a volunteer. One of the older feminine members of the group came forward and peered earnestly into the crystal. Suddenly, she straightened, and with flushed face stalked back to her seat saying indignantly over her shoulder; "How dare you sir, how dare you show such horribly indecent things to me!" While one cannot be certain, and this lady would not discuss her experience, the suspicion is strong that she "saw" within the ball the fulfilment of some of her inner wishes, probably of sexual nature.

VACILLATION

Other folk will "solve" their problems by the complete avoidance of arriving at a decision. These are the "what do *you* think I should do?" personalities. Regardless of the task at hand, whether it be the choice of a tie in a shop or a question of a change in jobs, the person continuously seeks external assistance in making his choice. One readily can understand the value of this device inasmuch as all personal responsibility is neatly evaded. If, as example, the "decision" turns out to have been a wise one, the person is the gainer; if because of it things go wrong, he can in no wise be held accountable and can be certain to say: "Well, this wasn't what *I* wanted to do, but —— thought I ought to." One can well imagine the persistence and ingenuity shown in forcing —— to hand down the choice.

A student was referred to the guidance official because of low academic standing. The boy was "majoring" in science but for no easily discoverable reason. An analysis of his abilities and interests gave evidence that he would be, in all probability, much happier and successful in the social studies area. A "choice" situation thereby arose which caused the lad almost infinite grief. He wrote his father for advice, but for once the parent told him to make his own decision. For two weeks prior to registration, the boy was in and out of the counselor's office using every device he knew to get the advisor to "tell" him what to do. The advisor, however, insisted that the decision be the lad's own. Ultimately, the boy came up with a proposed schedule in which both academic areas were haphazardly scrambled. He was permitted to take the courses and, after discovering that while he failed the science course, he did well in his social studies said: "Well, maybe I had better change my major field, hadn't I?"

NARCISSISM

Another device for the evading of responsibility is through the assumption of a self-determined importance and ability so great that adequate understanding of the individual is completely beyond mortal mind. Using this technique, the person easily can avoid committing himself on anything of importance because his thoughts and ideas on the topic would be so far beyond the comprehension of most people that it were better to say nothing at all of them. Consequently, this individual by hint and innuendo indicates his intellectual superiority to any who will listen quite without recognizing that usually his actual accomplishments scarcely support his grandiose opinion of himself. Obviously, he cannot produce in any real sense because if he did, he would reveal his actual mediocrity. So, basking in the shadow of his own illusionary greatness, he is tremendously impressive to the untutored.

A professor in one of our large universities keeps the students (particularly those of the female sex) in his classes in a state of continuous amazement at the breadth and extent of his knowledge. No technical view or experiment ever is quite adequately stated or done; no discovery made that he has not already anticipated; in fact, there is nothing in the entire field

but what would be markedly improved if he but had time to put his hand to it. If, by chance, some incautious student should raise a question which in any way casts doubt upon the professor's observations, the man has a stock of "squelchers" ready at hand. Some of these are: "I'm surprised that a man of your intelligence would ask a question like that!" or "No one who pretends to an ounce of information in this area would dream of asking such a question!" or "If you'll just roll up your sleeves and go to work in the laboratory, you'll discover the answer to that for yourself!"

FLIGHT INTO FANTASY

We spoke above of the use of fantasy in identification of oneself with powers that be or were. Fantasy, or daydreaming, however, may be used as an end to itself. Since each of us has available to our call a world in which we may be omnipotent, it is not surprising that the insecure person should find solace and comfort therein. (The professor just described was "daydreaming" out loud.) In this private realm of his own, all difficulties are solved merely by wishing them so. Regardless of the situation, the dreamer always wins because it is he who manipulates the strings. But excursions into the world of "wouldn't it be nice if" make each return to things as they are the more difficult and, dream though we may, the problems of reality await our return to them quite unchanged by our fancy. Worse, time that we might have spent in action irretrievably has been lost.

This is a sample taken from the spontaneous writings of a very insecure but talented young lady:

My enemies are my enemies, but are my friends my friends? Happiness is self-deception, is intimacy also an illusion? Friendship is not a comfortable sensation but a burden so heavy that my back is bent with the weight of their troubles. I could create a world of my own. Would I be happy to enter it, not reluctant to open my eyes as I was when I knew that I had been born and must live in someone else's dirty world all full of smoke and hate? If I had not been born, I would not have to die. We are compelled to abandon one after the other the stupid illusions that are thrust upon us when we are too weak to defend ourselves. The world is full of hateful things; big, black, ugly people. I hate them all. . . . If there

were another flood, I would be the only one to live. I would claim the highest peak for my own, secure at last. I would look through the clouds and watch their senseless, wild antics as they tried to hold onto the mountain side and I would release large boulders and slide them down the mountain.

REGRESSION

Another way of dealing with anxiety is found in the return to behavior patterns whose usefulness has been outlived. Thus, the adult may, when thwarted, resort to sullenness, shouting, anger or tempestuous tears. Such responses, when an integral part of an adult's behavior, invariably indicate the emotional infantilism of a weak and insecure "inner man." It means that although the individual grew in years, he remained an emotional three-year-old, probably because his "will" was stronger than his parent's "won't." So, he now faces the world of reality with the affective assurance and skills of the young child. Meeting with problem situations in which he feels inadequate, his only recourse is to an emotional upheaval which may continue until some one else repairs whatever "little toy wagon" has just been broken.

A college senior, J., majoring in psychology, was the terror of her suite in the dormitory. At the slightest provocation, however little her wishes were impeded, she would break into a fury or rage throwing whatever articles were at hand at the heads of her unfortunate suitemates. These latter tried appeasement, threat, "talking to" and all other conceivable treatments until finally one of them, B., who possessed a bit of temper of her own walked up to J. when the latter was at the peak of her tantrum and with a full-arm swing applied the palm of her hand to J's cheek. The silence that followed was awesome. J. looked bewildered, confused and hurt (which she probably was because the blow had months of desire behind it) and burst into tears. For the remainder of the semester, however, there were no more tantrums, at least while B. was in the room.

Possibly more active approaches to reality which the insecure and anxious person may make are to be found in the mechanisms described below. In these, at least, the person *does something*

in an aggressive way; instead of retreating he advances, albeit often with a sheer, bull-like rush. The fact remains, however, that even so he is attempting to escape from himself.

FLIGHT INTO REALITY

An individual may actively move toward and against reality, taking refuge in the hustle and bustle of daily affairs so that he literally has not time to think about himself. He asks for more and more things to do, assumes responsibility gladly, takes his work home with him at night and in general keeps himself so occupied and operating at so high a level of activity that there is little chance for his inner anxiety to creep into consciousness. That he is efficient in a productive sense cannot be questioned, but output loses much of its meaning when it is achieved almost entirely out of an inner, compulsive fear. For such a person, vacations are undesirable since his motto must be: "Drive, drive, drive, lest I have time to think!" His life is spent in a rush of business or social affairs and, since relaxation is intolerable to him, death awaits retirement.

A young psychologist cannot bear the possibility of defeat in any form. Intellectually he knows his special field perhaps as well or even better than any other member of his profession. His evenings are spent in professional reading and he feels impelled to be "up" on every recent development in his field. If, perchance, in conversation with his colleagues, someone should mention a concept with which he is not completely familiar he is driven by a torrent of desire until he has mastered this point of view as well. Since obviously, there is more known in the entire area of psychology than any one man could hope to assimilate, he faces a hopeless task. Nevertheless, he persists, driven from treatise to text to the study of half a dozen foreign languages that he may read reports in their original form. Accomplished he is indeed, adjusted he is not.

PERFECTIONISM

A person may also attempt to deal with inner anxiety by an attitude of perfectionism. (This attitude patently was strong in

the young professional man described above.) Such a person spends his life always on the verge of accomplishment but never quite attaining it because whatever he attempts always needs just one more little touch before it can be considered complete. His life may not be spent in the frenzied search for safety described in the paragraph above, but it is typified by puttering, touching up and a plethora of things just about done. Thus, he spends his life in uncertainty, toddling about, ever working yet never achieving because however well done a task actually may be, it appears to him that the expenditure of just a little more time and energy will be necessary before the job is really complete. He does not know that nothing is ever final, nothing absolutely complete and that man can do only his individual best, and no more.

The author once had a young lady in class who, despite whatever penalty might be attached, invariably turned in written work from one to two days late. Her roommates reported that she would begin work immediately after the assignment was made and that whether she had a week or a month in which to do the work, her behavior was the same. She would cover completely such references as were available in the library and then begin to write. Revision followed upon endless revision and she commonly spent the night before the paper was due editing and rewriting. Yet never until extreme pressure was put upon her would she finally hand in the work. Even then, she would explain her dissatisfaction with the paper and how she just couldn't get it to come out right. The tragedy was that her work was no better than average despite her efforts, the emotion driving her apparently preventing her from doing any genuine organization and interpretation of the voluminous notes she made.

SUBSTITUTION

The last procedure to be discussed is a rather common one in which the person attempts to substitute success in one area for feelings of inadequacy in another. In such wise a person, foiled in his ambition to become a surgeon may, if he possess the skill, become an illustrator for surgical and anatomical texts thus compensating for his "failure" to attain one goal by striving toward

another. Or, the college student, tormented by inner fears and doubts, may decide to go into clinical psychology, social work or the ministry with the hope that by helping others he may find relief for himself. Illustrations in this area are numerous, but all of them follow a pattern in which the person substitutes one course of action in which he believes he can succeed for another in which he feels inadequate. Even this however, does not entirely solve his problem because for as long as he lives, he will wonder whether he might not have made it had he had a better chance or had put forth a bit more effort. The trouble is that substitutions only approximate the real thing and become largely unnecessary when intelligent guidance both parental and child, is applied early.

A coed, desirous above all else of "making" a sorority but because of unfortunate personal characteristics having never been invited, invested her energy in academic and dramatic activities. She was elected to the highest scholastic honor society in her junior year in college, was a member of numerous honorary groups and was a leader in dramatic productions. She accumulated "honors" upon end, graduating *cum laude* in psychology but will forever carry with her a sense of failure because none of her golden trinkets were jewel-encrusted Greek letters.

Now it is a reasonable certainty that any person reading these pages may have found himself described at least once, and possibly over and over again. This is to be expected in that no one of the mechanisms described are "bad" in and of themselves and in that all normal people indulge in them to a greater or lesser degree. It is, therefore, highly important that we keep in mind that *only* when such practices become the dominant way a person has of meeting the demands of life do they become dangerous to him. All of us daydream occasionally, try to "forget" things, alibi ourselves and feel that perhaps we too, have much in common with the "great man." Similarly we may "work off" disappointments through vigorous exercise or hard work and may, from time to time, permit our temper to get the better of us. Further, who has not felt that his productions lacked just that

"final touch" that would make them truly effective or has not discovered that the suspicion he "saw" in the eyes of an acquaintance existed only in his own mind? And, many of us when our golf game fails plunge headlong into bridge.

So we see that these devices are common to us all and that so long as we have a *repertory* of behavior we are reasonably "safe"; that it is only when we attempt to solve *all* of our problems by *one* procedure that we are in danger of ultimate failure. It should be obvious that the personality staking its all in one line of defense inevitably must fall should its ramparts be breached. Normally the human organism is the most plastic of all forms of life; it is only when man attempts to escape from himself that he stagnates in standardized, stereotyped ways of behaving. Man's paramount task then, as he faces life, is to keep and maintain the elasticity of response with which he was born and to beware of the beguiling techniques of "easy" adjustment.

In order to maintain this natural plasticity we need to keep eternal vigilance upon ourselves, to keep our "new brain" at the controls and continuously to ask ourselves whether we really *think* this or that to be true or merely feel it to be so. To do this, we need to take stock; to inventory ourselves and to make active use of the procedures for doing this which modern psychiatry and psychology have developed. We *can* find answers to our questions, and none of us experience feelings that countless others have not felt before; we can receive assistance in our mental turmoils much as we find easement for physical distress at the hands of our physician. But, to obtain either, we must do something ourselves; at least we must go for help, help that is waiting for us if we will but ask. Time now to do away with the bugaboos of superstition and myth which have surrounded things "psychological" ever since the medieval philosophers verbally stripped man's "mind" from his "body." We can understand how they came to do so and can sympathize with them in that they did their best with the tools they had, but we must not permit the erroneous speculations dreamed up by ancient investigators from the depths of their armchairs to color and control our behavior today. Our bodies are living in an age perhaps best cate-

gorized by the term "supersonic." Is it not somewhat stupid for us to permit our thinking to exist in a time span most adequately described by the word "superstition"? Let us see then, what the clinical and experimental observations of modern investigators have to tell us about man's mind-body.

4. MIND-BODY

The ruling passion, be it what it will
The ruling passion conquers reason still.
—Pope, *Essay on Man*

IT HAS long been known that what we call "mind" is a function of, and is inseparable from, the body. Around 385 B.C. Plato complained about the then current "medical error" which involved the separation of the two. The present belief to the effect that the mind is something beyond and apart from the body arises, as does much modern myth, from ancient attempts to describe human behavior in the absence of factual information. Such a separation logically was forced upon the medieval theologians who, having identified "mind" and "soul" were forced by the nature of their premises to make concrete distinctions between the two in that since the body was corruptible while the soul lived on, the two must obviously be separate and distinct. However, we are attempting in this discussion to limit ourselves to concepts for which clinical and experimental evidence can be obtained. Therefore, while "mindedness" may be observed in the laboratory and clinic, the "soul" as yet cannot be. Consequently, we shall have nothing further to say about this latter concept.[1]

The error of separating mind from body was continued by philosophers. These speculators into human conduct, while they could observe the movements of their bodies and could sense the correspondence between the actual movement of, say, an arm and a feeling of preparedness or set to make the movement, could not observe in like fashion what happened in the establish-

[1] For a description of the confusion rampant regarding the concept of "soul" see K. Dunlap, *Religion: Its Functions in Human Life,* New York, McGraw-Hill, 1946, especially pp. 67-73.

ment of this feeling of "getting ready" to act. That is, the early student of human behavior could analyze only in terms of the limitations of his sense organs. Thus, in describing the activity involved in the movements implied by: "I shall reach out and pick up this book," these observers could both see and feel the arm's motion but could not find within the range of the activity observable by them how the "I shall" aspect of the behavior came to be. So it seemed most necessary to them that there should be something, above and beyond the body, which gave action and direction to it and this unobservable and hence unknown "something" they called "mind."

While we must recognize that all such speculators in human function did the best that was possible with the amount of actual information that was available to them and were in error largely through no fault of their own, nevertheless, it speaks only for the gullibility of man that we should still carry about in our thinking beliefs which should have been discarded long ago. "Mind" and "body" were separated, therefore, only in terms of philosophic verbalisms the reality of which was of the same order as other fanciful constructs as elves and goblins. Thus, the so-called "mind-body problem" arose largely out of man's interest in playing about with words. The concept was constructed at the verbal level of behavior, has been maintained at this level and has as much *reality* as have the words used in describing it. Biologically, no such distinction can be made, and since thinking at the level of realism has no place for sheer word magic, we may leave the "problem" as disposed of by denying its existence.

The solving of problems by denying them is, however, a rather unsatisfactory procedure in that such dogmatic dismissal may well leave a person wondering just where the "word magic" begins and ends. Therefore, if "mind" is not a sort of ethereal mannikin functioning within the head, just what may "it" be? Let us turn our discussion toward this end and seek to determine what actually is meant when we use the word "mind." In doing so, we shall see that the term refers to an *activity,* to what organisms do about and with things; that "mindedness" is a way of *responding* to the things and events about one.

Now if we were to ask someone what "mind" is we would receive an answer to the effect that mind is "what a person thinks with" or "what a person knows" or "that which distinguishes man from animal." Boiled down, these concepts will be found to involve an identification of "mind" with the brain, as "common sense" tells us. We shall see, however, that by and large, "common sense" is an unreliable guide where human behavior is concerned. In this instance, "common sense" tells us what "everybody knows," namely, that the "mind" and the function of the brain are essentially the same thing. This belief was nicely illustrated by a student who, after a class demonstration of the gross structure of the human brain, commented that his brother (a physician) "had a human mind on his desk." This erroneous but popular belief also has tended to maintain the tradition that body and mind are somehow distinct.

This is not to say that "minded" behavior in any real sense, may occur in the absence of a relatively intact brain since it has been abundantly shown that if the function of the frontal lobes (that area of the brain directly behind the forehead) be impaired, rather definite and consistent changes take place in behavior.[2] In such cases, whether the patients are rats, apes or men, there seems to be some loss in the ability to profit from past experience or the loss of "foresight" and "judgment" *(127, 128, 210, 244, 273)*. In the human particularly, the changes in behavior that occur subsequent to impairment in the function of the frontal cortex are just those anticipated by the new-brain-old-brain relationship previously described. Such individuals show a definite loss in planning ability and in deliberative behavior *(221)*. When the person loses his ability to foresee the future consequences of his present behavior, he behaves in the impulsive, ego-dominated manner we have seen to be characteristic of old brain control.

However, "minded" behavior may not take place in the absence of a heart, or a liver or a pair of lungs nor yet, as we shall see, in the "absence" of the bodily muscles. The identification of

[2] See however, J. R. Kantor, *Problems of Physiological Psychology*, Bloomington, Principia, 1947, chap. 16.

mind with *any* bodily organ does gross injustice to the organism as a whole and tends to keep our thinking on an erroneous plane. The brain and the nervous system are not the mind any more than the battery and the ignition system *are* the horsepower of an automobile engine. Neither can be demonstrated in the absence of the other; it is only when these parts are working in harmony with all the rest of the "machine" that mindedness or horsepower appears. Thus, the brain and the rest of the nervous system, although not mind, are essential to minded behavior much as a battery and an ignition system are essential to the development of horsepower in an automobile engine.

But the mindedness of organisms is not to be likened to horsepower in engines in any realistic sense. Differences are obvious. Characteristics of mindedness involve such behaviors as thinking, purposing, deciding, etc. No engine can do this. What then makes it possible for man to think, to purpose, to decide? We would agree, one suspects, that in order to do these things, man has to have something to "think" about, something to "purpose" toward and some things to "decide" between. That is to say, man must have tools to work with; he must have materials available to use in his thinking, purposing and deciding. These tools and materials are constituted by what we call information or knowledge and this knowledge arises out of man's sensitivity to the world about him. It is through the ease with which his sensory systems are responsive to the things and events with which he comes into contact that "knowledge" is obtained. Since these things and events about him are seldom experienced in isolation, knowledge develops in a framework of "meaning." Thus, because large objects and sensations of heaviness have appeared together in our past experience, large objects "look" heavy. Likewise, a "two by four" may be "seen" as a lever, a section of studding for a partition or as a piece of firewood depending upon what our past experience has been and upon the needs of the moment. Mindedness thus comes to arise out of knowledge and meaning and, since these grow out of sensory experience, mind becomes a function of the entire body and as such is inextricably bound up with all bodily processes *(49).* In

this manner the sense organs and the muscles of our body instead of being the servants of our brain, as we have supposed, are seen to determine its function, at least in part *(87)*. Actually, it has been shown that when the bodily muscles are completely relaxed, intellectual activity (imagining) is impossible *(129)*. That is, in the absence of bodily functions, "mind" cannot exist, i.e., mind, rather than an expression of the function of any *particular* organ, is essentially an organization of all bodily processes *(221)*.

In addition to this, it may be indicated that when an individual's private life is viewed from an internal frame of reference, it is called subjective or mental. If the same processes are viewed from an external frame of reference, they are termed objective or material. So considered, the mental and the physical become relative terms which express a *relationship* between an observer and an observed. Thus, so-called differences between the mental and the physical become pseudodifferences since in each instance, but one organism is being observed. Such "differences," therefore, as may emerge, reside in the modes of observation rather than in observable differences as such. "Mind" and "Body" exist only as constructs erected by an observer.

The concept of mind and body as separate entities can now be seen in its real light, i.e., as another hang-over from ancient belief that has no place in the thinking of modern man. Lest this, however, seem too summary a dismissal of so venerable a point of view, let us sample the evidence upon which the concept of the essential unity of the mind and body is based.

Evidence upon the essential "oneness" of the human organism literally would fill volumes. In the past twelve years a book which merely reviews the clinical and experimental literature bearing upon this concept has gone through three editions averaging about six hundred pages each *(70)* and recently two texts, covering the medical aspects of the problem have appeared *(69, 265)*. Further, a scientific journal *(Psychosomatic Medicine)* was founded in 1939 for the express purpose of giving workers in this area a common outlet for the results of their investigations. Although there is no dearth of evidence whatsoever, it is still a little too soon for this point of view to have received general

acceptance in that it is estimated that it takes fifty years for "new" concepts to infiltrate into the common thinking of professional workers and laymen alike. With such a mass of material available then, about all we can do in this discussion will be to sample among pertinent studies and present some of those which are neither too complex nor yet too bewildering to find ready acceptance.

To begin with, the reader by a simple experiment, can discover something of this relationship for himself. Ask four or five people to sit in straight-backed chairs, to place both feet on the floor, to close their eyes and to put their hands on their knees. After they have assumed this position, ask them to "imagine" as vividly as they are able that a steel rod is extending down through the center of their right arm from the shoulder joint clear out to the tip of the middle finger. Reaffirm this request several times and then walk past them alternately lifting their left and right arm. It will be discovered that while the left arm is usually limp and relaxed, the right will tend to be rigid and stiff. Now all that was asked was that the subjects "imagine" a steel rod extending throughout the length of the limb, nothing whatsoever was said about "making" the arm stiff or contracting its muscles; they were asked only to "think about" a rather impossible situation *(11)*. If then, there were no mutual interdependence between mental and physical function, if "body" and "mind" were not aspects of the same process, would these results be likely to have been obtained? However, let us look at some further illustrations of the mind-body principle which have been discovered under more controlled conditions.

Hypnosis[3] has been a prolific source of material bearing upon this question probably because the behavior of the human sub-

[3] Hypnosis, be it said, involves no mystic power or influence of "wills," but only sufficient coöperation and concentration by the subject that he is willing and able actively to "imagine" that the suggestions given him are actual fact in much the same way as the imagining of the presence of a steel rod running through the limb led to an actual contraction of the muscles in the right arms of the subjects of the experiment described above. In point of fact, a phonograph record of the suggestions given can serve the function of the "hypnotizing agent" as effectively and as well as can the "hypnotist" himself.

ject so readily can be controlled through its application. It has been demonstrated that in so far as the electrical activity of the brain is concerned, subjects may be rendered "blind." In this experiment advantage was taken of the fact that this electrical activity varies measurably and consistently with the opening and closing of the eyes. A subject was hypnotized while this aspect of brain function was being measured (a completely painless process) and it was discovered that the action of the brain was no different when the subject was in a deep, hypnotic trance than it was in the normal waking state. His eyes were then fastened open with adhesive tape and alternate suggestions of blindness and sight were given. When the subject was told that he was now "blind," his electroencephalogram (or EEG, the record obtained of the electrical activity of the brain), immediately took on the form characteristics of brain function when the eyes are actually closed. When he was told that he could now "see" normally, his EEG returned to the shape typical for him when his eyes were open. This alternation between "blindness" and "sightedness" was repeated over and over and each time the changes in the EEG were essentially the same as those which would have occurred had the subject actually been opening and closing his eyes while in the normal waking state. These data take on added significance when we remember that at all times the eyes were kept wide open and that the experiment took place in a well-illuminated room *(168)*. Under the suggestion of blindness the brain of the hypnotized subject "behaved" as it would were he genuinely sightless, indicating that sense organ function and brain activity go hand in hand.

It has also been shown that the heart rate of an individual can be increased as much as twenty-seven beats a minute under the hypnotic instruction that he is undergoing an emotional experience. Further, if the subject were told that after being awakened he would, upon a given signal, again have the same feelings which he experienced during the trance state, once more there was a similar increase in pulse rate. That is, the effect of the suggestion given during the hypnotic trance carried over into the waking condition although the subject remained totally unaware

either of the suggestions given him or of the meaning of the signal. When, however, he was given "insight" into the situation so that he knew how the increase in the pulse had been brought about, the signal was no longer effective in altering his heart rate *(70,* p. 210).

The digestive processes of hypnotized individuals have been observed fluoroscopically and suggestions given bearing upon the attitude of the person toward the digesting food. Under such conditions, the digestive movements of the stomach ceased and even reversed direction when the subject was told that he disliked strongly the food he had just eaten. When he then was told that in actuality the food was good and that he particularly liked it, the normal movements of digestion reëstablished themselves. It was found possible through hypnotic suggestion to change the action of the stomach from the relative quiescence of aversion to the powerful churning movements of relish within one minute thus indicating the potent effect our "attitudes" toward foods may have upon our digestion of them *(70,* p. 293).

Similarly, using persons who were subject to small blisters about the mouth as a consequence of unpleasant emotional experience, it was demonstrated that such blisters could be produced experimentally when these individuals were given hypnotic suggestions to the effect that they were undergoing an unpleasant affective situation. Apparently, emotional activity may at times prevent the operation of the defensive mechanisms of the body which normally function to prevent the development of such lesions *(70,* p. 383).

In like manner asthmatic attacks have been brought about, skin eruptions akin to hives produced and changes in body temperature and metabolism evoked by the suggestion during hypnosis of the actual experiencing of dreaded emotional situations *(70).* Through the use of this technique it is at least theoretically possible to produce the symptoms of any "nervous disorder" and thus to study cause and effect relationships between environmental conditions and the reactions of the organism. In any case, we have seen that mind and body act as a whole and that the way

a person feels about things may in large part determine what his bodily reaction to these things may be.

Some of the relationships involved in this determination may be seen more clearly if we have recourse to experiments performed upon animals lower in the scale than man. (It should be indicated here that mindedness, as the relationship between the interfunctioning of sense organs, muscles and the nervous system, is not limited by any means solely to man. It may be said that any organism with a central nervous system may show "minded" behavior if it can demonstrate the ability to retain and to use the effects of past experience.) Using infrahuman organisms as subjects, it is possible to make a study of the development and course of emotionally aroused bodily conditions. Let us then turn to a brief survey of the investigations that have been made upon the genesis of "neurotic" behavior in lower animals.

Traditionally, such experimentation began in 1914 in the laboratory of the great Russian physiologist, Ivan Pavlov, the father of the "conditioned reflex." As is often the case, the discovery of what has been termed "experimental neurosis" in animals was a bit fortuitous. One of Pavlov's students, having trained a dog to respond specifically to a circle and not respond to an ellipse, was interested in determining the fineness of discrimination the animal could make between the two. Therefore, the ellipse gradually was made increasingly circular, and the dog's ability to discriminate was tested as each change was made. As the two figures more and more approached equality, the animal became increasingly restless in the experimental situation and finally underwent a dramatic change in behavior. Where hitherto the dog had been quiet and coöperative during experimentation, it now began to struggle, whine and to bite at the apparatus about it showing every sign of canine distress and uncertainty. Furthermore, the animal became irritable and quick-tempered when in its normal living quarters despite the fact that in the past it had been a most even-dispositioned beast. Since the only change that had taken place was in the experimental insistence that the animal "solve" a problem too difficult for it, it would appear that

this unsolvable conflict situation was the determining factor in the animal's behavior *(205)*. This observation, which developed rather incidentally to a study designed to measure sensory discrimination, established a laboratory technique which has led to a greatly increased understanding of the way in which organisms respond to situations of stress. It should be noted also, that there was no *real* threat to the animal except that which developed out of the animal's inability to cope with the situation. The stress then largely was internally induced while the resultant behavior was characteristically inefficient, disorganized and served only to intensify the "problem." This state of affairs is typical of neurosis.

In similar fashion, it has been shown that any animal, from rat to man, when placed in a problem situation for which it has no ready means of response, to which it cannot adequately adjust, and from which there is no means of escape will develop reaction patterns characteristic of "neurotic" behavior. The rat forced to make a "choice" when no choice is really possible often breaks down completely and goes into a veritable running fit *(176)*. Likewise cats, after having been trained to eat under standardized conditions and then suddenly being "punished" for eating under them show marked changes in behavior characterized by a withdrawal, attempts to escape from the apparatus, refusal to eat despite great hunger, and failure to show the "normal" feline interest in a caged mouse *(183)*. Sheep, when faced with a discrimination too difficult to make, develop symptoms of withdrawal, an increased heart rate, stubbornness and restlessness. Further, these changes may persist throughout the life of the animal *(6)*. A chimpanzee, when confronted with a difficult problem, repeatedly attempted to solve it, failed, and then developed a genuine temper tantrum, rolling about and screaming. Subsequently, this animal refused to coöperate in the situation and had to be forced into the experimental cage *(126)*.[4] Children when asked to make discriminations beyond their capacities responded in somewhat similar fashion showing negativism, surliness, dis-

[4] See also D. Hebb, Spontaneous neuroses in chimpanzees, *Psychosom. Med.*, 1947, *9*, 3-19.

obedience and excitement. These behavior patterns were retained as long as the "threat" of making the choice endured *(145)*. Human adults, experimentally placed in a situation greatly out of line with their accustomed habits and attitudes, showed emotional upsets involving anxiety, disorganization and tears which approached typical neurotic reactions *(173)*.

The evidence from investigations such as these forces the conclusion that minded organisms, made to deal with situations for which they are inadequately equipped through either training or constitution, tend to show serious behavior disturbances as a result of conflict between the drive to accomplish and feelings of inadequacy engendered by repeated failure. Under such conditions, the organism, under pressure to cope with a problem for which it is unprepared, breaks down, shows increasingly inadequate responses and loses its feeling of "belongingness" within the situation.

An important factor in the appearance of these disorganized reactions appears to reside in the necessity for the organism to develop a form of "socialized" behavior before the conflictful situation has become meaningful to it. Obviously, before a cat, dog or sheep can be experimented upon it has to be trained to accept the "personal" limitations imposed by the laboratory demands. That is, the animal must relinquish some of its autonomy of control when it submits to remaining quietly in the apparatus. It must learn to respond in terms of pressures external to its own desires; it must learn to do what is "expected" of it. This learned relinquishing of free, self-determined behavior appears to be crucial to the development of an experimental neurosis *(6)*.

This new behavior, originally forced upon the organism from without, comes through experience to be self-imposed and the animal freely, even eagerly, enters the experimental room and often climbs into the apparatus unassisted where it awaits the beginning of the day's session with all the signs of willingness and coöperation. The animal "feels at home" in the situation, has developed patterns of behavior for coping with it and has absorbed these patterns into its behavior repertory. That is, it has formed *habitual* ways of dealing with a specific situation; ways

which to date, have proved effective. In this habit formation, the organism has accepted within itself, i.e., *internalized,* what were heretofore external rules. As we shall see, this process is identical with that through which socialized behavior develops in the human.

So long as this behavior, which is a new brain function in cat or man, continues to be adequate for the demands of the situation, all is well. However, just as soon as the situation changes and these newly learned habits cease to be effective in dealing with it and no means of escape are available, the organism, after some floundering about, commonly reverts back to the emotionalized conduct typical of old brain function. It will be recalled that in so far as the old brain is concerned, all that matters is what the organism *wants* to do. Hence, its behavior becomes non-adjustive when regarded in terms of the "social" situation but is usually most effective in meeting the individual need of the animal; i.e., to escape from intolerable stress.

Thus, in lower animal or in man, when the learned, socialized ways of behaving no longer are effective in dealing with environmental problems, original organismic self-determination prevails and the body responds with all of its energy heeding only the inner demand for escape. Consequently, when life situations develop with which the organism has no readily-available way of coping, the self-centered behavior subserved by the old brain gains ascendance and the individual functions solely in terms of its own feelings of stress, without much regard for the dictates of "society."

It was said above that the internalizing of external standards, the giving up of what the animal "wants" to do for what it is "expected" to do, was an important aspect in the development of neurotic behavior in infrahuman forms of animal life. This process of the relinquishing of autonomy in behavior is an integral part of any training situation. We shall see that the same phenomena are involved in the development of socialized behavior in the human infant that were shown to be involved in the training of lower animals to submit to laboratory experimentation.

At birth, the human organism is essentially an old brain crea-

ture. As all parents know, the concept that there are particular times and places for defecation or urination simply does not exist for the infant. Only through a process of training does the child learn that he must inhibit his "natural" tendencies until a specific situation is present. This process necessitates the individual's incorporation into its own behavior of external regulations. As was true of the experimental animals previously described, these regulations, which originally arose outside of the organism itself, become internalized as an intrinsic part of the person. If this process, here illustrated by toilet training, be multiplied by the almost infinite number of behavior patterns requisite for adequate adult existence, we see the extent to which the human organism has to give up self-determination as it grows from the human animal of early infancy to the socialized human being of adulthood.

Harking back to the studies of "experimental neurosis" once again, we discover that things go smoothly as long as these internalized regulations serve to permit the organism to meet the demands of its life environment. We find also that if and when these learned behaviors fail to make for adaptation to problem situations which the organism must somehow face, breakdown occurs and a "neurosis" develops. Thus, we see again that the ways in which animal forms of life meet the demands of adult living are conditioned by what they have been "taught." Since the training of the human infant involves precisely this same internalizing process, the moral would seem to be clear. If we wish the human adult to be able to face and to meet life on a realistic and adequate plane, then the training we give him must itself be realistic and adequate in terms of the usual problems that arise. (See Chap. 3.)

Inasmuch as most of the demands life makes of us are well known and therefore predictable, only lethargy and the dead hand of the past can prevent us from forestalling much of the misery occasioned by so called "nervous disorders." With the "know-how" for adequate adjustment available to whoever is willing to seek it, we continue to struggle with and to bungle our

lives, placing the blame everywhere except where it reasonably belongs—upon ourselves.

In all of this discussion we have seen that behavior is determined in large measure by the knowledge and meaning the organism has extracted from its past experience. We have tried to show that organisms act as units and that what happens to their mental economy immediately is reflected in their bodily behavior; that body and mind work together in or out of harmony with reality depending upon what has happened in the life experiences of the individual *(19)*.

The technical term applied to this mind-body interrelationship is "Psychosomatics" (a combination of two Greek words: *Psyche* or mind and *Soma* or body) which implies an intimate relationship between psychological phenomena, such as emotional attitudes, and structural changes in the body, i.e., changes in the heart rate, upsets in digestion and altered brain activity. Since both mental and physical changes take place in the same biological organism, it is only reasonable that they should be but different aspects of the same process. We shall see that given sufficient time and stress, emotionally induced alterations in bodily function may become irreversible and hence permanent.

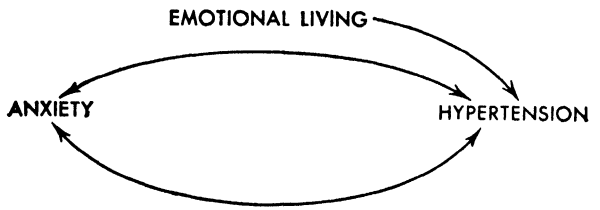
It has already been indicated that approximately 10 percent of our population are in need of psychotherapy. It is also estimated that two-thirds of the patients who visit the physician need active psychotherapeutic treatment along with the usual medical care.[5] The problem of psychosomatic illness therefore involves something more than idle speculation and a mere playing about with words. It is genuine tragedy to those afflicted,

[5] In a private communication a prominent surgeon placed this estimate at 90 percent. Further, an examination of 450 unselected patients admitted to medical and surgical wards in military hospitals revealed that neurotic behavior patterns were complicating the medical picture in 30 percent of the cases. B. Mittelmann, *et al.*, Personality and psychosomatic disturbances in patients on medical and surgical wards, *Psychosom. Med.*, 1945, 7, 220-223. Since, however, the human organism is a single energy system, there is continuous and intimate reaction between the emotions and the body. Hence, anything that affects one, instantly and automatically affects the other. In this sense all disease is "psychosomatic" in nature and all effective therapy is "psychosomatic" in function.

albeit largely preventable. Consequently, the problem should be faced openly and frankly considered. Let us then, consider some of the common forms of psychosomatic illness with the point in view of further illustrating the essential unity of the mind-body and of demonstrating the ease with which man may become an emotionally driven creature.

HYPERTENSION (High Blood Pressure)[6]

As we know, one of the physiological aspects of emotional states is an increase in blood pressure which maintains so long as the emotional condition continues. An individual in whom is developed a rather constant state of anxiety because his work falls short of the perfectionistic goals he has set for himself or because of the conflict between an inner feeling of hostility toward people and an external, socialized compulsion to be courteous to them, may show a typical clinical picture of hypertension. The vicious circle mentioned before readily can be established in such cases. If through continuous emotional upheaval an individual's blood pressure becomes elevated and he goes for a physical checkup and is told to "take it easy," the hypertension itself may resolve into an additional source of anxiety. This serves only to induce further increases in the blood pressure and so on. The accompanying diagram may help to make this clear.



We must recognize that just as the individual himself may develop new habits of behavior when faced with new situational demands, so too his circulatory system may, under long-con-

[6] Reference here is to the so-called "essential hypertension" in which no organic etiology is present. We are told, however that 95 percent of all hypertension cases fall within this category. *Time,* August 11, 1947, p. 48.

tinued stress, adjust itself to an altered level of function and the hypertension may become "chronic." In this sense the heart and the arteries adapt themselves to the emotional response the individual makes to his environment. Under such conditions, time, instead of healing, serves to augment, inasmuch as emotional living feeds upon itself increasing both in intensity and in scope until either breakdown occurs or the person learns to live with himself. Time and rest alone are usually completely ineffective in the treatment of neurotic behavior.

It is estimated that about 25 percent of all people beyond age fifty die of emotionally induced hypertension *(69)*. When we realize that even cancer kills fewer at this age level, and particularly that these fatalities occur because of hypertensive conditions arising out of no discoverable organic cause (Essential Hypertension) but apparently spring from faulty emotional responses to life's demands, the magnitude and basic irrationality of the disease become clear. That inadequate adjustment to life should kill one quarter of those within a given age range scarcely speaks for a rational man. Since the great majority of deaths from this cause could have been prevented by more adequate training early in life, we find ourselves face to face with one of the psychological "crimes" man commits against himself; a crime which, unless the person takes intelligent and intensive action, may carry an automatic and irrevocable death penalty.

In order better to understand some of the relationships involved let us examine what we may call the "hypertensive personality." Individuals suffering from this disease seem to present a fairly common personality structure. Such persons often present an exterior of self-control and reserve, of courtesy and warmth. Inwardly, however, it is commonly discovered that they feel a compulsive drive toward perfectionism and that often as not they feel hostile toward, and even contemptuous of, other people. It is as though they were at one and the same time trying both to please and to rebel against life. Unfortunately, the emotional energy aroused by such basic incompatibility expresses itself through their hearts.

We should not, however, paint this picture too black because when the patient comes for help early in his hypertensive career, psychological treatment is effective in reducing the blood pressure by teaching the individual how to meet life more realistically. Even when the maladjustment has continued so long that irreversible changes have taken place in the person's circulatory functions and hence little can be done to reduce the hypertension as such, nevertheless much can still be done with the individual's attitudes toward life and the danger that he literally will "worry himself into his grave" materially may be reduced.

A young man of 29 developed hypertension following an operation because he was fearful of post-operative infection. Although there was no reason for this dread, he became exceedingly upset and his blood pressure was maintained continuously at a supernormal level. He was seen and treated almost at once after the appearance and development of hypertension and as his anxiety was reduced, his blood pressure returned to a normal level. He has remained well since that time except for brief periods when he has been unable to "work off" feelings of aggression induced by occupational upsets (*70,* p. 127).

A man of 50 came to a clinic complaining of high blood pressure. Investigation indicated that marital difficulties were dominant in his condition. He was, therefore, urged to bring his wife with him that the domestic situation might be completely understood by the therapist. Discussion demonstrated that the husband's anxiety about his wife was a "projection" of his own fears and had no basis in reality. While the insight obtained served to remove his "worry," the hypertension had become chronic and although no significant reduction occurred in it, the man's change in attitude enabled him to live and work efficiently (*70,* p. 133).

It is evident that so long as we continue to train individuals to react in maladaptive ways to the world about them, just so long will the problem of essential hypertension be present. It is equally evident, however, that by making use of the therapeutic procedures that are available, man may stave off the fate his emotional living has in store for him. Even though the old brain

becomes dominant in an individual's behavior, he may yet conquer himself if he is willing to apply the principles of good mental management which the potentialities latent within his new brain make possible. We know that insight into one's conflicts leads to a reduction of anxiety and hence to a decrease in the physiological commotion anxiety inevitably induces. Fear tends to vanish when faced with fact.

Intelligence alone, however, is scarcely sufficient in that the most brilliant of beings cannot apply that which he does not know. It is imperative then, that the person who is meeting life on about the level of his thalamus, seek out and ask for the assistance that is available. Man, enmeshed in the ever-tightening strands of emotional living, cannot work himself free alone and unassisted.

A well-known scientist has suffered from hypertension for the past several years. The man is a study in contrasts being deferential and polite to his peers and superiors but inconsiderate of his subordinates. Superficially he presents a picture of the quintessence of charm and courtesy although a somewhat sarcastic tone often underlies his conversation. He obtains "sick leave" with some regularity and often is forced to ask his assistants to substitute for him in meeting professional obligations because of headaches and general feelings of illness. To date, no organic cause has been discovered to account for his elevated blood pressure and since he presents almost a clinical picture of the essential hypertensive personality, one suspects that behind his façade of politeness there lurks a rather supreme contempt for his fellow man.

PEPTIC ULCER

The digestive tract is another common locus of psychosomatic complaint. We have already seen how this system reflects the emotional tone of the person. In fact, the gastrointestinal system has been called "the sounding board of the emotions" (*70*, p. 158). Since this system in the evolutionary sense is the oldest one we possess, we might suspect that such an ancient structure would have intimate connections with the old brain; an intimacy that is illustrated by the following observations.

An employee in a medical laboratory, whose esophagus was closed off because of a childhood injury, had an opening into his stomach through which food could be placed. Since part of his stomach was turned outwards in the making of this opening in his body wall, the changes occurring in the stomach subsequent to various environmental situations could be observed. When the subject was frightened by the thought of losing his job, the lining of the stomach became pale and its activity decreased. When he was angered by an arrogant physician, the lining became red and engorged with blood; the production of acid increased and vigorous activity of the stomach muscles began. These latter reactions occurred whenever the subject became angry, resentful or anxious. It was also shown that if, under these conditions, a bit of mucus which covers and protects the stomach's inner surface were wiped away, the acid secreted during the emotional state began to attack the exposed surface thus forming the beginnings of a stomach ulcer *(271).*

While there is some evidence to indicate that the emotions are the principal cause of most gastrointestinal upsets, it is known that at least one quarter of all persons who complain of pain in and about the abdomen are victims of unfortunate emotional adjustments *(70,* pp. 165-166). Since diagnosis can be accurate and psychotherapy is commonly effective, it may be said that at least 25 percent of all sufferers from stomach ailments could find relief and potential cure were their "minds" relieved from the emotional torments of anxiety. Of 50 consecutive patients routinely assigned to the gastroenterologist in an outpatient clinic, 33 were found to have no demonstrable physical disease. Their illness was a reaction to emotional upset *(219).*

These individuals also show a somewhat common personality structure. They are self-drivers, ambitious, and often present a surface appearance of great emotional control. Inwardly however, the usual picture is one of strong feelings of failure to achieve, of resentment, anxiety, and low self-esteem *(136).* That is, while such a person is often an energetic worker who drives himself mercilessly and therefore is commonly both the envy and the despair of his acquaintances, he still *feels* that he is not accomplishing, is not achieving, and the anxiety that develops as

the result of this sense of frustration builds up internal tensions which are often expressed through digestive disturbances. Commonly, when these individuals are given insight into the nature of themselves, a better balance is struck between their self-imposed goals and their actual accomplishments, and the anxiety engendered tension disappears leaving their gastrointestinal system freedom to perform its normal function of the assimilation of food products unimpeded by the demands of emotional stress.

A young white-collar worker complained of gastric distress after eating. Examination showed evidence of an ulcer. The usual mild and soothing diet was prescribed and the man was soon able to return to his work. About two years later, however, he returned and examination revealed that the ulcer had recurred. A study of his personality had begun during a period when he and his sister were arguing about how their mother's estate should be divided. The recurrence appeared after he had received the double blow of breaking off his engagement coupled with a cut in salary. He reported that whenever he became emotionally upset he experienced dull pain in his abdomen and that his stomach "tightened up." Therapy during which he was permitted openly to express his feelings of resentment and in which he was given insight into the psychosomatic relationships involved in his case combined with some training in relaxation led to symptom-free recovery, and the necessity of only a modified diet (*162*, pp. 157–158).

It is significant that in the case described above, the symptoms of peptic ulcer recurred despite the fact that the patient was on the usual diet suggested for such conditions. It appears that the treatment of individual organs within the body is often to small avail and that only when the organism is treated *as a whole* can lasting recovery occur. This was particularly true in this case in that the ulcer was but a symptom of disturbed psychosomatic relationships; it is well known that while symptomatic therapy may relieve, it can never effect a cure. Whenever disturbed emotional conditions constitute an important factor in the individual's illness, the treatment of the illness *per se* never will be completely efficacious.

COLITIS

Colitis is typified by diarrhea or constipation accompanied by pain and the presence of mucus in the stools. Occasionally, blood may be observed. This bodily reaction to stress has been shown to be related to feelings of anxiety and resentment in 53 out of 57 cases which were studied thoroughly enough to permit the factoring out of the personality characteristics of the patients. The personality analysis indicated that these individuals functioned on a markedly low energy level and appeared to "need" more than the usual amount of sleep. They appeared resentful, but seemed afraid to express hostility openly *(267)*. There would seem to be convincing evidence for the emotional background of colitis particularly when one remembers that the term itself was coined by Dr. Axel Munthe to represent a disease that was becoming "fashionable" as the fad for appendicitis operations was dying out *(196)*. It is said that the majority of persons who are told that they have "colitis" are suffering from a neurosis in the complete absence of any organic illness *(70,* p. 301).

A youth of 23, the son of a domineering mother, came to a clinic because of severe cramps in his abdomen coupled with frequency of bowel movements containing mucus. His symptoms were discovered to have coincided with a violent disagreement with his mother concerning the girl to whom he was engaged. Since the mother did not approve of her prospective daughter-in-law, the boy's life in the parental home consisted of an endless series of recriminations and scoldings. He made no attempt to "fight back" but reported that his mother's behavior was a source of intense resentment. After treatment which consisted in part of discussion aimed at informing him about the mind-body relationships involved and also the interviewing of the parents, his symptoms ceased; particularly after the mother had been shown how to accept her son's fiancée (*49,* pp. 7-8).

It is psychosomatically important that the abdominal difficulty this youth experienced should cease as soon as an understanding was reached between his mother and himself concerning the

girl he expected to marry. His resentment toward the mother's interference in his life while incapable of outward expression because of his habit of submission while in her presence, was released through gastrointestinal upset. It would appear to be an organismic axiom that pent-up emotional tension when forbidden normal outlet, breaks forth in the form of malfunction in some bodily organ.

BRONCHIAL ASTHMA

It is perhaps commonplace that the respiratory system should be involved in a discussion of psychosomatic disorders. We have all experienced sensations of pressure in our chests when we have undergone strong emotional feeling. We may suspect then, that a relationship exists between emotional living and respiratory irritations of one sort or another. There is abundant evidence to indicate that our suspicion is correct *(69, 70, 265).*

Asthma is due in part to an allergic reaction to certain substances to which a person is unusually sensitive, but this is not the entire story. Individuals have been known to suffer asthmatic attacks at the sight of an artificial rose or a plastic cat. In fact, there is a case on record of a man who suffered from "hay fever" during the regular ragweed pollen season but *only* during those seasons when it also happened that his mother-in-law was living in the home *(143,* p. 302).

There is also evidence to believe that a strong interrelationship exists between allergic reactions and such personal problems as difficulty in making decisions, vague feelings of uneasiness and dread of the routine of the day *(256).* It appears too, that states of suppressed and intensely frustrating desires are of considerable significance in causing the symptoms of asthma to reappear although the original attack may have been brought about sheerly by an allergic disposition toward a particular substance *(162,* p. 161).

The characteristic personality traits of asthmatics seem to cluster about deep feelings of dependence upon the parents, a severe lack of self-confidence and strong anxiety, all of which

tend to make for a general world outlook of insufficiency and fear *(88)*.

A young married woman complained of asthmatic attacks which dated from her discovery of her husband's unfaithfulness. Her attempt to "win him back" by giving him a child was only partially successful and severe attacks again began when she found out that despite her attempt to hold him via pregnancy, he still was seeing the "other" woman. Psychotherapy revealed strong feelings of resentment against her husband and also against her mother (who was the family disciplinarian) which decreased in intensity as she gained increasing insight into her emotional life. Ultimately, when she became able to accept her husband's deceit, her asthmatic attacks ceased and she was able to return to the care of her home and her child (*162*, pp. 161–162).

URTICARIA

Emotional tension is sometimes reflected in the skin of individuals. Perhaps the most common symptom in this area is excessive perspiration of the palms of the hands and of the soles of the feet. Likewise, because of the concomitant constriction of tiny blood vessels in the skin, emotional upheaval may be expressed in a chronic coldness and clamminess of the extremities. The traditional "cold feet" of fear is thus seen to have psychosomatic validity. Cases in which emotional excitement evokes skin disturbances ranging from simple blushing to long-enduring and irritating hive-like rashes are sufficiently common to have occurred within the experience of everyone, if not to himself, then to someone of his acquaintance. There is little doubt that emotional states can so influence the skin that its entire physiology is disturbed.

Individuals who respond to emotional situations with changes in the condition of their skin seem to be rigid in character and hence to be easily disturbed by any change in the ordinary routine of their lives. Such persons have tried to so crystallize and channelize their living that any threat of deviation from their established ways of behaving is responded to with rather violent internal resistance. The emotional upset concurrent with this

reaction often expresses itself in terms of itching rashes or welts appearing upon the skin. These individuals tend to reject responsibility and effort because either might introduce changes in their life patterns against which they have tried to protect themselves by developing rather rigid, routinized behavior. Thus, with the skin as well as with the other organs discussed, disturbances in function or appearance may stem from unreleased emotional tension.

A young woman, upon rather slight emotional provocation would blush furiously and within a period of minutes elongated, raised welts would appear on her forearms. This rash would endure for hours or days depending upon the intensity of the emotional upset. The attack would be particularly severe if the emotion aroused were one of resentment or anger which she experienced whenever her desires were thwarted. If she were not permitted to do something precisely when and as she wished to, within a few minutes she could be seen vigorously scratching the skin of her arms although she may have acquiesced smilingly to the change in her plans. She had been born late in the life of her mother and had grown up under the guidance of parents who were already approaching old age. She became accustomed to a routine existence, changes in which were not to be tolerated, but neither was rebellion. She developed the habit of giving in pleasantly regardless of her real feelings and quite unknown to her, her emotional suppression found outlet in her "hives."

We have seen how emotional living may affect our circulatory, digestive, and respiratory systems as well as the condition and appearance of our skins. These illustrations by no means exhaust the possible listing of psychosomatic processes[7] but should serve adequately for our purposes. Ample evidence has been pre-

[7] A few of the other conditions in which psychogenic factors are suspected or known are: the common cold, sexual impotence and frigidity, goiter and accidental injury *(69, 71, 265)*. Further, it has been shown that the functions of the internal organs of the body are amenable to conditional response techniques and can be conditioned to respond to various "external" situations. This discovery is in line with the observation that "exposure" to heart disease (being around someone who has a heart ailment) is more likely to be a causal factor in the development of a cardiac difficulty than is a family history of heart trouble *(71)*. See also W. Gantt, *Experimental Basis for Neurotic Behavior,* New York, Hoeber, 1944.

sented to indicate that the emotional factors in living have much to do with one's general health and may, upon occasion, have everything to do with it. We can understand the pressing need for adequate and effective emotional training as preparation for the problems of life and of the necessity for universal mental hygiene programs that man may come to understand his own nature and be trained in efficient ways of dealing with it.

That our understanding of these phenomena may be better assured, let us, as we did when discussing the fundamental nature of man, examine the bodily mechanisms making for the physiological diffuseness and universality of emotional states. A brief description of Fig. 3 will enable us to comprehend how it is that the reverberations of emotional living may affect the functioning of any bodily organ. The coördination mechanisms diagrammed in this drawing principally illustrate connections with the "old brain" described in Chapter 1.

The part of the nervous system to be discussed now is common to all organisms from earthworm to man. It is, therefore, the oldest part of the human nervous system and also the most independent, carrying out its functions quite in the absence of any awareness on our part. As we would suspect, this section of our nervous system, being well within ancient animal tradition, has a highly important role to play in emotion—our oldest mode of expression. This ancient and automatically functioning nervous system consists of a series of groups of nerve cells or ganglia (Autonomic Chain Ganglia, Fig. 3) strung along the spinal cord and which send nerve fibers to all bodily organs.

It is of interest that the system finds representation in the brain within the hypothalamus which, as we have seen, is the relaying station where emotional expression is integrated into patterns of behavior. We find that this system, the *autonomic* nervous system, is essentially under the guidance of the old brain although as is indicated in the sketch, fibers run from the hypothalamus to the cerebral cortex of the new brain making for the possibility of voluntary control of emotional expression and, what is more important, under appropriate conditions of learning, for the control of emotional feeling as the reëducation of

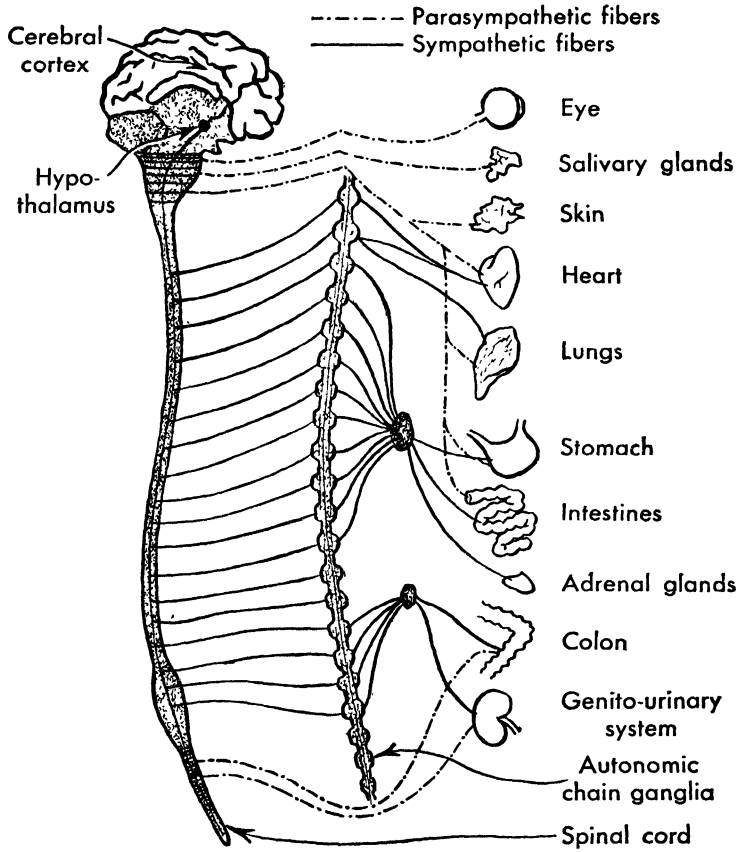


FIG. 3. Schematic Diagram of Autonomic Nervous System and Its Connections (greatly simplied). Modified from H. Warren and L. Carmichael, *Fundamentals of Human Psychology,* Boston, Houghton Mifflin, 1930, p. 33. Reproduced by permission of the publishers.

psychotherapy attests. However, what we wish to illustrate here is that every organ of the body receives fibers from this structure.

The autonomic nervous system has three divisions as is indicated by the shading. The uppermost (cranial) and the

lowermost (sacral) of these divisions make up the so-called parasympathetic system while the centermost (thoracicolumbar) division constitutes what is known as the sympathetic system. Functionally, the parasympathetic and sympathetic systems work in opposition to each other. It should be observed that most of the organs illustrated have double connections, one with the parasympathetic and one with the sympathetic, thus rendering it possible for the organs to be innervated by whichever system is dominant at the moment. We must remember, however, that neither system operates entirely alone and in the complete absence of the other, although in states of heightened emotional excitement, the sympathetic system dominates the organism.

The opposition mentioned above comes from the observation that the parasympathetic system underlies what can be called the "peacetime" functioning of the body (ample flow of salivary and digestive juices, rhythmic gastrointestinal movements, "normal" heart rate and blood pressure, easy dilation of skin capillaries making for feelings of bodily warmth and comfort, smooth, even respiratory movements). The sympathetic system, however, places the organism on a "wartime" economy in which occur the characteristic physiological concomitants of emotion which we have already described, i.e., increased heart rate, elevated blood pressure, increased blood sugar content, more rapid respiration, slowing down or cessation of digestive processes and the activation of the adrenal glands whose secretion, adrenalin, serves to promote and to maintain these changes.

Since as we can see in Fig. 3, sympathetic fibers run to all important bodily organs, it becomes understandable how it is that the effects of long-continued emotion may play such havoc with the normal functioning of the body. Further, it should be evident that to the extent to which we tend to respond to life *emotionally*, to that same extent are we training our old brain in habits of behavior supremacy, the difficulty of the removal of which, in later life, will be in direct proportion to the length of the time they have been established. Since the mechanism for the maintenance of old brain control is resident within us all (the cerebral cortex of the new brain), it speaks only for misguided

instruction if we reach adult life still attempting to meet its demands with antiquated and ineffective techniques of response.

We know that emotion and learning are antithetical, i.e., that when the organism is in a state of heightened emotion, he learns with difficulty and in inefficient ways *(194)*. Since there is also evidence to suggest that emotion "functionally decorticates" the organism, such learning as may occur must be subserved by infracortical centers. That subcortical learning may take place has been demonstrated, but this learning is *highly* specific to the conditions under which it occurs *(100)*. It follows then, that cortical, or new brain learning partakes of the plasticity and adaptability we shall see to be characteristic of "good" adjustment while subcortical or old brain learning, is rigid, specific and available only while narrow and specific conditions prevail. Since neurotic behavior largely results from learning which occurs under emotional conditions, we can understand something of its persistent and stereotyped nature. The moral is apparent. If we wish for perseverative, non-adjustive and generally ineffective behavior, learning should occur under emotion-arousing conditions. If, however, we wish for plastic, adaptable and generally effective behavior, then learning must occur under conditions in which there is as little emotion as possible. Unfortunately, much of our current child training is administered under the former circumstances.

In fairness to ourselves, however, it must be said that a recent and thorough study of child-training practices in about 40 upper-middle-class homes showed when parent and grandparent training procedures were compared, a decrease in the amount of emotion involved in parent-child discipline situations and improved parent-child relationships. It is also important to recognize that this information was gathered from professional and semiprofessional parents all of whom were college graduates or who had "gone" to college. Even so, these parents still failed to recognize the child as an individual and tended to use their greater size and strength to "control" the child so that parent-child conflict in drives for power was relatively common *(213)*.

The ultimate result of such training has been dramatized

beautifully by André Gide in his play, *The Trial,* in which a man is convicted of a crime, the nature of which he knows nothing, by judges equally ignorant. We need but to replace the victim in the play by any maladjusted individual in our culture; the judges then become the great mass of our populations.

We have described in some detail the physiological pitfalls that lie in wait for those who attempt to live their lives emotionally. But, as we shall see later, this does not exhaust the snares that may await the emotionally immature person. However, let us now turn our attention to a description of the factors involved in the development of the so-called "good" personality, recognizing meanwhile that "good" will be defined in terms of the psychosomatic integrity of the organism and the social effectiveness of its behavior.

5. REALISTIC LIVING

Reason's whole pleasure,
all the joys of sense
Lie in three words—
health, peace and competence.
—Pope, *Essay on Man*

As has been implied through the previous discussions, the adequate individual fundamentally is one whose new brain functions tend to govern his behavior. Briefly, harmony exists in such a person between his inner wishes and socially acceptable conduct, his goals are established in terms of his actual abilities and he obtains genuine pleasure from all aspects of living. Since we shall return to a detailed description of the well-adjusted individual later, suffice it to say for the moment that he is one who meets life on a realistic rather than on a wishful plane.[1]

Any attempt to describe adequate adjustment inevitably must make use of words which have become part and parcel of our everyday vocabularies. As all of us know, we tend to define our terms in ordinary conversation with a "you know what I mean" and to use words with relatively little precision. Consequently, it is somewhat imperative that before we begin this discussion we have a common understanding of the meanings of the terms we shall use. This is not to be interpreted so much as the spinsterish insistence upon nicety of expression common to the pedagogue, as upon the fact that accuracy of communication commonly hinges upon the interpretation of the words used.

We have already used most of the words we shall now seek to define with the hope that they would be understood in terms of their contexts. However, we are now faced with the necessity of

[1] An excellent statement of the problems involved in defining normality has been given by O. Mowrer, "What is Normal Behavior?" in L. Pennington, and I. Berg, *An Introduction to Clinical Psychology*, New York, Ronald, 1948, chap. 2.

deciding exactly what we shall mean by such terms as "normal" and "abnormal"; "adjustment" and "maladjustment." We will see that the first pair of these words involves highly ambiguous concepts and consequently consistency in their usage is difficult. Fortunately, this difficulty is not so serious for the latter pair.

To most of us the terms "normal" and "abnormal" refer to antithetical conditions. A person is either "normal" or he is "abnormal" and that is that. Unfortunately, we cannot deal with the states implied by these terms in quite so summary a fashion. In fact, the entire "either-or" concept itself is largely fallacious in that by and large, things and events in nature do not exist in an either-this-or-that fashion. Rather, natural phenomena seem to display *both* "this" and "that" with one or the other in the ascendancy. Accordingly, "normal" and "abnormal" are terms that refer to *relative* rather than absolute differences and it may truthfully be said that each "normal" person has the seed of the "abnormal" within him, while each "abnormal" individual possesses the potentiality for "normal" behavior. Consequently, it has been held that the abnormal person behaves much as does the normal individual only *more* so. That is, abnormal behavior may be understood as an exaggeration of otherwise normal functions; that all behavior is *continuous* and only when it exceeds rather arbitrarily set limits is the term "abnormal" to be applied.[2]

Whatever the theoretical implications may be, we may as well distinguish between normal and abnormal behavior in a practical way and say that the term "normal" will connote behavior that is *advantageous* to the organism in his social environment while "abnormal" will indicate behavior that is socially *disadvantageous (72).* Thus, a person whose habitual responses to environmental situations tend to make him an acceptable member of his group would be described essentially as *normal* while a person would be classified as *abnormal* whose behavior patterns were such that his group regarded him as out of place or a misfit. Inasmuch, however, as behavioral adequacy involves the

[2] It must be admitted that professional opinion is divided on this issue and that illustrations may be selected which show a *dis*continuous variation between normal and abnormal processes *(3, 141).* However, majority treatment seems to favor the concept described.

inner state of the individual as well as his social effectiveness, we must add that in a strict sense, the term "normal" should be applied when the person not only *behaves* in terms of group standards but also *feels* that he "belongs." Normal behavior is not only socially conforming but also carries with it feelings of belongingness; the normal person lives in accordance with the customs of his group and feels a close kinship with the other individuals who make it up.[3]

Confusion is somewhat lessened when the terms *adjustment* and *maladjustment* are considered. Adjustment implies "fitting-in-ness," smooth and easy operation, efficiency and effectiveness. Maladjustment means out of alignment; that is, operations are impeded or functioning poorly, inefficiency, ineffectiveness. When we say, then, that a person is *well adjusted* we shall mean that he has fitted himself into his life environment, that he feels at home there and that his behavior is characterized by efficient and effective relationships. Conversely, the *maladjusted* person is one who feels out of place in the social scheme of things, one who does not fit in readily and whose responses to life make for inefficient and ineffective functioning.

In our discussion, therefore, we shall use the words "normal" and "good adjustment" synonymously, recognizing that they have in common the connotation of feelings of belongingness and of effective behavior. Likewise the words "abnormal" and

[3] It has been asked whether normality must always be defined in terms of the group; whether it is not possible for the group itself to be abnormal. In so far as the author is aware there is no answer to this question, but in his opinion it can be said that whenever the dicta of the culture infringe seriously upon the "rights" of man, i.e., the freedom to have an opinion and the right to express it, freedom to engage in the vocational, religious and intellectual pursuits of his choice and freedom to live without fear of punishment for his political beliefs, then that *group itself is abnormal.* In all probability, there are limits to the extent to which morality may be determined by group opinion if it be true that growth is essential to good adjustment. Thus, whenever cultural dictates impede adaptation to changing circumstances growth is stifled and decay sets in. We know that such stultification is indicative of maladjustment in the individual and strongly suspect that there may be, therefore, similar abnormality within the larger society. Historically, evidence for this is presented by Toynbee's concept of the "Universal State" *(258).* See also *(107).*

"maladjustment" will be used to imply essentially the same things, namely, feelings of not belonging *or* ineffective behavior patterns.[4]

Having attempted a definition of terms, let us now consider the various consequences of our definitions as well as the aspects of normality or good adjustment (252, Chap. 24). One of the immediate consequences of our definition of normal behavior in terms of conformance to social custom is the recognition and acceptance of the fact that there must be many "kinds" of normality. We must be ready and able to accept this since, as we shall see later, tolerance is one aspect of good adjustment. It is, therefore, normal for the Arabian male to have several wives, for the male Indian of the coastal areas of the American Northwest to magnify and vaunt his physical prowess and material possessions, for the mother in certain southwest Pacific tribes to "neglect" her infant and for other people in this area to feel that eating in public is a great sin and shame. All of these behaviors would be considered abnormal in our own society, but we must remember that the way *we* do things is not the only way they may be done nor yet necessarily the "right" way. A willingness to accept this concept of "multinormality" marks the beginnings at least, of the tolerance requisite for effective living.

Good adjustment is achieved primarily through *balanced living*. Solon's maxim, "Nothing in excess" is appropriate in that the normal personality finds harmonious equilibrium between his inner desires and external reality. He does not permit the expression of any *one* characteristic to so dominate and control his behavior that he comes to regard that single aspect of life as all-important. He is reserved but not withdrawn, friendly but not dependent, polite but not fawning, aggressive but not belligerent, and so on. In other words, good adjustment is *balanced* adjustment in which extremes at either end of a scale do not appear. This balance may be expressed in terms of a formula; a

[4] It is possible, as we will see, for a person to fit in superficially and yet to feel uncertain, inadequate and afraid. It is also conceivable that a person might *feel* that he belonged and yet show behavior patterns that tended to alienate him from his group. In either case the term "maladjusted" is appropriate.

formula for stable living: $A = \frac{D}{R}$ in which A stands for adjustment, D for life demands, and R for reaction. Good adjustment means that a person neither makes over- or underreactions to the demands of life. Hence when D over R equals *one*, behavior is balanced and therefore effective *(18)*.

Such balance can be obtained only by an objective and realistic attitude toward life, the events and processes in which are seen clearly and accurately without the astigmatic distortion of prejudice. Since the lenses, objective or biased, through which the adult views life are formed and shaped by his childhood experience, it is apparent that the basis of good adjustment resides in a happy family.

The home is the greatest single factor in the formation of life attitudes of the individual whether these outlooks be political, social, religious, educational or what not *(110)*. As we shall see throughout this discussion, the happiness of the adult is in large measure determined by his early experiences within the home.

A. E., a fundamentally not-unattractive young lady is painfully shy and seclusive. Markedly introspective, she spends much of her time engaging in fantasies in which she is alone on a mountain top, looking down upon the world. She is convinced that she is much too homely to be accepted by others and regards life as exceedingly futile. She wears her hair severely plain and dresses as carelessly as possible. Everything she does and says seems designed to give an impression of complete indifference to things and people but actually she is acutely sensitive. She is unusually gifted artistically, possesses a "style" completely her own and began to draw and paint very early in life. Her father, a "practical" man, flatly refused to permit her to "waste her time fiddling about with paint and crayons" and used any and all devices to prevent such "waste" throughout her childhood and adolescence. His attitude, maintained through the years, has led her to feel that she is somehow queer, unacceptable, of little use and hence worthless. Although she has had several exhibits to which critics have responded favorably, she refuses to believe that anyone possibly could be interested in her painting and she often destroys her work after she has had the satisfaction of completing it.

Good adjustment is not only characterized by balance, it is also hallmarked by *stability*. The normal individual is a stable person who is not easily disturbed by the frustrations of life or by the idiosyncrasies of people. He meets and overcomes threats and thwartings without permanent upset. Such arduous occurrences as loss of a loved one, serious illness, loss of property or position, permanent injury or other hardships may evoke depression, discouragement or emotional tension but the effects of these are but temporary, and within a short while, his inherent stability reasserts itself and he once again is meeting life openly and unafraid. History is replete with men who have "come back for more." Nikolai Ostrovsky, the Russian novelist, produced his greatest work after an illness that left him blind, partially paralyzed and in nearly continuous pain. He also is reported to have said that the greatest tragedy of his life was the *cessation* of struggle and that he had found happiness through the defeat of his handicaps.

This force and energy that keeps the normal or healthy individual striving despite handicap and defeat seems also to develop out of home experiences. During the London Blitz it was discovered that children coming from psychologically "good" homes where they were treated as accepted members of the family and lived in an atmosphere of affection and sympathy, showed relatively little "shock" effect from the bombings. Other children, however, whose home lives were characterized by parental irritability, unpredictableness and attitudes of rejection developed serious neurotic symptoms as the aftermath of a blitz attack *(89)*. Parents, by the attitudes they display and the behaviors they practice toward their children can condition them at will for good or for poor adjustment. Objective, balanced and stable parents tend to rear objective, balanced and stable offspring; prejudiced, unbalanced and unstable adults tend to repeat themselves in a like manner. Diagrams schematic of the balance and imbalance that can be observed in adult personalities may be seen in Fig. 4 *(3,* p. 141). It will be observed that in diagram A, the two "selves" of which we all are made, appear in about equal degree, making for a "total personality"

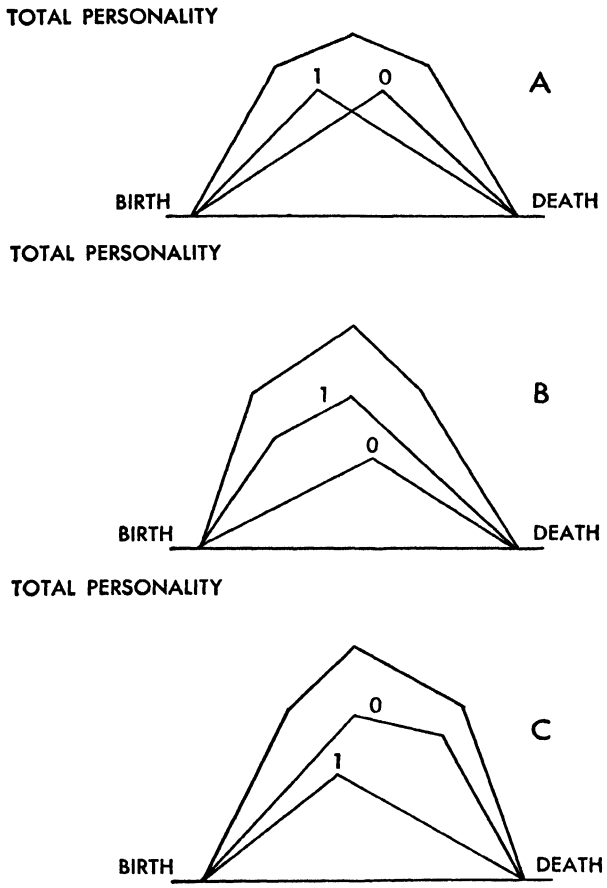


FIG. 4. Schematic Presentations of Personality. Diagram A shows balance between the Inner Self (I) and the Outer Self (O) in a healthy person. Diagram B shows imbalance between Inner and Outer Selves of ego-centered, "*I* want," "*I* wish" person. Diagram C shows imbalance between Inner and Outer Selves of ego-inhibited, "*You* shall have," "*You* must" person.

that is balanced and symmetrical. When the "inner self" predominates, as in diagram B, the personality of the individual is distorted in the direction of the original egocentricity of the child. When the "outer self" has become overdeveloped, diagram C, the total personality shifts away from balance toward so great an emphasis upon others that the person loses his own individuality. Either extreme is abnormal; whether the person is lost in himself or in others.

The well-adjusted person recognizes that facts banish fear and therefore is willing to have himself *psychologically assayed.* He realizes that his goals and ambitions must be considered in terms of his abilities if he is to hope for genuine success. Consequently, he is not "afraid of what the test may show" but actively searches for ways of measuring himself. In the light of both the assets and the liabilities such measurement affords, he plans and shapes his life, recognizing that only in so far as his hopes for the future are compatible with his abilities can happiness be attained. Should he discover that what he has planned makes demands greater than he can meet, he wastes no time and energy in vain wishfulness and recrimination but looks about him for something he *can* do which will bring him approximately equal satisfaction.

Much of the unhappiness latent within the "frustrated career" could be avoided by competent guidance early in the educational life of the person. It is not uncommon for the college student to discover for the first time that he does not "have what it takes" to fulfill the plans, both personal and parental, that have been laid out for him. Such tragedies of young adult life could be mitigated by adequate educational and vocational guidance in the primary and secondary schools. It is futile and tragically unrealistic for us to live in the make-believe world of "you-can-if-you-will" when we have tried and tested devices for the measuring of the extent to which the individual meets the known demands of the various vocations. Generally speaking, a person can succeed only in those occupational areas for which he possesses the interests and abilities, in either actual or potential form, requisite for them. Since such interests and abilities largely are measurable by modern techniques, it is only the lethargy and

apathy of the adult that prevents their application at the time when they can be used most effectively—early in life. Because we have failed to make guidance possible earlier, most individuals are approaching their majority before they discover that *ability* is requisite to success in that they have been reared under the myth that if a person *wants* to do a thing badly enough, he *can.* No one, without better than average intelligence can obtain a Bachelor of Engineering Science degree from any reputable institution, try though he may.

So, while we may speak of the necessity for an objective analysis of one's abilities and limitations as an aspect of good adjustment, our insistence upon this will be of little import until we, as adults, make it possible for our children to obtain such assessment and, what is equally important, become willing and able to accept the consequences. That is, if we agree that such measurement is desirable, then we must be able to accept the results of such measurement and be understanding when we discover that *our* child may succeed in the trades but never will be able to do so in the professions. A tail goes with every hide.

However, whatever the intellectual potentialities of the person may be, the well-adjusted individual *applies* his intelligence to the problems of life. He attempts to keep his new brain active and dominant in his round of daily affairs and in his dealings with others. He profits from failure, realizing that there is nothing stupid about error as such; that stupidity lies only in the error's repetition. He learns from his mistakes, and goes on, probably making others, but not the same one twice.

The healthy person *plans* his future and brings his intellectual capacities to bear on this planning. He is careful to distinguish between planning and worrying in that he recognizes worry as an insidious form of self-pity. He is, therefore, calm rather than disturbed and tries to consider his problems singly and to solve one before attacking the next, thus avoiding the diffuseness of energy caused by attempts to do everything at one and the same time. He makes an estimation and examination of all possible outcomes, *both* good and bad instead of concerning himself solely with horrific thoughts of what might happen should his

scheme go wrong because of unforeseeable events beyond his control. Having made such an examination and weighed the consequences of various alternatives, he decides upon a course of action and proceeds to follow through upon it accepting fully that the decision was *his own* and that he alone is responsible for the results of it. In this way, he *solves* his problems with enjoyment, pleasure and a reasonable assurance that the task has been performed to the best of his ability thus negating any concern about whether or not he has done as well as he "might" have. He *knows* that he has done his best and this alone is reward enough.

Along with this, good adjustment involves a sane and *realistic philosophy of life,* a philosophy that looks upon the world with a healthy skepticism recognizing that nothing is so good that it cannot be improved nor yet anything so bad that it cannot be changed for the better. The normal person realizes that this world is neither the best possible nor yet the worst that could be. He is also aware that when it is impractical to change conditions he can change himself. For a person to insist that he is unchangeable, regardless of his age, is as unrealistic as it would have been for Ehrlich to have said: "No one has yet been able to find an effective treatment for syphilis and some of our best brains have tried—there is, therefore, nothing that I can do about it." On the contrary, good adjustment implies a willingness to try; a willingness to examine possibilities however remote and not to cease working until all alternatives have been exhausted. The poorly adjusted person, of course, gives up *before* engaging in the task because his concern with what *might* happen leaves him no time to plan.

A realistic philosophy of life also involves the concept of the "other fellow." The well-adjusted individual recognizes that he is an integral part of his society and that he has responsibilities to this society in that he must, by the observance of its customs, pay for the protection it gives him. He knows that the interest on his debt to society can be met by contributions to it, and so instead of remaining an apathetic liability, he is sensitive to the need for individual action if the world he leaves behind him is

to be a somewhat better place than it was when he arrived. He is aware that what he does may be of such tiny moment that it will never become "known," but *he* knows and that suffices.

In any event, he knows that whatever his life may be, it will be largely *what he makes it;* that he has a dual responsibility, one to himself and one to his fellow man. The normal person realizes that his own ego becomes meaningful only in terms of the responses *others* make to it and that his welfare as an individual is inextricably bound up with that of the rest of mankind.

As a result of this social outlook, the healthy person is able to visualize himself in his proper perspective, i.e., as he appears through the eyes of others. His evaluation of himself is no greater than his estimation of the worth of others, consequently, he is able to add to a joke on himself by his own hearty laughter. This objectification of the self is a state attained only by the individual unusually adept in personal insight and involves a sense of *humor* which is not to be confused with the ordinary sense of the *comic.*[5]

Because of his close identification with others and his accurate estimation of himself, the world outlook of the well-adjusted person is congenial and optimistic. He sees the world as a friendly place made up largely of kind and pleasant people. Since he is always objective, he does not blind himself to the fact of human pettiness and deceit but he refuses to permit such deviations to color his own regard of things as they are. He finds solace in the knowledge that if and when man puts his new brain actively to work, most human suffering in all its forms will cease; that the greatest barrier to man's ultimate conquering of himself has been and is his insistence upon *feeling* and *wishing* his way through life. Therefore, he perceives man as basically good and potentially desirable. Possibly this attitude was best reflected by Will Rogers' statement: "I've never met a man I didn't like!"

Contrasted with this attitude is that of the poorly adjusted

[5] Studies indicate that at least 90 percent of people feel themselves to possess adequate insight into themselves and to be possessed of a better than average sense of humor. Yet we also know that the person most liable to overestimate the extent to which he possesses a desirable trait is the person who actually is most deficient therein (3, pp. 220f).

individual who sees only the evil, the sinister and the selfishness about him. Since he is so busily engaged in dealing with life in terms of his own egocentricity, he cannot but feel that all mankind is likewise searching for self-expression at the expense of his fellows. Such a person is living evidence for the fact that we tend to see in other people what we feel within ourselves. Thus his world view, distorted by the "I-ness" of old brain functions leads him to regard reality as a jungle in which success goes only to the quick and not to the reflective.

It is well known that insight into the extent to which a person's feelings color his view of the world may be obtained by an examination of his "expressive" behavior. In all probability, everything a person does, says or writes, has upon it the hallmark of his inner life. If individuals are asked to write brief autobiographies or to describe their philosophies of life, one is often permitted, in reading these compositions, to perceive the world through the eyes of the writer. The following excerpts from such creations, deliberately selected to present contrasting points of view, constitute evidence for the varied guise in which the world may appear depending upon the feeling tone of the person.

I guess I'm afraid of life. I don't want to be, but when I think of all the terrible things that happen to people I get sort of paralyzed. I know that I don't appear as good as I should because I would rather not say anything than to say something that was wrong. When questions are asked in class, I often feel that I know the answers and that I could give them before anyone else does but I'm never quite sure. Nine times out of ten I would have been right and then I sit there just furious with myself. But this does me no good because the next time I think I know I'm just as frightened that I may be wrong as I was before. How does one get to feel sure of herself? . . . and another thing that makes life just miserable is that everyone is sex-crazy. Why can't people be human beings instead of animals? All boys seem to think about is what they can get out of a girl. I don't know why things couldn't have been arranged differently . . . . Why is it that I feel inferior to everyone else? People tell me that I'm attractive, I spend enough money, heaven knows, on my clothes, I know what fork to use when, but somehow I find myself always

looking to see if my friends approve of me and when I see they don't I'm crushed. Is this normal?

. . . But personally, I think that people are all right if you give them a chance to be. The trouble is that so many go around expecting to be "taken" that it would be surprising only they were not. . . . I don't see why people are afraid of life. Life is fun and all seasons can be Spring if you let them be. Sure most people are interested in themselves, that's just human nature, but they will also be interested in you if they think that you are interested in them. As I said, all people need is a chance to be friendly and they will be, but it's up to *you* to give them the chance. . . . There is so much to enjoy in life—learning things, studying people, finding the "right man," getting married, having children and watching yourself grow up all over again. . . . It's hard to see why people are afraid of life just because it can be rough—sure it is, but anything worth while is hard to get anyway, life is *really* friendly, pleasant and fun. . . . I guess I don't have much patience with people who whine and complain all the time. Life is too short to fill it with unhappiness *(242)*.

An interesting side light is thrown on the personalities of the two young ladies by an examination of the amount of self-reference contained in the selections. It will be found that in the first case, practically every reference is ego-centered while in the second, the emphasis is upon the ego relation to the other fellow. This difference between "I-reference" and "You *and* I reference" in a person's world outlook is characteristic of poor and of good adjustment respectively.

Another way in which insight into an individual's attitude toward life in general may be gained is through the use of the so-called "projective" devices. These involve presenting the person with an unfamiliar and ambiguous situation and asking him to describe what he sees in it.[6] One common technique makes use of a standardized series of ink blots of which some are black and white while others are colored. The person's interpretation of these actually formless blotches of ink often is most revealing of his inner life, as illustrated by the following responses:

[6] See p. 41.

1. Two ladies playing pattycake, they're smiling.
2. Two men in formal dress bowing to one another, each seeking to carry the load himself.
3. Two polar bears climbing over multicolored ice—it's pretty.
4. An underwater scene with all sorts of colorful marine creatures swimming about.

1. Smoke swirling over a mutilated body—it's all bloody.
2. This is an x-ray. The dark parts are infected areas with blood splashed all over.
3. Two rats climbing over a mass of putrefied flesh.
4. Like abstract symbolism. "Things" are gathering for some evil purpose.

When we consider that the four responses in each case were made to the same objective situation, i.e., the same ink blots, it is obvious that there must be drastic differences in the typical way each of these two individuals regard life. These differences were also reflected in the behavior of the two persons, the first being cheerful and outgoing while the second was cynical and withdrawn. Thus, we see how the individual's attitude toward and expectation of life determines his outlook upon and his behavior in life situations; that "life" is in large measure conditioned by the feeling tone dominant within us. Normally, this "feeling tone" tends to be and to remain on the *pleasant* side.

A general feeling of kinship with the world of people and things leads to another aspect of good adjustment, *integration*. The normal individual is a complete individual in the sense that what he wants is what he can attain. He recognizes the inevitability of the necessity for adaptation to the world of reality and hence is free from the energy sapping futility of ceaseless wishing that "things were different." He presents a united front to the world because his desires are compatible with socially acceptable goals and he is not, therefore, torn by internal dissension. His conscience is socially determined and consequently what he "ought" to do is what he "wants" to do. Further, he is conscious of the fact that his ideals and those of his society are in essential agreement and so he feels himself to be an integral

and a functional part of mankind. His hallmark is *maturity* because he has resolved the conflict between old brain and new brain processes and has become genuinely a *socialized human being.* (See Fig. 4.)

Growing out of this integration we find, as we would expect, that the normal person is also *consistent* in his behavior. Since he is free from internal conflict and his personal goals and those of his society are practically the same, he can be consistent inasmuch as his behavior is guided more by long-term reason than by the emotion of the moment. Not that he is an emotion-less organism; he is not, nor is it desirable that he should be. Rather he feels free to express whatever emotion situations demand. He is angry or joyful, he loves or he hates, but his emotional expression is determined by the situation itself rather than by an emotionalized attitude. His emotions are under control and their exaggerated expression simply cannot occur.

Consistency of behavior appears to be a highly important aspect of normality. We are told that inconsistencies in behavior indicate the presence of conflict within the personality just as definitely as a rise in body temperature discloses physical upset *(120,* p. 35). Since internal conflict is incompatible with adequate adjustment, it would appear that not until such conflict has been resolved may consistent and hence normal behavior be shown.

A department head has an ego-ideal of himself as the most progressive of liberals. He feels so strongly that all individuals regardless of their position or responsibilities, should have equal voice in the determination of their organization's policy, that any suggestion to the contrary will arouse an instant and often highly emotional response. Yet this same person holds his departmental subordinates under a thumb both broad and firm. He selects the texts they shall use, tells them how and when to quiz and, under the guise of asking for suggestions, lets them know precisely how they are to conduct their classes. It is not uncommon for one of his assistants, having made a recreational appointment with others of his age group, to call late in the day breaking the engagement because his superior has asked him to do something else. It is literally true that the assistant would not "dare" to plead a previous date.

While the ability to socialize one's goals bespeaks the presence of the quality, nevertheless it ought to be indicated that the well-adjusted person also is *adaptable.* He must be so inasmuch as his behavior, to be consistent with environmental demands, will have to change with them. This contrasts the flexibility of normal responses with the rigidity of abnormal behavior. The normal individual alters his behavior to include new facts and information as they arise. He is fully aware that life itself is continuously in a process of modification; he realizes that the swaying reed may survive the storm that tumbles the oak to the ground. He is flexible and elastic when the situation demands, but he may also stand firmly rooted in his fundamental convictions when hair-brained flights into emotional fancy are suggested to him. That is, he is willing to be taught, but he refuses blindly to be led.

The well-adjusted individual is *sociable.* He knows and experiences the joys of a shared existence, realizing that he has little value except in terms of his *social* worth. He enjoys people and is understanding of them, making their happiness and sorrows his own joys and heartaches. Because of this sympathetic understanding of the activities of others, he is welcomed by them and his company is sought. He works with others easily and well, establishing enduring friendships in the process because he is more interested in the person himself than in what acquaintanceship may bring in the way of social status or material gain. He likes people and people like him. That person who readily is accepted by others is well adjusted (252, p. 596).

The healthy person is willing to assume *responsibility* for his actions. Since he recognizes that only he can shape and direct his life he stands and abides by his decisions. This willingness to accept the consequences of his behavior arises out of his belief that the world "owes" him a living only in so far as he earns one. Such an attitude tends to develop self-reliance and feelings of competence in coping with the problems of life. He is able to maintain a course of action upon which he has decided despite pressure upon him to desist. He can "make up his mind" without undue vacillation and in the absence of continuous advice and

persuasion. This dependency upon his own judgment permits him to sacrifice immediate and temporary satisfactions for more permanent future goals even though current hardship and deprivation be involved.

Although good adjustment implies both self-reliance and self-confidence, it does not carry with it complete self-sufficiency. The healthy person is capable of accepting the offers of friendship and love others make to him without a feeling that they contain threat to his integrity. He is able to receive from others expressions of good will and devotion with the realization that such acceptance is a function of normal social relationships and is therefore not to be regarded as a sign of weakness or ineffectiveness. He is capable, without fear, both of loving and of being loved.

The well-adjusted individual is *courageous.* He knows that courage in life is not limited to the "heroic" action. Rather, courage is to be found in a multitude of daily events—courage to get up in the morning and to face the day, courage to express a conviction when it is certain that the "powers that be" will object, courage to follow through with a course of action, courage to stand for the "right" when the "wrong" prevails, courage to face threat and to attempt to overcome it, courage to meet life on a realistic rather than on a wishful plane, courage to take the "harder" way. Courage is not an abstract ideal, nor yet something to be reserved for situations of particular stress; courage is a *way of life,* an habitual attitude toward things which permits the taking of action when such is necessary. It is a practical reaction to the demands of everyday living; a reaction quite unconsciously employed by the normal person. That is, when such a person is faced with a problem situation he does not say to himself, "Now I must be courageous," but looks the problem over, decides upon a course of action and follows through secure in his knowledge that while upon occasion it may be better to run than to fight, *most* problems have to be dealt with as they arise if they are to be met at all adequately.

While it is true that the ideally normal person integrates new experiences into himself in such a way that little conflict results,

it would be seldom, if ever, that such an individual could be found. Thus, the "normal," "well-adjusted" and "healthy" person we have been describing is largely hypothetical since in all probability no single individual lives to whom each of the attributes of good adjustment could be ascribed in equal degree. And, even if such a paragon did exist, one suspects that he would be a bit on the dullish side, because after all, it is the minor inconsistencies, the little idiosyncrasies and the tiny emotionalizings in life that give it sparkle and zest. However, the characteristics of healthy adjustment *should* be considered as goals for which to strive in that only to the extent that we approach them are we genuinely healthy. In résumé then, let us list the attributes of normal adjustment with their abnormal counterparts.

NORMAL	ABNORMAL
Balanced living	Unbalanced living
Stability of character	Instability of character
Willingness to be assayed	Unwillingness to be assayed
Applies intelligence	Applies emotion
Plans future	Worries about future
Realistic philosophy of life	Wishful philosophy of life
Recognizes social obligation	Recognizes only personal obligation
Optimistic and cheerful	Pessimistic and gloomy
Integrated and whole	A congeries of parts
Sees the humorous in self	Sees the comic in others
Consistent	Inconsistent
Adaptable and plastic	Unadaptable and rigid
Sociable, "you-oriented"	Unsociable, "I-oriented"
Assumes responsibility for himself	Refuses to assume such responsibility
Self-reliant	Relies on others
Courageous	Fearful

While this does not exhaust the possible terms by which normal and abnormal behavior may be differentiated, these are salient factors and should give some insight into the fundamental differences between healthy and unhealthy behavior.

Most of us, in our examination of the listings, will find that we tend to fluctuate somewhat, finding ourselves principally

now on one side and again on the other. This was what was meant when it was said that each of us carries within him potentialities for either normal or abnormal development. Each pair of the behaviors listed indicate the extremes of a continuum *between* which most persons fall. Whether, however, one tends to find himself primarily near the normal or the abnormal end of any given distribution will depend in large measure upon what his early experiences have been. He who, through the example set by his parents, learned as a child to share his joys and possessions with others will now, as an adult, find himself near the "sociable" end of the continuum involved. He who, likewise through example, learned to dodge and to evade issues will find himself now among those who refuse to accept responsibility for their actions. And so it goes, with the adult living within either the shadow or the illumination his childhood development has cast.

It must be remembered that the characteristics described as normal are essentially "social skills" and just as any *skill* (walking, talking, reading) is developed, they have been *learned.* They are the end-products of *practice* precisely as is the ability to drive a car, or possibly, to be too afraid to try. There is ground for hope in the fact that we are what we have learned to be, in that what has been learned can be unlearned if we are willing to work at the job. No matter what one's present situation may be with regard to his patterns of behavior, *if he wants to change,* an optimistic and persistent attack upon himself under competent direction will pay rich dividends in ultimate happiness.

The concepts so far presented have laid heavy stress upon the learned aspects of personality development. That is, we have spoken as though all aspects of personality, whether making for good or for poor adjustment were the result solely of a learning process. While search will indicate that the great mass of evidence is in favor of such an interpretation, we ought, in the light of the objectivity of which we have spoken, to present material upon which the opponents of the environmental concept of personality development base their conclusions. This alternate view, the constitutional aspect, holds that certain personality traits are

to be found concurrently with particular body builds sufficiently often that an intimate relationship is suspected to exist between them. This belief is a scientific extension of the commonly assumed joviality of the fat person and the "lean and hungry" look of the thin individual.

While there have been numerous attempts during the past one hundred years to verify this suspicion, none have been successful. Recently, however, the results have appeared of an intensive and thorough investigation into the question of the relationship between personality characteristics and body form. While recognizing that this study has been made under the direction of one individual and that hence the relationships obtained, particularly in the personality sphere, *might* have been conditioned by the preliminary assumptions made, let us summarize the outcome.

This investigator (Sheldon) and his co-worker *(234)*, through a tedious comparison of some four thousand photographs taken of individuals in standardized positions, discovered that while no body "types" could be differentiated, nevertheless a certain orderliness appeared which made it possible to describe any body form in terms of three categories (Fig. 5). The next step involved a search for the fundamentals of personality. Through an exhaustive search of the literature and the application of intricate statistical techniques, three clusters of personality traits were found which seemed to represent basic and mutually unrelated behavior patterns. An intensive study of two hundred cases indicated that the individuals who best fitted each bodily predisposition also showed characteristically similar personalities and the particular pattern of personality traits demonstrated by such persons was found to fall within one of the three clusters previously factored out. That is, persons who showed strong tendencies toward *endomorphy* (Fig. 5) were also found to be generally slow in action, relaxed in movement, socially inclined, amiable, oriented toward others, tolerant and emotionally stable. Those tending toward *mesomorphy* were found to be energetic, assertive in movement, socially indifferent, aggressive, callous of others, ruthless, competitive and bold. Individuals whose body

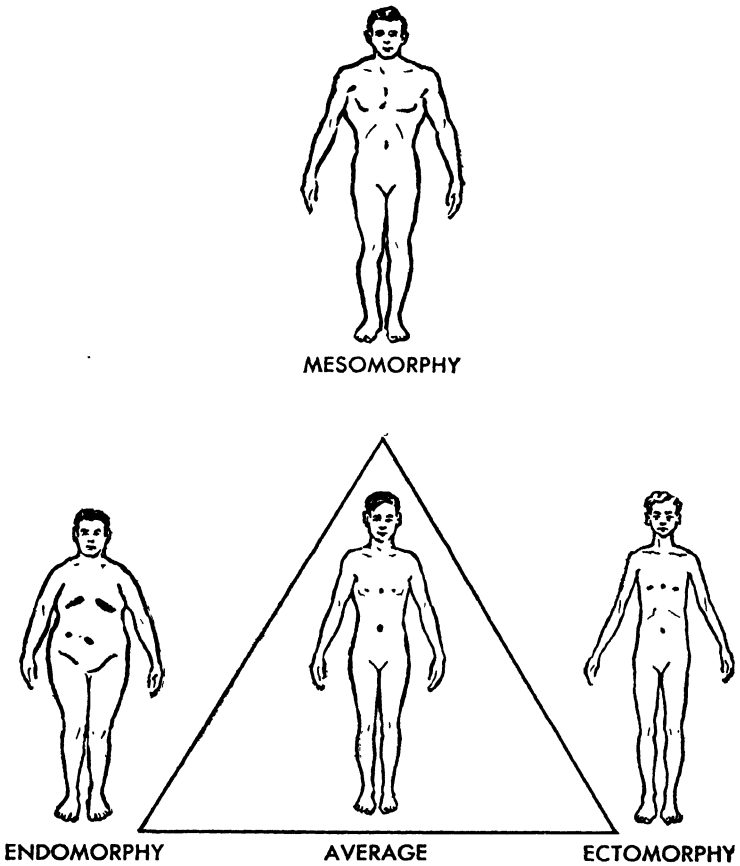


FIG. 5. Continuum of Distribution of Body Form Among Male Population with Illustrations of Extreme Development and an Average Individual. Drawn from photographs in W. Sheldon and S. Stevens, *The Varieties of Human Physique*, New York, Harper, 1940. Reproduced by permission of the publishers.

forms inclined toward *ectomorphy* were found to be fast in action, restrained in movement, socially opposed, inhibited, desirous of solitude, oriented toward self and emotionally unpredictable *(235)*.

In probability, however, these personality "types" are more representative of *generalized ways of response* characteristic of our culture than of any close identity between body form and tendencies toward behavior. Using an entirely different approach, a prominent psychoanalyst unearthed evidence for three basic "neurotic trends" in her patients, namely, moving toward people (dependency), moving against people (aggression) and moving away from people (detachment) *(120)*. These trends, discovered within a neurotic population, conceivably could be illustrations of the personality characteristics assigned by Sheldon to the endomorph, the mesomorph and the ectomorph respectively, although, of course, we know nothing of the body forms of Horney's patients. Further, a recent study *(113)* of a large group of delinquents indicated that most of them could be described under one of three headings: unsocialized aggressiveness, socialized delinquency and overinhibited withdrawal. These categories may also be seen in terms of the three "basic trends" stated above. Unsocialized aggressiveness and moving against people, and overinhibited withdrawal and moving away from people obviously are allied. The socialized delinquent, while showing clear-cut attempts to move toward people *within his own group,* evidenced hostility and aggression towards others. However, he did respond positively to sympathetic approaches by others and may, then, be considered as fitting within the moving toward people category.

The fact of three such generalized ways of response becomes more evident in the light of recent summarizations of studies made upon personality development in children. There is evidence to indicate that, within our society, children go through the following "stages":

1. Submissive dependence upon adults (Ages 1 – 2).
2. Negativism toward adults (Ages 3 – 4).
3. Ambivalence—overt compliance to adults coupled with an independent "inner life" (Ages 5 – 12) *(198,* pp. 505f).

If for any reason, the behavior of the individual should become "fixated" at any one of these levels and the response attitude characteristic of this level become therefore perpetuated, a state of affairs akin to those described by Sheldon and Horney well could develop. If behavior become fixated at the first level, a dependent search for sympathy would come to characterize the individual's reaction toward others. If the second level be fixated, the person typically would show an aggressive search for antipathy later in life. If fixation occur at the third level, the individual's way of life could best be described as a detached search for apathy. It may be, therefore, that out of the multifaceted cultural and familial pressures to which our children are exposed, there may well arise three generalized ways of response any one of which may be seized upon as *the* way of behaving. We shall see later that when such unfortunate fixation occurs, the reasons for it are to be found within the early environment of the child. It may be too, that cultural expectation tends to force socialization upon the "fat boy," aggressive attack upon the muscular and introversion upon the thin. It should also be indicated that *causal* relationships are by no means indicated by the correlations obtained by Sheldon.[7]

Actually, since natural phenomena do not usually appear in an either this *or* that form, in all probability personality is neither entirely environmental nor yet constitutionally predetermined. Whatever the case may be, we must recognize that the constitutional viewpoint presented by Sheldon possesses nothing of the inevitable. The relationships between body form and personality traits indicated were not "perfect" and so, even if nature should incline us toward particular personality characteristics, there still would be ample opportunity for the influence of environmental factors.

This is particularly true in that *most* individuals possess a body form closer to the "average" (Fig. 5) than to any one of the extremes and therefore, assuming the body structure-personality trait concept to be factual, most persons would tend to demon-

[7] For an objective account of the current status of the constitutional aspects of personality, see L. O'Kelly, *Introduction to Psychopathology*, New York, Prentice-Hall, 1949, chap. 7.

strate some traits from each of the three clusters. Since many of these characteristics are antithetical, e.g., need of people vs. need of solitude, liking for people vs. fear of people, sympathy vs. ruthlessness, etc., it is well within the realm of possibility that any particular trait shown by the average adult could be the result of his training and experience. Thus a person who constitutionally could be either sympathetic or ruthless very readily could become either one or the other depending upon what happened to him as a child.[8] Actually, we have reason to believe that *early* differences in infant behaviors are extremely small, if at all present *(64)*.

In point of fact, we know that environmental opportunities may make great differences in the development of intelligence as measured by intelligence tests *(142, 266)*. Further, we have recent evidence that unfortunate emotional development may readily result in behavior, both test and social, leading to a diagnosis of feeble-mindedness in indivduals of *potentially* normal intelligence.[9] Since intellectual abilities are also known to be more stable than personality characteristics, it would be surprising indeed if the latter were not yet more susceptible to environmental influence.[10] We return then, to our original tenet; adult personality is largely the end-result of early training and experience. In any case, it is not so much a question of with what is a person born as it is one of to what extent can his behavior be modified? We have presented ample evidence to show that the most potent factor in this modification is found in the life experiences of the individual.

[8] In the light of what man has been, and is in the process of becoming, it is nonsense to hold that "human nature" cannot be changed. Rather it is true that, like it or not, "human nature" constantly is changing and always has done so. Biologically, Cro-Magnon and modern man are the same. It would seem well established that each individual, at birth, is potentially a "savage" or a "civilized" being, dependent only upon the cultural circumstances into which he is born *(35)*.

[9] B. Schmidt, The rehabilitation of feeble-minded adolescents, *Sch. & Soc.*, 1945, *62*, 409-512; and I. Jolles, The diagnostic implications of Rorsbach's test in case studies of mental defectives, *Genet. Psychol. Monog.*, 1947, *36*, 89-198.

[10] For a discussion of the profound effect variations in cultural demands may have upon individual development, see *(137, 80, 166)*.

6. THE ROAD TO NEUROSIS

Must helpless man, in ignorance sedate
Roll darkling down the torrent of his fate?
—Samuel Johnson,
"Variety of Human Wishes"

WE HAVE already discussed the physiological, the bodily upsets that may occur as an end result of chronic emotionality (Chap. 4). We also have examined the various aspects of good adjustment indicating the health, the happiness and vigor that develop out of an open and unafraid meeting of life (Chap. 5). Let us now look into the pitfalls lurking along the way of *poor* adjustment; the behavioral snares that may await him who attempts to solve the problems of life by evading, avoiding and retreating.

As was stated in our discussion of normal behavior, we shall see that these samples of abnormal adjustment constitute primarily an *exaggeration* of otherwise healthy responses; that the unhealthy person behaves in the same way as does the normal individual, only *more so*. We will show that while every person sometime tends to depend unduly upon others, to behave in an overaggressive manner upon occasion and to retreat into personal solitude from time to time, he does not make use of any *one* of these devices to the exclusion of the others, nor does he tend characteristically to show them in extreme form. Again, the behavior of the healthy person is typified by a weighed and balanced stability; he does not *feel emotionally driven* to behave in any particular fashion. On the other hand, the poorly adjusted person must, by the very nature of emotional learning, behave as he does, for if he does not, he feels defenseless and vulnerable. Of course, he is open to attack when he cannot use his accustomed device because it is his *only* way of responding to life's demands; when this fails him, all is indeed lost.

The dangers inherent in the "mode of single solution" should be clearly cut. It stands to reason that whenever an individual stakes his all upon the efficiency of any *single* response mechanism, he immediately and severely reduces the life area within which he can live effectively. Inasmuch as any given mode of behavior is adequate only in special circumstances, there is no *one* road to good adjustment. A person who meets problems consistently with a plea for assistance and help, whose expectancy in life is that someone will solve problems for him, will be able to function reasonably adequately so long as he meets only with others who have both time and inclination to be of assistance but will be thrown into instant confusion and despair should he be confronted with an insistence that the problem is "his own." He becomes helpless, wonders how he has failed and feels only humiliation and injustice. That he should attack the problem alone does not occur to him because he has learned but one way of solution; when this fails, all is lost. Even if he should try to solve the problem alone, his attempts abort and the resulting jumble serves only to intensify his "need" for help. We shall see throughout the present discussion that the road to neurosis is essentially the way of the single solution. It should be emphasized that the life plan of the well-adjusted individual is *not* one of the preservation of things as they are. Rather, normal living is directed toward and takes account of activity and change *(101)*.

As has been indicated, the unhealthy person is one who has lost the original plasticity of response with which he was born. His dependence upon a one-way approach to interpersonal relations has routinized and stratified his life to the extent that he tends to perceive *all* life situations from one frame of reference. That is, he seeks solution for all problems through an appeal for help from those about him, he attempts to force a solution through a ruthless attack upon others, or he searches for his answers in detachment; in being sufficient unto himself. It should be observed that these three basic feelings, helplessness, hostility and isolation seem to make up the core of neurotic patterns of behavior and that one of them usually is overemphasized in the unhealthy individual *(120)*. Thus, if a person seeks salvation

through dependence upon others, aggressive or detached behavior will be inconceivable to him. So too, the person who rebels against the hostility he "sees" all about him will be quite unable to consider surrender to others or withdrawing into himself as solutions. Similarly, one who believes that self-sufficiency is the key to everything will be equally blind to the possibilities inherent in dependence or attack.

The normal person sees nothing incompatible in any of these basic attitudes toward life. He knows that some occasions demand the assistance of others, that another situation should be met by frontal attack and that yet another time, one should keep things mainly to himself *(120)*. This is because his behavior is flexible, because his experiences have been broad and his training has been such that he has had opportunity to observe the relationship between problem solution and varied modes of attack.

There is a paradox here. True stability is achieved only through instability. That is, an organism must be susceptible to change and sensitive to it in order efficiently to adjust and to adapt to its environmental surrounds. A *completely* stable organism would be dead. In this sense, the rigidity of neurosis is a sort of living death since the organism is relatively insensitive to nuances of change occurring about it.

The principal difference, then, between normal and "neurotic" behavior lies in the difference between flexibility and rigidity, between "thinking" and "emotionalizing" the way through life, between new brain and old brain dominance. Whatever be the individual's basic attitude toward life, whether it be grounded in rational or emotional processes, he tends to perceive the world in terms of his personal outlook upon it *(34)*. A maxim attributed to the French equivalent of our FBI is appropriate here: "The eye sees what it looks for, but it looks for only what is already in the mind." If a person views the world as a place in which security is to be found only through reliance upon others, through a vigorous "striking back" or through retreat into himself, he behaves accordingly. In any event, his behavior is conditioned by the way he *feels* about things; he never has

learned that his feelings are relatively unimportant, that it is only what he *does* that counts. Kant has said: "We see things not as they are, but as we are."

Before we begin our discussion of the forms of maladjustment into which the way of the single solution may lead the individual, it would perhaps be wise again to be certain of our terminology. Often, confusion exists between such words as "neurosis," "psychoneurosis" and "psychosis." The first two of these terms mean essentially the same thing and are often used synonymously. They refer to behavior patterns that tend to incapacitate the individual in his adjustments to other people. The neurotic is a person whose behavioral repertory is so limited in scope or so out of line with the demands of his society that his relationships with others are disturbed. He "gets along" in the world of people, but inefficiently so in that he is regarded as "different" by others and he himself feels that he does not quite "belong." The point is that the neurotic does make an adjustment to society sufficiently adequate for society to tolerate his presence; he is, in a sense, "put up" with.

The "psychotic" (the legal term is insane) individual however is a person whose behavior is so far out of line with reality that society must institutionalize him, either to protect itself from him or to protect him from himself. The chief difference then, between the neurotic and the psychotic is one of degree. The psychotic is more seriously incapacitated and more profoundly disturbed than the neurotic; he is less elastic and flexible and hence, treatment is more difficult. While the neurotic person still has a fair measure of contact with reality, the psychotic individual is often completely out of touch with it. Therefore, the neurotic can be much more easily reached by therapeutic techniques and a permanent cure is more likely to ensue. Since our discussion will have to do only with the neurotic personality and the various guises under which it appears (the neuroses), we shall have no more to say concerning the psychotic individual. Remember, the neurotic person is one whose *mal*adjustments prevent him from taking his place in society as a member in good standing.

We have seen that the basic neurotic structure involves feelings of helplessness, hostility and isolation, and that commonly, one or another of these feelings is expressed openly as *the* way of meeting life. To facilitate our understanding of these mechanisms, it will be necessary to make a brief excursion into their developmental aspects.

The human infant for several years after birth is nearly completely dependent upon his parents for his welfare. It is not surprising, therefore, that out of this early dependency should grow attitudes basic to the individual's appreciation of the world about him. If his early life consists primarily of a series of serious frustrations, the child may grow up with deep seated feelings of inability to cope with the world *(56)*. If along with serious frustration the child is also deeply humiliated by unthinking or unkind adults, he may develop an attitude of vicious aggressiveness toward other people and things. Later, after the child has internalized social taboo and expectation, this aggressiveness may be turned inward and the individual may come to see himself as so different from others that he seeks solace and comfort within a private world of his own and becomes detached and self-sufficient. An infantile overdependence upon others often develops out of undue solicitousness by one or both of the parents. The precise direction or form these basic maladjustments may take in a given individual is unpredictable in the light of present knowledge, although we do know what the general family constellation is under which one or more of these underlying maladaptations will occur.

Parental behavior making for the development of behavior patterns unsuited to normal personality growth can be described under three large headings: (1) Overprotection of the child, (2) favoritism shown toward a brother or sister, (3) rejection of the unwanted child *(170,* pp. 43-44).

OVERPROTECTION

The typical picture of the "overprotective" mother[1] begins

[1] Fathers too, may over-protect their children but generally in our society, the maternal parent is the oversolicitous one.

with a maternal attitude of "living" only for the child. She is devoted to it and feels uncomfortable when separated from it however briefly. Her husband is permitted no share in the child's upbringing and is prevented from exerting any influence whatsoever. Throughout the life of the child, the father plays a negligible role. As her care for and interest in the child develop, the mother spends increasing time with it until her life revolves about the youngster and she is no longer socially active nor "interested" in her husband. She accompanies the child to school, calls for him and sees that he is subjected to no "undesirable" influences. She selects his playmates as she does his clothes. She is most uncritical in her attitude toward the child *(161).*

Excessive maternal care of the child is manifested in four ways:

1. Excessive contact with the child; the mother is "always" present.
2. She continues to treat him like a baby although chronologically he may be much past infantilism.
3. She refuses to permit him to "grow up" and actively prevents the appearance of independent behavior.
4. She has characteristically little "control" over him and submits to his wishes rather than attempting to modify his behavior *(161,* pp. 37ff).

Children reared under such conditions demonstrate two kinds of behavior which appear about equally often in the cases studied. Approximately half of overprotected children become miniature despots whose every wish and desire is law in the household. The other half show extremely submissive behavior, are very obedient to the mother and highly dependent upon her *(161).*

Overprotected children develop early attitudes of hostility toward or dependence upon others, the one group becoming aggressive, domineering and egocentric while the other becomes shy, timid and withdrawing. In either case, the developing of friendships among others of the same age groups is exceedingly difficult and adjustment to the world outside of the home situa-

tion markedly impaired. When we consider that frustration or thwarting will but intensify the characteristic attitude of aggression or withdrawal (the vicious circle of maladjustment), it becomes obvious that ultimate breakdown practically is assured. The following cases illustrate the two kinds of behavior commonly appearing in overprotected children.

A boy of 16 was described as "impudent and defiant of authority." He had been bottle fed until he was three and a half, dressed and bathed by the mother until he was six and even at age fourteen, the mother was assisting him in these functions. When he became of school age, the family moved into a home near the school so the mother could watch him as he came and went. Until he was fourteen, he refused to allow either parent to leave the house in the evening unless he went along. He now, at sixteen, refuses to go to school, stays up late at night and sleeps until late in the morning. Despite recommendation, his mother refuses to permit him to work (*161,* pp. 28–29).

A boy, age ten, was anxiously obedient to his mother. He accepted her domination without protest and her slightest sign of disapproval was highly effective in controlling him. He tried to do exactly as his mother wished and was overresponsive to her demands. He was breast fed for the first three years of his life and his mother slept with him until he was six. During these years they lived alone with a minimum of social contacts. She prevented him from playing with other children until he was eight because of her fear of "roughness." She had also hired a "body guard" for the lad because he reported that other children molested him (*161,* p. 30).

FAVORITISM

Favoritism for one child invariably breeds feelings of antagonism toward another since it is impossible for the non-favored child to live up to the glorified level of the preferred offspring. Such situations frequently grow out of the appearance of a new baby into the family after which parents tend to "forget" the older child in their interest in the newcomer. Children, in the process of growing up, lose the "cuteness" of infancy and upon occasion parents overemphasize the appeal of the very young

child and as an older one out-grows his cuteness, they turn to a younger one. Commonly, such preference for one child over another makes for the development of undesirable personality traits in the non-preferred individual. The following case is illustrative of such a situation.

A thirteen-year-old boy was referred to a psychological clinic because he was retiring and spent much of his time daydreaming. Investigation of the home situation showed that the father greatly prefers a younger brother and invariably takes his part in any family discussion. The older child has retreated into a world of his own in which religious activity is dominant. He has built a replica of an altar in a spare room and holds "services" there regularly. Attempts by the family physician, the social worker and a minister to get the boy out into contact with reality failed. Five months of therapy brought only superficial changes in him, his basic outlook upon the world being too firmly established for treatment to be effective (*170,* p. 540).

REJECTION

Perhaps parental rejection is the method most effective in developing feelings of insecurity in the child. Such rejection arises out of feelings by the parents that a child places an undue economic burden upon them; that it will interfere seriously with their social life or, more commonly, out of an unhappy marital situation. However originated, rejection shows itself in three ways: (1) Dissatisfaction with the child, (2) severe treatment, (3) outright neglect *(160).* It is apparent that these attitudes toward the child arise out of either an actual hostility toward him or lack of love for him. In either case, the result of rejection expresses itself commonly in aggressive hostility although upon occasion a fearful withdrawingness may appear. Whatever the direction the results of rejection may take, the rejected child becomes a poor risk for adequate adjustment.

A six-year-old boy was brought to a clinic by his parents who complained that the child stole, lied and was doing poorly in school. Investigation into the family situation indicated strong parental preferences for older twin sisters. The twins, according to the parents' report, made good marks in school,

were neat and tidy about the house, obeyed well and "were just perfect angels." The boy, on the contrary, stole money from the mother's purse with which he bought toys and candy for his playmates. He was a deportment problem in school and had attempted to forge his parent's signature on an unfavorable report card. He was sullen and truculent about the house, noisy and disorderly in conduct. His parents said they had "tried everything" with him but this "everything" boiled down to comparison such as: "Why can't you be nice like your sisters?" and similar remarks made in conjunction with whippings, scoldings and denial of privileges. Attempts to indicate that the boy's behavior was a result of the parents' attitude toward him met with incredulous disbelief.

A seven-year-old son of a violent and abusive father spent his time staring into space, biting his nails and playing with pieces of string. He showed an indifference toward people, was very quiet in school and demonstrated marked fear and suspicion of advances made toward him. He was extremely withdrawn and attempts to talk with him met with absolute silence. Since understanding and sympathy were indicated, he was placed in a foster home in which he developed into a sociable, normal lad (*170,* p. 533).

This summary of undesirable home conditions and the illustrations of the effect of these upon the child indicate that while it probably would be impossible to predict in individual cases the precise form maladjustment would take, it is evident that overprotection, favoritism and rejection are potent factors in the development of abnormal behavior. Such behavior was shown to appear in three large, general fashions: hostility, or tendencies to move against people (the search for antipathy), helplessness, or tendencies to move toward people (the search for sympathy) and isolation, or tendencies to move away from people (the search for apathy) *(120).* Since these tendencies in behavior appear to be basic trends toward neurosis, we shall discuss the various neuroses under these three headings. In this discussion, it must be remembered that while we shall classify and illustrate neurotic behaviors in terms of these three basic attitudes, it is common to find all three trends within a single individual. Thus, a person whose dominant pattern of behavior is one of aggres-

sive hostility will often be found to be carrying about with him half-realized feelings of helplessness and isolation. Obviously, the latter two attitudes are so opposed to aggressiveness as such that their presence cannot but augment the conflict within him. So too, a person who feels compelled to find personal sanctuary through a helpless dependence upon others may likewise simultaneously show evidence of hostility and isolation. Again, the incompatibility of such opposed attitudes serves but to intensify his feeling of inadequacy. In a similar manner, the individual who withdraws as a solution to life may possess feelings of hostility and helplessness which he may seek to resolve in his private world of dreams. However, in each of the above situations, one of the three forms of neurotic response is dominant and it is on the basis of this dominance of one way of adjustment that our classification will be made.

It must be recognized also that the classification to be presented is, like other groupings of the neuroses, largely one of convenience.

THE SEARCH FOR SYMPATHY

It is not surprising that many of the attempts to adjust via the single solution should center about a search for sympathy. Our culture emphasizes, at least verbally, that each of us should be fond of his neighbor and feel as a brother to him. It is easy to understand how a person, reared under conditions of parental dominance or indulgence, could come to regard other people as potential supports whose function it was to provide refuge in times of stress.

We have seen that dependence may grow out of oversolicitousness, but this is not the entire picture. We know that beyond the tendency for the mother to love her child there exists a *need* in the child for such affection. We also know that the rejected child shows a hunger for love, "affect hunger" *(160)*, that may lead him into extreme behaviors in his attempts to obtain the affection he craves. It is, therefore, a reasonable assumption that hunger for love exists to some degree in all children, whether or not they may be "rejected." Thus, oversolicitousness plays

into two fundamental "needs"; the desire of the mother for the affection of the child and the need of the child for the love of the mother. Under such conditions, we can understand how these needs may "snow-ball" quite out of the desirable proportion, with the one consistently feeding the other. With two such needs continuously complementing each other, it is not surprising that the child should develop an overestimation of the value of affective relationships in human affairs.

If to this, we add the fact that to the child, the parent is an all-powerful being upon whose good graces the joys and comforts of life depend, it is not difficult to understand how the child may arrive at such an overevaluation of parental power that he comes to see himself as a relatively helpless organism whose very existence is dependent upon outside support. This feeling of low self-esteem generated in the child readily leads him to an expectation of assistance whatever his "problem" may be because he has to be certain that what he does is in accord with the wishes of the omnipotent being upon whom he depends. Brought up in a "come to mother" atmosphere, he searches for a "mother substitute" whenever his situation is such that direct appeal to the parent is impossible. That is, the feeling of dependency *spreads* to include whomever he may perceive as in authority and he sees such persons as individuals whose sole function is to aid and assist him whenever he feels need. That slight rebuff from these "parent surrogates" will appear to him to involve threat to his very existence becomes inevitable. This is why it is so difficult for the person accustomed to normal self-reliance to understand the real importance of such "frustration" in the life economy of the dependent individual, and constitutes another reason why understanding is basic to tolerance.

All of this means that the person who has developed strong feelings of helplessness because of faulty early experiences, looks for and demands *unqualified* affection from others and helps us to understand why he feels so lost and unwanted when he does not receive it. He makes overwhelming claims upon friendship later in life, searching in his social contacts for a never ending mother love.

Such an individual feels only that it is his right to appeal for help upon any provocation. If this assistance is not forthcoming, he feels humiliation and loses some of his already weak self-esteem. Since he is dependent at all times upon the approval and aid of others for assurance that he is an accepted member of the group, any failure, however slight, to receive this attention leads to feelings of hostility which *must* be suppressed because his expectation of benevolence is incompatible with attitudes of aggression. As we have seen, suppression in no way solves problems, rather the process involves an increased demand upon the individual's supply of energy. Such persons have relatively low energy reserves in that so much is demanded to maintain the basic trend toward dependency in a world where, in *practice*, much emphasis is placed upon self-support. Consequently, the dependent individual outside, possibly, of the family situation, constantly encounters rebuff and frustration.

Since we know that thwarting leads to feelings of aggression (which are intolerable to the "helpless" personality) and anxiety, the operation of the "vicious circle of neurosis" is clearly evident. Because of the person's training in dependency as *the* way of life, feelings of aggression can do nothing other than give rise to anxiety, while feelings of isolation are simply not to be tolerated. The dependent individual in contact with society-in-general hardly can escape anxiety feelings. Certain as he is that the world belongs to the meek alone, he forever encounters frustration. His attempts to rid himself of the consequent anxiety serve only to undermine his feelings of security which in turn tend to increase his anxiousness. Thus anxiety feeds upon itself, growing by a process of frustration accretion until the person's ability to tolerate internal pressures is surpassed and breakdown occurs.

The forms that such breakdown takes vary enormously, but we may describe four major conditions characterized by a deep-seated search for sympathy; i.e., Anxiety States, Fear States, Loss of Function States and Fatigue States.

ANXIETY STATES

We already know that anxiety is an unrealistic fear; a sort of

anticipation of disaster, a "premonition" of fearful things to come. Commonly this expectation of dread occurrence has no basis in reality and is not, at least in its early stages, an anticipation of any one thing in particular, but is "free floating" and without actual attachments. Later in its course, as we will see, the anxiety may become attached to a specific event but even in this case, there is no *factual* evidence that the feared plight is likely to take place.

We begin our discussion of the various neuroses with what we will call "anxiety states" because there is reason to believe that all such forms of severe maladjustment begin originally with a frustrating situation which produces a condition of anxiety. In fact, the statement has been made that: " . . . All neuroses start with an anxiety attack" *(76,* p. 169).

Anxiety attacks are characterized by an intense *fear,* a fear which in the earlier anxiety experiences is not attached to any particular situation. Along with this widespread dread, there occurs the characteristic concomitants of strong emotion—a sort of muscular paralysis, cold perspiration, feelings of pressure in the head and chest, palpitation of the heart, sensations of suffocation and difficulties in breathing. After a few such experiences, the individual becomes convinced that he has a "bad heart," or that there is something seriously wrong with his respiratory or digestive systems, that he has a brain tumor, etc. That is, the fear becomes attached to some one or more of the bodily functions whose activity changes during emotional experience and gives the person a reason for his dread. Commonly, he now begins a search for the cause of his discomfort and travels from physician to physician searching for medicinal cure. It must be recognized that inasmuch as his symptoms arise out of an unadapted emotional life, no cure is possible until the cancerous spread of emotional living has been psychotherapeutically checked.

One readily can understand the person's terror during these attacks. Since most of us live in abysmal ignorance of bodily functions themselves and are yet more unaware of psychosomatic relationships, an anxiety attack can but stand as "evidence" to us that something is radically wrong with our organic

processes. Consequently, the malfunction is ascribed to the heart, the stomach, the brain or whatever organ seems to the individual principally to be involved. There is something quite comprehensible in the fear invoked when the heart begins to race and pound when, often as not, the person is sitting quietly, "not thinking about anything." The error lies, of course, in the familiar cart-and-horse situation in that the person believes that he fears because his heart is "bad" when in actuality the heart symptoms are the result of an emotional maladjustment.

All of us have, at one time or another, experienced an anxiety attack of greater or lesser severity. Most of us however, have survived the experience because we did not commence morbidly to ponder over possible causes. We underwent the incident, but because most of us are reasonably sound emotionally, our lives are effective enough so that the attack did not recur. In any event, we find also in such experiences that it is only when anxiety attacks come to dominate the person's existence to the point where he approaches incapacity to deal adequately with his round of daily affairs that the behavior becomes morbid and a diagnosis of an "Anxiety State" is warranted.

Unfortunately, the person is commonly well along the road to neurosis before he comes for psychological help. Ordinarily, although an individual may visit his dentist regularly every three months, and may undergo physical examinations twice a year, recognizing that tooth decay and bodily ailment are most effectively treated when discovered *early*, he will postpone asking for psychological examination and assistance until he is veritably *driven* to do so by the devitalizing nature of his symptoms.

A. G., a twenty-six-year-old junior executive, complained of heart palpitations and strong feelings of impending doom. These sensations appeared primarily when he was in a crowded place such as a theater but had recently begun to occur during interdepartmental conferences. The attacks of anxiety had by now become so severe that when they occurred he felt that if he did not get out of the present situation he would die. Consequently, he had of late, often left a conference hastily and with no word of explanation. He would then walk around the plant until the attack subsided. He

recognized that these feelings were interfering with his work and, since medical examination revealed only an unusually stable heart action, he came for psychological assistance. Investigation revealed strong unrecognized feelings of hostility toward his immediate superior coupled with an attitude of complete acquiescence toward authority. He had led a highly sheltered life until after his high-school career and underwent a "nervous breakdown" during his freshman year in college which was his first experience in "being on his own" away from home. Discussion in which he was given the opportunity of "venting" his feelings of hostility coupled with some explanation regarding the physiological aspects of emotion, as well as an understanding of his attitudes of dependency, served to enable him to cope with the attacks of anxiety and to decrease his fear of dying during one. Recently, the attacks have been occurring with decreasing frequency and he has begun to *face* some of the interpersonal relations involved in his job.

These attacks, beginning in A. G.'s case, in situations where he was surrounded by people, ultimately centered about a business event in which he faced the possibility of verbal disagreement with a person in authority (his superior) toward whom he felt both hostile and dependent. The conflict resulting from the incompatibility of these feelings precipitated an anxiety attack which tended to disappear when he had managed to get away from the immediate situation. Essentially, the attacks constituted a plea for help, it was as though they said: "Look at me, I'm in a miserable condition. I'm not even sure that I shall live! Won't you please pity me and relieve me of this responsibility?" As is characteristic of neurosis, A. G. was unable to face situations for which his reaction against failure took the form of anxiety attacks. Reëducation and some insight into psychosomatic function were successful in alleviating his symptoms.

FEAR STATES

Fear states differ from anxiety conditions in that in the former there is a thing or situation actually feared. Although the "fear" itself may be actually as unrealistic as the less attached anxiety, nevertheless, the person is afraid of *something:* something "real" and usually, but not always, something with which people nor-

mally are in constant contact, such as high places, death, illness, dirt, animals, closed places, etc.[2] Most people have some fear of one or another situation, but ordinarily it does not overwhelm them. Despite a shudder or two when one comes within sight of a snake, one continues on one's way and is not precipitated into a blind and screaming retreat. So too, while another may become a bit anxious when peering down in the Grand Canyon, he does not refuse to use elevators, or to ascend any higher in a building than the second floor. That is, while all of us have minor fears or phobias of one sort or another, we do not so overemphasize them that they come to guide and direct our behavior.

In reality, a phobia when it appears in seriousness, usually covers a much more basic and widespread anxiety. Just as the person undergoing anxiety attacks as such, seizes upon some physical symptom as an explanation for his illness, so too a fear of a specific object or situation becomes the "reason why" the person cannot function adequately in his society. However, as was the case in anxiety states, the fear itself is a *function* of deep-seated concern rather than the cause for it.

Fear states show definitely the appeal for help from others which the person feels is his due. Since he is incapable of facing the feared situtaion, it is obvious that someone will have to assist him in meeting it. Therefore, he feels justified in making an open and sometimes dramatic appeal for aid. If perchance, such as-

[2] It was once psychological practice to itemize and label these fears or *phobias,* giving them high-sounding Greek names. While such terms serve the purpose of fascinating additions to one's vocabulary, they in no way made for better understanding and hence largely have been dropped from usage. Naming in the absence of causal description, is largely a futile gesture. However, a partial list of the 135 phobias named, follows:

Acrophobia	Fear of high places
Algophobia	Fear of pain
Astraphobia	Fear of thunder and lightning
Necrophobia	Fear of dead bodies
Nyctophobia	Fear of darkness
Nosophobia	Fear of disease
Thanatophobia	Fear of death
Xenophobia	Fear of strangers
Zoophobia	Fear of animals

sistance is refused, he experiences strong feelings of injustice and defeat while the hostility engendered by the frustration serves to reagitate the vicious circle heretofore described. He attempts to "solve" his problems by avoiding them, but if he is forced to meet one directly, his convincing fearfulness serves to obtain for him the help he craves. In such manner, he continues to avoid the problem through his technique for getting another to solve it for him. Further, he fulfills his compulsive drive to be dependent upon others and concludes his search for sympathy in the terror of unrealistic fear.

A girl of twenty-five complained of strong fear of being alone in a room and also of being in an open street. She had to have someone continuously with her under either of the above conditions. As a child, she had become most dependent upon her mother because of parental friction and when the mother died, she felt a great sense of loss. She then began to keep the house for herself and her father and ultimately transferred her dependency to him. After the father had recovered from a serious illness, during the convalescence from which he had become interested in a woman of his own age, the daughter's symptoms began. She saw her father's female acquaintance as a threat to her need for his support which her near loss of him from illness had brought to focus. This dependency and her fear of helplessness in the future evoked the phobias which served the purpose of keeping the father near her. Six months of treatment brought about some improvement but her need for parental support remained stronger than her desire to be rid of her fears (*181*, p. 384 f.).

We see, in the case described above, one of the principal "reasons" for neurosis. The maladjustment obtains something the person could not otherwise get; i.e., neurotic symptoms have meaning and significance. Neurotic symptoms have *meaning* and *significance*. Neurotic symptoms prevent the person from undergoing much greater hurt such as a complete and final recognition of inadequacy and helplessness. By leaning on the quivering bolster of maladjustment, the individual is saved the more serious blow to his self-esteem and security feelings of realizing in face-to-face fashion that his behavior is ineffective, inefficient and serves only to increase his difficulties. This is why any at-

tempts at reëducation must be preceded by a process in which the person's ability to accept reality is strengthened. Trying to "reason" with the maladjusted individual before he is emotionally able to accept himself is like trying to maneuver a car out of a mud hole by increased power alone; the difficulty is only intensified.

LOSS OF FUNCTION STATES (CONVERSION HYSTERIA)

These conditions are characterized by the loss of the ability to *use* some bodily function. There is scarcely any bodily organ or part that may not be affected. Persons may be unable to see, to hear, or to feel pain in certain bodily parts; they may lose the ability to move or manipulate a limb, to speak above a whisper or to speak at all; they may develop distorted and spasmodic movements of isolated muscle groups or sensations of painfulness located in various parts of the body. Whatever the form or locus of the complaints may be, all of them have in common the failure to discover any possible organic causation. That is, complete and thorough physical examination reveals nothing that might be causing the difficulty.

In addition to the failure of physical examination to reveal organic malfunction as responsible for the symptom, persons so afflicted commonly show an attitude of indifference toward their complaint. An individual with a psychological loss of sight may discuss it (if he mentions it at all) in such a resigned, calm, "cross-bearing" and unconcerned fashion that one is torn between feelings of disgust at such stupidity and marvel for such fortitude. A young lady whose wrists and ankles were sharply contracted and whose breath came in sharp, rapid gasps was asked what her chief complaint seemed to be. "My ears hurt," she said *(49,* p. 11). The "resignation" and "fortitude" with which such individuals apparently accept their plight serve to bolster and increase their appeal for sympathy.

Such persons show a strong need for attachment with others and have deep-seated feelings of helplessness with regard to their ability to meet the problems of life. It is as though they

were continuing the attitudes of dependency of the young child into adult life; in fact, this is precisely what they are doing. Because they have never been trained to accept themselves, as well as their duties to society, they fear and shrink from responsibility for their actions. Consequently, they crave emotional closeness with others, particularly others "in power," searching with all the ego-intensity of old brain activity for a parent substitute who will guard and protect them from the rigors of reality.

So long as such individuals, whose tremendous need for affection was fostered or forced by parental overindulgence or rejection respectively, are able to find another who will serve as bulwark for them, they adjust fairly well; complaining, demanding attention, but carrying out everyday duties with some effectiveness. However, the threat of rejection or of the assumption of personal responsibility, real or fancied, ordinarily is sufficient to "force" them into complete breakdown. Characteristically, the response to such threat takes the form of the loss of some bodily function which obviously renders them incompetent to cope with things alone. Their ultimate solution, their line of last defense resides in a merciless throwing of themselves upon the sympathy and tolerance of others. No personal discomfort is too great a price to pay for the support their faltering, infantile, overweening inner-self demands.

B. R. was the son of parents whose occupation had kept them out of the country, except for brief visits, since shortly after his birth. He had been raised in a "home" which, while it provided physical comfort and some personal attention, could scarcely be expected completely to replace normal parent-child relationships. As a college senior, B. R. was a demanding, attention-getting, young person. His academic career had been characterized by vacillation from one area of specialty to another. Decision was forced upon him at the beginning of his senior year, inasmuch as each student had to select an area in which to "major." B. R.'s attitude throughout clearly was one of open expectation that his faculty advisor's sole duty was to prepare him schedules and to assist him through the courses. Since the attitude of the advisor was to the effect that the student must make his own decisions, conflict was inevitable. B. R. continued through his last year,

floundering about, trying this scheme and that to evade responsibility until the time for his examinations approached. As his inadequacy in preparation became increasingly apparent to him, he rather suddenly developed a completely incapacitating and severe pain in his back. He was hospitalized, but when repeated examination failed to reveal any organic cause, he was discharged. He continued to attend his classes, but had to be transported to and from the campus and carried a soft pillow about with him to relieve his pain while sitting through lectures and laboratories. Limping painfully about, giving an appearance of great stoicism, he made a pitiful picture indeed. Unfortunately, his illness served neither to remove him from the situation of stress, nor to increase his store of information. When, finally, he tried and failed in his examinations, he left school and simultaneously the back pain left him.

Loss of function symptoms make an open plea for sympathy; they are symbolic of a definite emotional content. In this case, they symbolized a load greater than could be borne. In essence, then, they say: "How can you expect me to meet my so-called problem? Can't you see that I am helpless and that, unless you help me, I shall never survive?" Yet, if something happens to remove the stressful situation, recovery often is immediate. However, the usual picture is one in which the potentially hysterical personality succeeds in finding someone who will give him the tender, mother-like care he feels is his due. When this occurs, the appearance of loss of function symptoms is prevented because they are a sort of "last resort" to be called upon only when the person's one way solution of dependency utterly has failed.

FATIGUE STATES (NEURASTHENIA)

Fatigue states are characterized by feelings of having been "born tired" and continuously suffering relapses. Although many persons suffer feelings of fatigue to a minor degree, in the individual now under discussion, these feelings predominate in his life of inactivity. If he arises at all, he must literally force himself (or be forced) out of bed in the mornings to spend the long day

in bored, incompetent exhaustion. Along with the deadening lethargy that possesses him go various and vague aches and pains, arising primarily out of sheer inactivity, but clear evidence to him that something is "wrong" somewhere. Attempts by physician or friend to demonstrate to him that he actually is in excellent health, considering his complete lack of exercise, are met with a triumphant and unanswerable: "If there is nothing wrong with me, *why* do I feel so tired all the time?"

As we have seen before, this individual, not recognizing that his fatigue arises out of an overactive and hypertense emotional life, confuses cause and effect and feels therefore justified in his assumption that if his *body* were well, he inevitably must *feel* all right. Of course, in a sense, he is correct, for well bodies and feelings of energy go hand in hand. But, what he does not know is that while fatigue conditions may be caused by bodily malfunction, the presence of the former is no necessary and absolute indication of the latter; emotional maladjustment may be basic to both and *is* so in the case of the neurasthenic.

Ordinarily, individuals afflicted with chronic lethargy are found to be discouraged and disappointed. They have not found life to their liking and, unaware that they demand too much and give too little, find their "problems" weighing heavily upon their shoulders. Therefore, they drag through the dull routine of their existence, bowed and bent beneath the burden of their own particular "Old Man of the Sea" their emotional infantilism has fastened upon them. Combined with the self-pitying cross they bear are feelings of helplessness, inadequacy and unimportance. They feel that no one wants them and that they are as much a burden to others as they are to themselves.

If such a person finds the pity and sympathy he seeks, he lives relatively happily under the illusion of being wanted. Thus, as in all neuroses, symptoms of the chronically fatigued individual serve the purpose of obtaining the feelings of security and belongingness his learned expectation of complete dependency prevents him from obtaining in any realistic fashion.

Some insight into the inner life of the person who meets life through a complete relaxation of all attempts involving effort may be gained from the following excerpts taken from the diary of a bored and fatigued young lady.

"I don't want to study. My stomach hurts, it hurts on the left side. It's shooting pains up into my heart. I can't study. It's cold in here, but it's too far to the window and anyway, the ironing board is in the way.". . . "I wish I had ambition enough to clean this room—it's very messy. I need a bath. I need money, but I don't care. I don't care about anything but getting a home of my own where I can relax and do what I want to do." "I wish I had a cigarette, but I have no matches. How will I ever remember to buy any tomorrow? I could write it down, but I would forget where I wrote it—or that I wrote it at all. I never can remember anything.". . . "I like B——, he doesn't think that I'm crazy and I don't have to comb my hair or put on make-up—that takes so much energy. I wonder if B—— would die if I died—or if anyone else would?" . . . "If my Porgy and Bess records weren't on the shelf, I would play them. Everyone thinks I'm crazy for liking that and LaBoheme and Madame Butterfly. Oh well, they're nuts. I do wish cigarettes came already opened.". . . "I wish I had a new sweater. Something new always makes me feel good. Even a new experience. I would like to do something exciting. It would be fun to jump off a bridge with no water below and not die.". . . "I wish I hadn't missed that test yesterday—there was no writing, only underlining one-word answers. That wouldn't have taken much energy. Energy, B—— has the afternoon free. How will I have energy enough to get through this afternoon?"

These excerpts give a clear indication of the formlessness and purposelessness of the lives of the chronically fatigued. The wishfulness and "why must *I* be involved?" attitude characteristic of this condition are plainly revealed and it becomes not difficult to understand why treatment is so often futile in cases of long standing. Psychotherapy may be effective only when the person undergoing it actively *wants* to be helped and is willing to work for his cure. When the person has lost, or better, never possessed, the willingness to *try,* the therapist alone can do little: "Therein the patient must minister unto himself."

THE SEARCH FOR ANTIPATHY

Some of the pitfalls which lurk along the developmental pathway of individuals whose early experiences led them to depend upon the support of others have been described. Neurotic trends, however, do not necessarily fall only within the striving for dependency but, as often, may take the form of an active attempt to survive *despite*, rather than *because of*, others. That is, some persons respond to parental rejection, or domination, with acrid and energetic objection. *They* will have none of dependency, *they* will stand alone, *they* will survive and succeed and may the devil take the hindmost.[3]

Such a person grows in a world he perceives as an arena where success goes to the strong and ruthless. For him, life becomes a matter of "doing to others as they would do unto you—but do it *first.*" He, therefore, regards mankind as potential competitors in a struggle where the essence of life is the goal; the strong succeed, the weak fail, and security is determined by power and position. His yardstick of acceptance and belonging is one laid out in terms of material gain and social recognition. If, however, upon attaining these he feels no more secure than he did when he began, he is capable of thinking only that he has failed to accumulate *enough* since the other factors in security, e.g., tolerance, understanding, sympathy, are so remote from his conception of things that he sees them only as a sign of "weakness." He is *driven* for yet more and more attainment searching for that which he cannot find until first he finds himself.

[3] As was indicated, the reason *why* one child may respond to frustrating experience with dependency, or aggression or retreat is unknown. Perhaps a constitutional factor is involved; perhaps, the cue resides in the behavior that "pays off" in the home; perhaps the end-result of the first thwarting conditions the direction of future behavior, e.g., if the child's original plea, attack or retreat serves to ameliorate his situation, then possibly his future response to frustration is determined. Home conditions somewhat specifically making for attitudes of aggression are the following: the use of parental love as a reward and a punishment in which the parent caresses the child when he is "good" but is remote and cold when the child has been "bad"; complete failure to respect the child as an individual; treating his wishes and ideas as totally unworthy of any consideration; any condition making the child feel that he is "unwanted."

If an individual with strong feelings of aggression and hostility toward his fellow man arrives, either through good fortune or persistence, at a point where he can look upon amassed possessions or importance and perceive, therein, justification for his outlook, he is able to meet life with reasonable success. Any feelings of insecurity that arise promptly can be subdued by a reaffirmation of the power he has garnered since financial independence in our culture permits for such restriction of activity as the person may desire. He may then, if things go well, make his way relatively untrammeled by feelings of inadequacy because his accumulated possessions permit him to hurdle the traps secreted along his path of the single solution.

Unfortunately, not every person who feels strong hostility toward others is equally able to obtain sufficient status to protect him from breakdown. Many such individuals find themselves in position of subordination where social pressure forces them to appear jovial, kind and sympathetic. Under the stress of the conflict generated by attempts to behave in manners diametrically opposed to the way they *feel*, these persons often develop neurotic symptoms as a means of resolution. The symptoms under such conditions show considerable variance, but all of them have in common the aspect of "striking back" at an inherently unfriendly world.

We shall discuss the neurotic manifestations of the search for antipathy under the headings of Obsessions, Compulsions, Chronic Suspiciousness and Manias.

OBSESSIONS

Obsessions are characterized by thoughts which the person finds discomforting but from which he cannot rid himself. Although he understands the illogicality of these ideas which continuously recur to him, his attempts to avoid them seem to serve only to reinforce their frequency. A person with strong religious convictions, may discover himself thinking of profane concepts and, much to his horror, find that he is uttering, *sotto voice*, blasphemous words and phrases. Vigorous struggle against the occurrence of these thoughts succeeds in dismissing them while

the struggle is actively going on, only to have them return to mind when active suppression ceases. This return is gradual and insidious; the person usually realizes their presence with some suddenness and is not aware of "how" they managed to get back into consciousness.

In the beginning, these thoughts occur as temporary disquieting ideas which are readily dismissed but which evoke the person's latent anxiety because of his fear of the possibility of the actual behavior the thoughts symbolize. As they recur and anxiety grows, the obsessive ideas come more and more to dominate the individual's consciousness until ultimately his waking life may be largely spent in the application of various preventative devices which often may involve ritualistic movements of some part of the body. Actually, these persons but rarely carry out their obsession in overt action, although the anxiety developed may lead to serious withdrawal from reality; even to suicide.

Obsessive individuals feel a strong need for safety and often attempt to gain it through regularized and routinized living which may also extend to the life activities of those close to them. Their lives are kept orderly and neat and it is their expectation, and commonly their demand, that others act accordingly. That is, the person who, because of recurrent and undesirable thoughts, becomes extremely neat and precise with his person and possessions, is greatly irritated by the failure of others about him to behave in the same way. He is rigid, demanding and exact.

The reactions of such individuals to situations of stress are immediate feelings of hostility and humiliation. He feels trespassed upon since he perceives the world as a place where one either enslaves others or becomes a slave oneself. Consequently, most obsessive thoughts concern acts of violence, killing, poisoning, infection and disease which, the person assures himself, are quite in opposition to the way he really feels. Actually, however, psychotherapeutic discussion will reveal a deep-seated hostility toward others.

A young man of thirty complained of distressing ideas about cutting the throats of his wife, his child or his mother. He felt that such thoughts were beyond contempt but, nevertheless, was at times afraid to touch a knife when in the home. The son of immigrant parents, he had been brought up in a household completely dominated by a harsh and severe mother, who punished with absolute impunity and praised or rewarded not at all. Further, the mother refused to let any of her sons leave her for marriage but, after one son killed himself because of her interference, she permitted the son under discussion to become engaged and ultimately was able to accept his fiancee as a daughter-in-law. She was now living in the son's home and friction between the two women was rife. During discussion, the son reported that he was aware of the mother's failings but that he understood her completely and therefore did not blame her for behaving as she did. Relationships with his wife were reported as excellent. Further therapy convinced the son that actually he was carrying about a great deal of hostility toward both his wife and his mother. As he came to understand himself more adequately, improvement took place and after his wife also had been treated, he recovered entirely (*181,* pp. 391 f.).

COMPULSIONS

Compulsions are forced acts which the person is compelled to make. Although he may know that the behavior is illogical, he cannot avoid its performance without undergoing severe anxiety. Somehow, it seems to him that the ritual is propitiatory in function and, if performed regularly, will ward off unforeseeable catastrophe. Such individuals, therefore, may wash their hands with such frequency that the skin becomes reddened and sore, they may make several trips about the house after retiring to be certain that all doors are locked, gas outlets turned off, furnace regulated properly, etc., despite the fact that they *know* they checked all these thoroughly before going to bed. Others may develop little rituals in dressing and undressing in which each article of clothing is removed in a specific manner and is placed with precision in a particular spot. Another may spend a few minutes at the beginning of each day in which he carefully writes down in a pocket notebook each and every act to be carried out. The day is then spent in continuous and anxious refer-

ence to his notes to be certain that his activities are on schedule. Forced deviation from these plans evokes serious anxiety although he is fully aware of the lack of any real necessity for his precautions.

Such individuals commonly possess rigid personalities with a prepotent emphasis upon scrupulousness, stubbornness and minute attention to detail. They attempt to so regulate and control their lives that nothing unexpected or unanticipated may happen; spontaneity is unknown in them, their every action is governed by self-applied rule and regulation. This complete routinizing of their lives seems to them to be the only way of protecting themselves against the aggression they fear. Since all the world is a hostile and threatening place, they would say, the only protection for the "little fellow" lies in a life situation limited by the bounds of "safe" and "proper" behavior. That these self-imposed limitations seriously may affect efficiency is demonstrated by the pianist who often was forced to interrupt a concert in order to wash his hands as well as by the army officer who felt continuous necessity to refer to his orders even though he had already memorized them and the delay in a reëxamination might mean unnecessary loss of life *(181,* p. 388).

To others, these persons often appear annoyingly insistent upon "logical" behavior while their own acts are guided entirely by a form of superstition. Thus, the housewife, who maintains a home almost sterile in its cleanliness and in which there is one place and one place only for each and every object, may criticize her less compulsive neighbors for the sloppiness of their housekeeping. This housewife in her overinsistence upon neat housekeeping forgets that any virtue carried to an extreme becomes a vice. Nor does she see anything contradictory in the fact that her daily activities are governed by the horoscope she meticulously reads in the morning paper. Often, the inconsistency characteristic of internal conflict may clearly be seen in the behavior of the compulsive personality.

During the war, a young officer candidate in a V-12 program attracted the attention of his roommates by the extreme orderliness in which he kept his desk and possessions. Each

book occupied its particular place, pens and pencils were in an especial order; his shoes were stowed under his bunk according to regulations, but were always so placed that they pointed east. Any disarrangement, deliberate or accidental, of any of his belongings, was instantly noticed and objected to with undue strenuousness. Interested, they observed him further to discover that while waiting in chow line for breakfast, he invariably would face east, rotate his identification bracelet and mutter a sort of incantation. Such behavior, originally indulged in only in spare time, began to creep into his military and academic activities aided and abetted, unfortunately, by the comments of his acquaintances. When his "peculiar" actions came to the attention of his instructors and his commanding officer, he was referred for psychological examination. This revealed a rather characteristic compulsion state which had developed as a defense against threat perceived when military service extracted him from his job as a bank teller in a small town. He had been very successful in this and was recognized as a meticulous and cautious worker. Apparently, he found a great deal of personal security in the well-ordered life such an occupation provided. He was sent to a base hospital for official examination, immediately given a discharge and when last heard from was back in his old job, happy and content, at least superficially.

MANIAS

More serious than the compulsions as such, although they spring from the same general source, are the unresistible tendencies to commit overt acts of aggression. Under this heading fall tendencies to steal (kleptomania), to set fires (pyromania), to drink to excess (dipsomania), the conquering-via-seduction of nymphomania and satyriasis, and to assault and to kill. Individuals whose feelings of hostility are so strong that only such acts of open aggression "satisfy" them, commonly live apparently normal lives except when engaged in the hostile act. Ordinarily, these essentially punitive actions occur but occasionally being interspersed with superficially quite normal behavior. If the person be apprehended, his only excuse is that he "just couldn't help himself." In a sense, this is true because the aggressive act is more tolerable to him than the accumulated anxiety built up through his general attitude of hostility and resentment. He

strikes back viciously and dramatically and usually experiences sensations of relief when the act is accomplished. This is why such individuals calmly attend a movie or go home and sleep soundly after committing what most of us would regard as a "terrible thing." We cannot understand them because we are not aware that the act of aggression is the lesser of two evils. A person who has set fire to a building and watched it burn, or who is recovering from an alcoholic spree, may be somewhat shamefaced about it all, but on the whole, he feels a definite sense of relief much as we experience when we have completed an onerous duty. It means that when the person's feelings of rejection and humiliation have reached a certain intensity, he must find release through vengeful behavior such as stealing, burning, drinking, sexual activity, assaulting or more rarely, killing.

It will be recalled that individuals who have a deep-seated feeling that the world is a jungle in which each man's hand is raised against them, also believe that to succeed, they must strike first. If then, their lives are marked by a lack of material success, they will develop an attitude to the effect that since man is rapacious, he may as well act that way. From this, it is but a step to the conviction that if one has the name, he may as well be blamed. An instructor in a college became intoxicated, entered a veterinarian's establishment, crawled into a large dog cage and refused to move until the veterinarian had called the instructor's superior and asked him to come to the animal hospital. When the department head arrived, he was greeted with: "You always said I would go to the dogs. Well, I have!" *(48,* p. 154).

P. G. an upper-class student in a coeducational college came to the attention of her Dean because of numerous complaints concerning missing articles which turned up in P. G.'s room. When a search was made, P. G. was found to have from four to ten copies of a half-dozen different textbooks, a large collection of costume jewelry, numerous fountain pens, automatic pencils and various articles of clothing. These were readily identifiable by other residents of the dormitory. Practically all of these things were identified as items which had been missing from the rooms of other girls during the current semester. Confronted with the evidence, P. G. burst into tears

and emphatically denied any knowledge whatsoever concerning how the articles came into her possession. Discussion with P. G. revealed a daughter of well-to-do adults who had given her every care except parental. She felt worthless, helpless and humiliated and carried about with her a distinct overburden of hostility. Her own recognition of the conflict within her was revealed tacitly by the fact that whenever the discussion touched, however remotely, upon her tendencies to steal, her behavior approached near hysteria. It was practically impossible to talk about anything close to her. She felt her exposure deeply and left school at the end of the semester. It was literally true that she did not know why she took things.

The compulsions and the manias give evidence for the deep, impelling and forceful nature of neurotic trends. Such individuals behave as they do, not because they want to but because, in the light of the early experiences they have had, they can behave in no other way. This is why they need understanding rather than criticism, why they deserve reëducation instead of punishment, and why they should receive sympathy, not censure. They behave as they have learned to; the fault lies not so much in their willfulness as it does in our ignorance.

CHRONIC SUSPICION (PARANOID TENDENCIES)

Individuals whose solution to life problems primarily is one of aggressive hostility, commonly possess a strong belief that they have been treated unfairly, that life is a constant uphill fight against continuous opposition by others. As we have seen, this attitude usually can be traced back to an early developed hypersensitivity to affront and rebuff engendered through misunderstanding and punitive parents *(58)*. If to this expectation of insult is added a tendency toward isolation or secretiveness, the ground is prepared for the development of serious attitudes of suspiciousness toward the motives of others. Persons possessing these trends go about with a figurative chip on their shoulders expecting their challenge to be accepted and attempting to anticipate every movement in that direction.

Characteristically, these individuals have failed to develop the usual ability to observe life from points of view other than

their own. Consequently, actual misinterpretations are factual events to them because they do not engage in the normal social interchange of ideas called "discussion." They interpret and consider the things and events that occur about them, but they do not share their interpretation with other persons. To them, life *is* as it appears to be. Since a tacit assumption in their world outlook (as in ours) is that all others regard life just as they do, any conclusions they reach need but be plausible to be true *(43)*. A person therefore, who is incapable of viewing human activity through the eyes of another, must see all life as a reflection of his own. Through the previously described mechanism of projection, such an individual perceives about him that which he actively anticipates; what people do, think and believe is conditioned completely by his attitude toward them. The person, then who feels that life is a free-for-all battle will sense personal innuendo in the most impersonal remark and his life will revolve around the fixed belief that he is being discriminated against. He is unable to adapt his personal convictions to the actual facts or to accept corrections from others while at the same time, he is markedly sensitive to, and greatly concerned with, what those about him are thinking. He tends to brood, rather than to check, and to live increasingly within himself.

Subsequent to a discussion of adjustment and maladjustment in a psychology course, a student requested a personal interview. During it, he reported that he had made his own way since he was a kid but lately, he had been noticing an increasing tendency toward sensitivity to the behavior of other students. He also wondered whether the class discussion of that day had been directed at him. He said that he often felt that people were watching him and talking about him although he was also certain that they were not. Inasmuch as he showed some interest in projective tests, a discussion of these techniques was begun. This continued over several interviews despite his insistence that he be given one: it being felt that insight into projective procedures might lead him to self-recognition. Ultimately, this proved to be true and during the fifth interview, he wondered if possibly he was seeing in others what he expected to find. Asked if he thought this might be the case, he replied that he guessed it was. After he had

come to accept this whole-heartedly, he decided to ignore his feelings of sensitivity and deliberately to enter into the activities of others. Although the following out of his decision was difficult for him, he persisted and now socializes as much as any member of his fraternity, and, although not openly friendly, no longer lives exclusively within himself.

The fact that this youth actively and voluntarily sought help was of the utmost importance. It meant that the rigidity of neurosis was not yet reached and consequently, he was able to sense the possibility that perhaps *he* was out of step. It was also apparent that he wanted to do something about the things that were troubling him and therefore, the two greatest barriers to assistance (rigidity and apathy) were not present. It was also of extreme importance that he, rather than the interviewer, mentioned first the possibility that his reaction to others was a projection of his own feelings. Typically, psychotherapeutic success follows the recognition and acceptance by the individual of his inner self. In fact, only when such acceptance is self-initiated, rather than imposed from without, may complete readjustment be expected. After all, psychotherapy exists so that sick persons may come to live with themselves rather than for the demonstration of professional skills in diagnosis by the psychotherapist.

THE SEARCH FOR APATHY

The third general technique of one way solution is characterized by the word "isolation." Here, the individual strives for complete self-sufficiency in the belief that its attainment will render unnecessary any dependence upon, or contact with, other people. Persons in whom this attitude is basic, approach as closely as it is possible to the biologist's solitary animal *(163)*. They live within a society, yet apart from it, inasmuch as their inner selves view man as a "shut-in" organism that goes through the motions of socialized living only because it is expedient to do so and because it is expected of him. Such individuals find no room in their lives for closeness with another; in fact, they are frightened of it. They perceive society as composed of a group of walled-in personalities, communication between which is due

solely to necessity and has no inner significance. Thus, while they are a part of, they remain apart from their group.

This attitude of "neurotic detachment" *(120)* seems to develop out of childhood experiences characterized by a forced reliance upon individual resources. The child, whose early life is typified by mobility, because of the parent's frequent moving about, may be so greatly thrown on his own resources that he comes to regard self-sufficiency as the only real goal in life. The reason for this is that the youngster has no opportunity to take root anywhere because he is forced continuously into new and strange situations.

Parental separation, when the child is young, seems also to make for the development of detachment, in that the child, reaching out for a support it cannot find, turns to itself for security and develops, concurrently, a fear of rejection by others and a feeling that safety lies only in isolation. Race, religious and color prejudice may play a similar role. The little stranger in a community may be so forced upon himself that he comes to regard life as a situation against which he must insulate himself.

Another factor that causes feelings of isolation is maternal overprotection of the pattern which keeps the child away from contacts with other children and prevents the normal socialization of early childhood. Under this condition, the individual has no choice other than to develop self-sufficiency. He must literally: "To himself be enough."

It is apparent that here, as elsewhere, we are dealing with an exaggeration of what otherwise would be essentially normal behavior. All of us seek isolation at times, we have moments when privacy is imperative, but we do not make the search for apathy our sole way of dealing with life. We are not frightened by the thought of emotional closeness with others nor have we erected impenetrable barriers between our inner selves and the external world. In essence, we have not, normally, hit upon any single way of solving all life problems. We may be dependent, or aggressive or detached as the situation seems to demand rather than responding blindly to all events with either sympathy, antipathy or apathy.

When personal insulation has become the method of choice in reacting to life, it is found, as it was with the other modes of single solution, that things go well only so long as life situations permit. However, when the individual finds himself under conditions for which his way of behaving is not adequate, breakdown commonly occurs, i.e., when the personal isolationist meets with stress beyond his capacity to endure, neurotic symptoms appear, The end-results of such catastrophes will be discussed under the headings of Traumatic Neurosis, Amnesia, Hypochondria.

TRAUMATIC NEUROSIS

Traumatic neuroses are reactions to sudden, unpredictable and unpreventable experiences which are perceived by the person as a serious threat to his very being. Commonly, this interpretation is actual fact since the symptoms often appear shortly after a near escape from accidental death. The thing that makes such incidents so wounding to the personal isolationist is not so much the threat of extinction *per se,* as it is the realization that despite all the barricades he may erect, there are emergencies in life for which he is entirely unprepared and with which his self-sufficiency is powerless to cope. It is this forced recognition of the inadequacy of the defenses he has built that propels him into neurosis because when self-sufficiency, isolation and detachment fail, all is lost. He is, therefore, thrown into attitudes of hopelessness, helplessness and complete insecurity. The fact that there are events in life, the outcome of which is entirely determined by what some other person does, is irreconcilable with the belief that one can be enough to himself.

Subsequent to accident, each of us, at one time or another, probably has experienced a temporary traumatic neurosis which was characterized by feelings of shakiness, nausea and weakness coupled with an imaginal reliving of the traumatizing event. Within a few hours or days, however, the symptoms disappeared and we thought no more about it. When, however, the person leans heavily upon his personal "ivory tower" for security, such an experience may leave relatively permanent effects.

Under these conditions, the individual develops severe feelings of anxiety, may tremble, perspire and become extremely agitated when he recalls the situation. He becomes irritable and hypersensitive, loses his zest for life and sleeps poorly because of dreams of injury, of falling, of fighting, or in which the accident recurs. Physiologically, the anxiety may display itself in a rapid pulse, difficulty in breathing and in dilated pupils. Such symptoms are characteristic of the person who perceives the world as implacably dangerous and himself as completely helpless. They are the ultimate signs of surrender.

A young woman whose educational history involved the attending of 25 different schools in almost as many different communities between the age of six and fourteen sustained minor injury in an automobile accident. The car in which she was riding was forced into a utility pole by another motorist who was intoxicated. She was dazed, extremely frightened and unable to sleep that night because of recurring images of headlights bearing down upon her. Although, prior to this experience, she had been a good traveler, she now became anxious and fearful whenever her activities necessitated an automobile trip. Further, the fear spread to include all forms of travel. When riding in an automobile, she remains highly tense throughout the trip, constantly admonishing the driver to beware of this or that contingence. While her fear has diminished somewhat, she still, twenty years after the event, suffers anxiety while traveling via auto, particularly when driving conditions are poor. Much of her present distress would have been mitigated by psychological treatment immediately after the accident had anyone about her realized the true nature of her discomfort.

AMNESIA

Amnesia, or loss of identity, is characterized by a period, often recurrent, during which the person is confused, bewildered and has lost his identity. Commonly, he is also unable to recognize close relatives or even his name when it is spoken to him. Other than for this loss of identity, his memory is good, his intelligence unimpaired and he shows normal perceptual abilities. The attacks last from a few hours to a month.

It is understandable how a person, who has placed his faith in

detachment only to meet with serious financial or social reverses, which he had no way of predicting or combating, should develop amnesia. Loss of identity is thus a way of denying the self that fails. In order to avoid plunging into the abyss of complete futility, the individual denies the existence of the "person" who failed and is, therefore, able to escape the conflict with which his failure has faced him. That the sensed failure may take devious forms is illustrated by the following cases.

An office worker of thirty was admitted to a hospital because of spells of confusion. These began after she had discovered that a complete hysterectomy (removal of uterus and fallopian tubes) had been performed upon her. Within a few days, she became bewildered, denied that she was married and did not recognize her husband or her relatives. These attacks lasted a few hours and recurred every two or three days. Interview disclosed a history of unhappiness in childhood with continuous friction between her parents which culminated in separation when she was three. She had, however, done well in school, in business college and was well liked by her fellow employees. It was also discovered that when things went wrong for her she would retreat into fantasy. The realization that her operation ended the possibility of having the child she desired was too great a blow for her carefully nurtured self-sufficiency to face. Since this problem was also too severe to be dealt with by reverie, she sought refuge in amnesia (*162*, pp. 121 f.).

A young man who had been reared by a rigorously strict father and a hyperemotional mother married despite parental objection. Shortly thereafter, he lost his job and was forced to ask his family for financial assistance. He was given some money but was told that this was the last he could have until he had divorced his wife. While returning home, he was robbed and, rather than face his wife, decided upon suicide by drowning. While walking to the river, however, he lost his memory and appealed to a policeman for aid. Taken to a hospital, strong suggestive therapy succeeded in restoring his identity (*181*, pp. 399 f.).

HYPOCHONDRIA

Hypochondria is a kind of endless malady in which the person continuously complains of various aches, pains and feelings of

malaise to a degree quite unjustified by his physical condition. The individual shows a morbid and unhealthy concern for his bodily functions and magnifies any malfunction, however minor, into a major illness. Usually, he is convinced that he has some disease despite the failure of repeated examination to reveal its presence. Characteristically, he shows an anxious expectation of serious illness against the occurrence of which he may continuously treat himself with various nostrums. He is the natural prey of the quack.

Often he comes from a line of the imaginary ill; his parents complaining of the same fear of disease, maintaining a large supply of medicines within the household, treating every change in body temperature as potential catastrophe and retiring to bed upon any feeling of malaise, however slight. This parental overconcern for health makes for an undue solicitousness toward the child leading him to feelings of difference from others and directing him toward isolation.

Adults afflicted with the endless malady of hypochondriasis, often show feelings of complete isolation, a large degree of self-interest and a rather profound sense of rejection. They are seriously insecure and their profuse complaints of bodily malfunction serve to establish them as being apart from other people as well as give them justification for their feelings of uniqueness. Obviously, serious threat in the form of actual rejection may throw them into bed-ridden invalidism.

J. H., a woman of forty, incapacitated from work because of nervous weakness for the past ten years, came to a psychiatric clinic. Her history revealed a story of early shyness and fear developed and maintained by parental over solicitousness. Her father was a rather unsociable businessman while her mother was nervous and complaining. The whole maternal side of the family gave a consistent picture of hypochondria. J. H. had never been a well person and had a long history of illness and medical treatment. When she was twenty-seven, she became interested in a man who shortly thereafter married another. She at once went to bed suffering greatly and tortured herself with wish and recrimination for a period of years. Three years later, she gave up her job entirely and resigned herself to a life time of ill health *(195,* pp. 213 f.).

SUMMARY

The individual is started along the road to neurosis by early experiences, usually parentally determined, which damage his security feelings, reduce his self-esteem and direct him toward the one way solution of life's problems, characteristic of the poorly socialized person. In the majority of cases, these cues to erroneous living arise out of home situations in which parents fail to show sufficient respect for, and faith in the independence of the child. For purposes of review we present, from a longer list that has been devised, samples of the factors in early childhood making for ultimate maladjustment *(181,* pp. 268 f.).

Parental rejection, domination or over indulgence.
Homes broken by incompatibility, divorce or separation.
Severe punishment, lack of respect, failure to give positive training in social skills.
Favoritism, isolation from others, inconsistency in treatment.
Parentally encouraged rivalry between siblings for parental affection.[4]

Since all of these grow out of the refusal by adults to meet their responsibilities on a realistic plane, we can understand the extent to which the sins of the parents are visited upon their children.

[4] For specific illustrations of the effect of these behaviors upon the adjustment of the young adult see C. Fry, *Mental Health in College,* New York, Commonwealth Fund, 1942, chap. iii.

7. THE MAIN PROBLEMS OF LIFE

Growth is the only evidence of life.
—Cardinal Newman

THROUGHOUT our discussion reference has been made to the "problems of life" and to the necessity for meeting them "realistically." While an attempt was made to define and describe realistic adjustment in Chapter 5, the time has now arrived to tie together a description of the problems themselves with the devices adequate for coping with them. This section therefore, will be devoted to an attempt to delineate the principal tasks that face us as we go through life.

Although the specific "problems" each individual meets will vary somewhat inasmuch as they are determined by his life experiences and the training *he* has received in preparation for them, there are certain common situations in our society which every person must sometime face. Whether or not we have thought about these situations is beside the point because the fact that we live in the type of culture we do, makes these situations events with which we must deal sooner or later. Each of us must in some way face and resolve the "problems" of sex, marriage, vocation, religion and old age. Every person then, must "decide" what his reaction to and behavior toward members of the opposite sex shall be, whether or not he will marry and if so, whom; in what occupational area or group he will find his life work; what is to be his position in The Great Scheme of Things and what he shall do when his workaday life is over. Within these five large areas we may describe the various points of issue man will meet as he grows within our culture.

It is, of course, something of a travesty upon man that these

areas should involve problems at all. There is nothing inherent in sex behavior, marriage, vocation, religion or senescence as such that should make them stumbling blocks in the life of man but there is much in man's attitude toward them that can cause difficulties. So long as sex is held implicitly to be taboo, so long as marriages fondly are believed to be "made in Heaven," so long as one job is held to be "better" than another, so long as it is believed that there is but "one path" to God and so long as we regard the aged as "useless"; just so long will effective adjustment to these life areas be difficult of attainment. So much of our behavior is determined by sheer wishful belief that it is only because man himself has so labeled the species that he is termed "man, the wise." One is frightened by the consideration of the descriptive terms which conceivably might be applied to mankind by a hypothetical, but unbiased taxonomist from Mars.

It is interesting to speculate concerning what such an observer would see. He would find that of all animals, man is the only one that attempts periodically to commit suicide; the only organism which, through self-erected barriers to health, forces about 10 percent of its kind into breakdown; the only animal deliberately to destroy food products while all about it others of its kind are starving, to elect to live in ignorance while surrounded by great stores of information, to revere courage but to fear life. Obviously, this list could be lengthened interminably. On the other hand, this observer would see an organism that had more than doubled its life span during its existence, that had, in practically all aspects, conquered its environment and one that showed tremendous *potentialities* for the ultimate conquering of itself. In short, the observer would find an organism that showed every kind of control except self-control.

Be this as it may, the situations we face are those of an emotional animal striving to adjust to Frankensteinian monsters of its own creation and, just as Frankenstein's monster was the end-result of an artificial assembling of bits of reality into distorted form, so too have we built partial truths into masses of social superstition, acquiescence to which serves only to manufacture obstacles where smooth and easy functioning ought to prevail.

Such indeed are the problems "created" by sex, marriage, work, religion and old age; there "creation" is not within the life areas involved, but arises in near entirety out of the attitudes and beliefs with which we have surrounded them.

Characteristically, these problems cease to exist as such once the person has resolved them, hence they do not exist for the well-adjusted individual. Unfortunately, however, equally effective adjustment to each of these issues seldom is found although, as we shall see, there is no *sensible* reason why each may not be equally well resolved, since individual reaction to them primarily is a factor of what the person has been taught. We may expect, therefore, that the person who has continued to react to life with the impulsiveness of childish, old brain functions will be much less effective than the person whose experiences and training have been such as to permit him to utilize more rational procedures. Therefore, our discussion will be hinged upon techniques making for the development of rational, socially approved behavior as distinguished from the disconcertingly common procedures of training which lead to emotional, socially opprobrious conduct. We will see that sexual adjustment, marital happiness, job satisfaction and inner peace with regard to the ultimate and to senescence all are attainable by each individual human *if* his early training be judiciously given and employs the factual information already available.

As a sort of reaffirmation of faith, let us indicate that the adult becomes the individual the child has been trained to be. While it is possible that the withdrawn child with little experience in socialized living may grow into a man with effective social skills, the chances are against it. So too, the youngster whom rejection has led to regard the world as hostile may develop into a meek follower of others, but the probabilities are great that he will become a truculent, aggressive, chip-on-the-shoulder personality. Likewise, the child who has discovered dependency to be the easiest way to attain his ends, may grow up to be a leader but the chances are strong that throughout his life he will search for a succession of "mothers" upon whom he may lean for support. Such attitudes, developing out of early experiences in the

home, ordinarily come to be the typical way in which the individual regards life because, through "overlearning" they become as automatic as talking, walking or swimming. The same laws of habit formation apply to the development of personality characteristics as apply to any learning situation, i.e., with practice, the behavior pattern becomes stronger, more easily elicited and appears with increasing automaticity. There is no reason why these characteristics should not be socially oriented and adequate; superstition and ignorance only, stand in the way.

Lest one feel that early experience in the home is being unduly blamed for the later development of the individual, consider that in the United States in 1946, 108,000 persons under 21 were charged with juvenile crimes. Certainly an equal number of sons and daughters were taken to guidance clinics when mother and father had given up the job. Many additional thousands were "problems" to their parents and teachers. It would appear odd that so many young people could be wrong. The facts are, of course, that court and psychiatric records show conclusively that the majority of behavior problems arise out of faulty home training. It is not, then, delinquent children but rather delinquent parents who are at fault. Add to this, if you will, the rather awe-inspiring announcement that a survey of 30,000 convicts revealed that the most important contributing factor to their lives of crime was the failure of the home to give them a sense of social responsibility *(40)*.

In a recent study of the personality structure of nursery-school children, some of the dynamics of parent-child relationships were revealed *(5)*. An examination of the biographical summaries of the children studied gives the following results:

PARENTAL ATTITUDES	CHILD BEHAVIOR
Standards held too high and too early	*Anxious*
	Fearful
	Hyperactive
	Insensitive
	Irritable
	Self-conscious
	Shy
	Superficial
	Tense

PARENTAL ATTITUDES	CHILD BEHAVIOR
Favoritism	Aggressive
	Attention demanding
	Compulsive
	Critical
	Cyclical moods
	Fearful
	Nervous habits
	Overeager to please
	Resentful
	Sullen
Emotional immaturity	Domineering
	Feminine behavior (boys)
	Hyperactive
	Lack of initiative
	Preoccupied
	Solitary
	Sophisticated
Overprotection	*Apathy*
	Attention demanding
	Authority bound
	Compliant
	Dreamy
	Irritable
	Selfish
Feminine dominance (male children)	
	Adult behavior
	Detached
	Fantasy
	Feminine
	Self-conscious
	Shy
	Solitary
Perfectionism	Dependent upon adults
	Detached
	Inactive
	Solitary
	Shy
	Inconsiderate

PARENTAL ATTITUDES	CHILD BEHAVIOR
Dissension and/or separation	*Attention demanding* Distractable *Immature* Jealous *Insecure* *Withdrawn*
Rejection	Distractable Hyperactive Night terrors Running away Sullen *Withdrawn*
Happy and affectionate	Adaptable *Affectionate* *Friendly* *Happy* Imaginative Mature Original Practical Realistic *Self-reliant* *Sociable* *Varied interests*

The conclusions (italics indicate frequently occurring behaviors) from these data are self-evident. They again reaffirm our central thesis; both maladjustment and good adjustment tend to breed themselves. There can be no doubt that the home is the principal proving ground for the individual's ultimate adjustment to life and its problems. If then, the main problems of life are dealt with inadequately within it, there can be only the expectation that children growing up within it later will show similar coping failure. The issue is clear and obvious—nor will a reissuance of the torrent of words used in the past to alibi the home serve to meet it—if the person is adequately to cope with the main problems of life, adequate training in effective techniques must be given. And this training must begin at birth *(68)*.

Evidence in abundance has been presented to show that the

home, as an institution of training, tends largely to fail in its task. What of the school and the church? Unfortunately, here as well, much the same picture prevails. Just as parents have tried to perpetuate the past, so too, teachers and preachers salaaming deeply to a world of wish, have tried to equip youth for the struggle with reality with armor of superstition. All are equally guilty, none are blameless, each has attempted to control and direct human behavior through recourse to plea and pressure buttressed by fear. In all three institutions, ideals have been taught as actualities on the assumption that mere exposure to the "right" is sufficient for this "right" to prevail. This learning by contagion, symptomatic though it be of primitive magic, is supported and maintained by threat; threat of failure, threat of weakness, threat of ostracism. It is largely ignored that, in the past, every *forced* mating between an ideal and a reality has resulted in a hybrid; sterile—often monstrous.

In the main, the school has tended to continue the concept of the medieval scholar on the assumption, apparently, that all reality may adequately be met on a verbal level and with a fine disregard for the abilities, interests and motivations of the student. The scholastic icon embodies the image of the college professor and laryngeal pedantry rules. Predetermined requirements are thus established and all children of a given age grade are forced to meet them regardless of whatever personal factors may be involved as though truth were fixed and final for all time. Since adjustment is expressed only through *growth,* stereotyped practices such as these serve only to stifle the original desire to learn of the child *(47, 82, 153).* How often have we adults wondered what happened to the curiosity about things and the willingness to work of early childhood when we have met with the dully accepting attitude characteristic of most young people? Perhaps the answer lies in a comment written at the end of an examination that most members of the class felt was unfairly "different," namely: "What's the idea of a test like this? I came to college to memorize, not to think!"

Something about our educational experience kills the desire to learn. Probably the fault lies largely in teaching procedures.

The teacher-to-be is drilled endlessly in method, technique and practice as though the human organism were a sort of remotely controllable machine upon which one played by the application of a particular procedure. Education, in the formal sense, is indeed a science with man left out.

That man may be taught in terms of himself is unquestionable *(12, 224)*. However, this would necessitate the doing of things differently from the ways they have been done in the past. If we hold it to be true that the school should serve as the first introduction to the responsibilities and duties of the life work, then training in getting work done on time, in skills in adjusting to the demands of varying personalities, and in being reasonably cooperative throughout is distinctly indicated. That so-called educational methods fail rather completely in these tasks is attested by all who have had experience with youth. From the general pattern of behavior it appears that young people are being taught in techniques of procrastination, in skills in getting by with minimum effort and in playing such "angles" as may be discovered.

Regularly we find college students turning in work weeks after it was due with a complacent expectation that full credit will be given. "Book reports" turn out to be rather ineptly assembled excerpts from source material quite in the absence of quotation marks. Campuses are rife with ways of getting a grade out of so-and-so without "cracking a book." Nor is the student alone to blame. Faculty members will give a three-hour essay examination during which dozens of pages may be written only to turn in their final grades within a few hours after the examination is over. Incidentally, the student is not fooled; examination papers have been filled with garbled versions of the Gettysburg Address, of the Preamble to the Constitution, and of sheer nonsense material—quite undetected. Further, the same examination is often given year after year, despite well-known fraternity and sorority files; the same book reports and themes are assigned; some faculty are notoriously allergic to "D's" and "F's." Since it also is true that organisms live up to the demands of their

environments *and no more,* we hardly can condemn the student alone.

It is of course true that the college student but repeats the habits he has developed in his earlier school life, but there is no excuse for the faculty person who permits it. If such a professor were privileged to sit in on some of the many "bull sessions" centering about him and his courses, he would never again display the complacent self-satisfaction he usually shows. The student seldom is fooled; the faculty member often.

The facts are that the school does not face its responsibilities in any realistic way. Students whose abilities may run the gamut of the human spread are bundled together in subjection to identical teaching methods. In general the demands are low, the work easy and the method spoon-feeding. A recent nation-wide survey indicated that educational standards and practices are quite unrealistic in nature *(82).* And this training is supposed, theoretically, to fit the individual for the demands of life. To point, of course, to the fact that most persons do achieve a reasonable amount of success in life as evidence for the "success" of their educational training is entirely to ignore the possibility that such rewards were obtained *despite* what they learned in school *(47, 153).*

In the school, as in the home, the need is for greater understanding of man. The teacher who cannot, or who refuses to, adjust to the *individuals* she is teaching can but increase whatever tendencies toward maladjustment may be present. Studies show clearly that the well-adjusted teacher tends to promote good adjustment within her pupils; the poorly adjusted teacher tends to develop poor habits of adjustment within her students *(28).*

Moreover, the general situation in American education is made yet more ineffective by the attitudes of the American public toward it. Most of us, while maintaining stoutly that if a person possibly can do anything else he will not teach, support our contention by refusing to make teaching worth while financially. Thus, we force ineptness upon the profession and, in good human fashion, place the blame everywhere except where it

rightfully belongs. Small wonder that teachers tend to do things the "easy" way; teaching facts through drill, ignoring real issues as not part of their job, insisting upon rote learning and sheer memory work. Only the rare individual who feels a sufficiently strong sense of purpose in his life is willing to submit himself to the various masters in education (School Boards, Parents, Students, Administrators and Communities) and at the same time try to educate youth for the realities of life. Only too often is such an individual criticized and/or fired because he is accused of giving students an "unbiased point of view." We, as a people, seem to like "facts," definiteness and concreteness whether or not these are meaningful, useful or even true. Thus it is that the teacher commonly is *forced* by social expectation to fulfill the stereotype of a somewhat ineffectual drillmaster who "teaches things" to students. Such "teaching" usually appears in the form of a more or less meaningless transfer of material from the notes of the instructor to the notebooks of the students. From here, it is parroted back on examinations upon which the dutiful, the docile, the submissive personality makes the best grade because he, in uncritical acceptance of whatever he is told, is best able to reproduce the course content precisely as it was given to him. That no effective learning, in the sense of growth in understanding, takes place under such conditions is a strong probability. The awesome thing about this is the fact that we have known for so long that educational practices such as these are impotent. Long ago a man, much ahead of his time, related the following story:

"A friend of mine, visiting a school, was asked to examine a young class in geography. Glancing at the book she said: 'Suppose you should dig a hole in the ground, hundreds of feet deep, how should you find it at the bottom—warmer or colder than on top?' None of the class replying, the teacher said: 'I'm sure they know, but I think you don't ask the question quite rightly. Let me try.' So, taking the book, she asked: 'In what condition is the interior of the globe?' and received the immediate answer from half the class at once: 'The interior of the globe is in a state of *igneous fusion*'." (*130*, p. 150).[1]

[1] Reproduced by permission of the publisher.

The meaningfulness of "igneous fusion" was no more clear to these primary school pupils than are many of the concepts regurgitated to instructors at the collegiate level. Students, like all organisms, attempt to meet the demands placed upon them and can be expected to reach little higher. However, many of us teachers, bowing in servility to the *status quo,* drill our students in rote memory, examine them over what we have said, and penalize them for thinking, if by chance, they should change our phraseology in the process. Many times, we use only the so-called lecture method of instruction because it is easy, because it flatters our ego to "tell" people and because we can measure the student's "progress" so easily by asking him to report back to us what he has been told.

One unfortunate result of this is that teaching, like preaching, often holds peculiar appeal to the insecure and faltering who find the external support their weak personality structure must have in appearing as final authority before others of their kind.[2] Too many talk at and to their listeners, rather than with them. As Mark Twain once said about the weather: "Everyone talks about it, but no one does anything." It should, of course, be obvious that such conditions would not be permitted to prevail were they counter to public expectation and desire.

The general attitudes of American adults toward the goals of education have been determined. These are, it appears, the teaching of "fundamentals upon which intelligent people agree," that education should at once be practical and broadening but that too much contact with ideas is unsuited to the world of

[2] We have said that about 10 percent of our general population is so poorly adjusted that psychiatric attention is indicated. Since in one study of school children, 12 percent were found to be seriously maladjusted *(222)* our figure of 10 percent probably is no overestimate. It also has been shown that of 241 teachers, 15 percent were seriously maladjusted *(81)* indicating perhaps that the field appeals to the insecure. Further, a recent study of the personality characteristics of divinity-school students revealed that this group had less freedom from nervous symptoms than the average individual. Further, these students, while demonstrating above average social standards, fell below the average in social *skills (140).* This same relationship between high social standards and low social skills was shown to exist in a small study of the children of missionaries who had been reared in a mission home *(117).*

reality and that whatever be done should not disturb the attitudes and beliefs held by the parents *(174)*. In short, what we want youth taught is what we have been trained to accept. One is reminded of Henry Ford's dictum to the effect that the public "could have any color Ford it wished, so long as it was black."

If then, education is failing in its task, it is not so much the fault of the system as it is of us who insist that the system be maintained. Here, as elsewhere, we fear change, refusing to face the fact that life is meaningful only in so far as it permits for growth and that what does not change, is dead.[3] The tragedy, of course, is that it has been shown abundantly that the teacher can do much toward making his teaching more effective, if he has the energy to do so *(51, 118, 240)*.

We have already indicated that when the individual loses his original plasticity in any large measure, he begins to behave in a manner we have characterized as "neurotic." Much the same thing may be said of social institutions—and of societies as well. So it is that rigid institutions breed rigid individuals and again a vicious circle is maintained. By and large, we seem to be trying to prepare our youth for a world of change by training them in a sort of immobility. Fortunately, we fail in this task in the majority of cases.

If we are willing to agree that thinking is most effective when it is based upon the most knowledge and that knowledge arises out of experience, then we have a deep social obligation to insist that the gathering of this knowledge be efficient *(66)*. Since we also know that learning occurs most effectively when the learning organism *actively* participates in the task, there can be no excuse for the human phonographs that frequent the teaching profession. The tragedy is that all we teachers need to do is to give youth a chance to "learn by doing" and the response is startling in its intensity *(12)*. Of course, when we permit the student freedom for thought, we often encounter students whose thinking skills are superior to our own.

[3] Required reading for the pedagogue stratified in the customary complacency should be E. McGrath, *et al., Toward General Education,* New York, Macmillan, 1948.

The church too, stands steadfast with eyes tightly closed. No one of social institutions, perhaps, has been so adamantly resistant to change. Characteristically human, however, the church has blamed, loudly and emotionally its loss of appeal upon mankind; searching diligently for beams in a blind refusal to regard motes. As with the home and the school, so too with the church—fault resides not in the institution itself, but within the human organisms that constitute it. As the "average" parent but fulfills as best he is able the stereotype publicly erected for him, so too the teacher and the preacher behave as best they may in terms of public expectancy. Consequently, whatever onus may descend upon them must, in fairness, be reflected with an increased intensity, upon us who permit, even insist upon, the maintenance of things as they are.

But, also as with home and school, the church must not be permitted to escape unscathed. It long has insisted that religious truth is absolute, given once and forever and its approach has been a dogmatic authoritarianism. Fortunately, at least on the part of a vocal and active minority, progress is being made toward a relative and developmental concept of truth. Unfortunately, old things, particularly old religious things, die hard. Consequently, religious education within the church has been, and largely still is, in the hands of those who regard change with a fear approaching horror and view it, apparently much as they look upon leprosy; with no intent to understand or to help, but only with the intent of preventing "contamination."

Despite the fact that Sunday School attendance has dropped off at least 50 percent in the past forty years; that we know there is no relationship between attendance and moral conduct and that we are well aware that historical fact and Biblical teaching are, as often as not, quite antithetical, we maintain the necessity for a literal orthodoxy *(192)*. In all probability, great agreement could be found among church authorities that: "Whatever helps growth is good; whatever obstructs is bad" but equally great agreement would as likely be discovered that "growth" must occur in one direction only, namely, toward the faith of our fathers. It should, however, be recognized that the "faith of our

fathers" is desirable only when it is not stratified into rigidity. It was this same "faith" that executed Socrates, crucified Christ, forced Descartes to burn his manuscripts, denied the laboring mother chloroform, forbade the teaching of evolution and sex hygiene, maintained the myth of insanity as a punishment for sin and stubbornly insists upon acceptance of the "wisdom of the ages" without divulging the conditions under which, the reason for which, the men by whom and the time when this "wisdom" was obtained. Blind acceptance may be necessary for organisms unable to think for themselves but the insistence that religious "authority" only is competent to reason for modern man approaches sheer insult. Even in its most modern guise, theology maintains its traditional insistence upon its fundamental rightness. Thus to describe "original sin" (a mystical force toward evil, implicit in the nature of man) as a kind of "anxiety" and to assume therefore that the former concept automatically becomes pertinent and demonstrable to modern man is sheer word magic. Further, to assume that because feelings of "sinfulness" are present in anxiety conditions, "sin" is therefore already in the world, is to ignore all that we know of anxiety itself. By much the same argument may the unicorn of medieval science become the rhinoceros of today. Actually, the two have little in common as a comparison of medieval drawings and modern photographs will reveal. So too, sin and anxiety are undesirable, but the question is how much similarity is demonstrated merely by *labeling* the one as the other?

Even if were were to grant that: "Anxiety is the external precondition to sin" (*200*, p. 182), it would follow that a reduction in anxiety would carry with it a reduction in sin. Since we know something of the bases for anxiety feelings in man we are in a position to do something about them beyond the level of mere verbalization. Anxiety feelings can be, and in psychotherapy, often are markedly reduced through the application of sound principles of mental hygiene and self-understanding to the daily life of man. Usually, however, this involves an interpretation of human behavior on a factual, rather than an imaginal, level.

Yet more vicious perhaps, is the usual theological insistence

that faith alone is necessary for salvation; that works, while desirable, are not essential. Descartes, doubtless with an apprehensive glance toward this belief, cautioned against the carrying over of philosophical questioning into daily behavior. Thus it is that difficult barriers are erected between questioning and action, i.e., it is desirable to have a querying *attitude,* but not at all so to *do* anything about it. That this is only a rather sophisticated technique for maintaining the *status quo* seems not to have been considered even a remote possibility. It is, however, by verbal magic such as this that religion characteristically has been able to make easy terms with the business and politics of its time as its behavior in Germany from 1933 to 1943 attests. So too, did the church find sanction for two quite opposed social attitudes within the United States from 1861 to 1865. So long as faith alone is essential endless casuistry may be openly indulged.

Of course, action in controversial areas is exceedingly dangerous; Socrates was accused of corrupting Athenian youth, Jesus of plotting against the government, Luther of advocating a life of lawlessness and brutality. Once condemned for criticizing accepted ideas, "evidence" was diligently searched for and, since guilt was assumed, rapidly was found. It has been and is, a strange commentary upon the rationality of man that those who question popular delusions risk indictment more serious than those who overtly violate current law. We tend to revere courage of conviction only when the principle espoused is familiar and *acceptable* to us; when it is not, we at once cry: "Heresy!"

Early in medieval times, religion replaced the "reason" of Aristotle with the "faith" of Augustine. Since it is infinitely easier to accept than to think, this replacement has maintained itself down through the ages. While we may laugh today at the phoenix, griffin, hippogriff and unicorn of the medieval scientist, we accept quite uncritically the equally fantastic concepts of the nature of man described by medieval scholars. We should recognize that their philosophy and science (and therefore their thinking) were wholly grounded in authority, skepticism was brutally repressed and "truth" was found in revelation and dogma. Reliance on authority is characteristic of primitive peo-

ples; it is easy and, so long as authority prevails, it is safe. We have seen that following lines of least resistance is characteristic of animal behavior; that it is predominantly an old brain function and, while harmonizing nicely with man as an emotional creature, is quite incompatible with him as a rational being. Further, authority and the status quo are synonymous for quite understandable reasons. The "Christian Epic" with its Biblical account of man's origin and fate has been responsible as no other agency for the "Tyranny of the Past" *(220)*.

How much more desirable would it be for the home, the school and the church to examine the past in the light of present knowledge as well as the hope for the future and to cast out whatever is obviously anachronistic and to maintain and rework whatever is applicable now and of assistance in preparation for the future *(13)*. Let all three drop that which such examination shows to be delusion, whatever its past greatness may have been, and set themselves the goal of recognizing and accepting man as we know him to be. All things change or die: the home, the school and the church cannot hope to escape this law, however loud their protestations or great their faith.

The immediate task of the home, therefore, is to train our young adults for efficient parenthood. The school and the church likewise are in position to render infinitely valuable service here if they would. The vicious circle of parent-child maladjustment can be broken although the task looms large indeed. Let us begin with our youth, our parents of the future. Let us train them in attitudes compatible with man as he is. Let us teach them acceptance of themselves as domesticated animals; let us debunk the social myth of human nature that has haunted us so long. Let us show them, in so far as modern knowledge permits, how to meet the life of reality on a realistic level; let us do away with wish and get down to fact. This we can do, this we must do if we want the happiness good adjustment holds in store.

The challenge, it would appear, may only be met by a concerted willingness on the part of the home, the school and the church to effect a shift in attitude toward man from the traditional false assumptions of belief to the actualities apparent in

accumulated knowledge. Thus, as we shall see, sex becomes an aspect of human behavior as natural as eating or breathing, marriages are based upon the known facts of interpersonal adjustments, vocations become aligned with the abilities of the individual, religion is seen as a way of life and old age becomes an active and inevitable maturity. Throughout, man is to be regarded as a striving animal whose development of language has enabled him to treat verbally constructed aspirations as actualities.

We shall, therefore, treat the main problems of life (sex, marriage, vocation, religion, senescence) as essentially pseudoproblems; as having attained their problem status out of man's refusal to deal with them in any realistic sense. We will see that in each of these life areas, it is possible, right now, to apply factual information, the utilization and acceptance of which can but make for better personal adjustment.

8. SANITY IN SEX

Spirits when they please can
either sex assume, or both.
—Milton, *Paradise Lost*

THE role of parental attitudes and training in the ultimate adjustment of the child has been stressed throughout. Nowhere, however, are parental attitudes more important than in regard to sex. The sex training we were or were not given, our own reactions to marriage and family all influence the form of training we give our children. We tend to pass on, relatively unchanged, the type of training experiences we ourselves have had. Thus while the pampered child may develop into a sulky, dependent adult, he will in turn tend to overindulge his children. Similarly, the person who now rebels against authority because of oppressive parental treatment, will himself tend authoritarianly to dominate his children. And so it goes, each parent passing on in a kind of cultural heritage, the training devices which were used upon him. The importance of this for the so-called "sex problem" readily should be apparent. We must recognize that children will reflect in almost mirror-like fashion the attitudes and beliefs of their parents.

One of the first steps toward the development of a wholesome attitude toward the term sex is to rid it of some of its unfortunate connotations. We must realize that the term implied *originally* a biological drive existing for the purpose of species perpetuation. As was true of all other bodily drives, sex activity was and remains an old brain function devised by an ingenious nature to guarantee the continuation of mammalian life through pleasurable activity. Thus by making the procreative act pleasantly *sensuous* nature obtained the "promise" that the organism would

remain extant. However, to view sex now in so narrow a perspective approaches anachronism and constitutes a reversion to thinking characteristic of the old brain. The biological act of intercourse, actually is a not too important part of what the term has come to imply.

Let us illustrate. Eating, originally, was engaged in solely because it, again, was nature's way of maintaining the integrity of the organism, or, put another way, because the organism was *hungry*. Now however, we need not actually be hungry in order to eat. In large measure for most of us, the term "appetite" has replaced "hunger" and we become "hungry" for pie, or ice cream or a good, thick steak. That is, hunger as a drive has been extended through socialized living to areas not at all originally involved. Eating has come to mean much more than the mere assuaging of the pangs of hunger as such and now we feed as much in terms of the time of day as we do because of physiological need. Further, the process involves certain places as well as times, certain implements, certain mannerisms. A moment's thought will indicate how far we have moved from eating as the culmination of the hunger *drive*. Many secondary values have become attached to the eating process until it has become an almost stereotyped way of socialized behavior. Above and beyond the biological function of supplying nutriment to our bodies, eating has come to mean relaxation, good company, pleasant companions, as well as "appetizing" food, well served.

In much the same fashion, sex has come to mean infinitely more than mere act of reproduction. It means sharing with another the interests, joys, responsibilities and hardships of life, it means companionship and home life, it means human fulfillment, a family, self-actualization and love. It means mutual support and assistance, it means that none can be sufficient unto himself, it means much, much more than: "It is better to marry than to burn." With sex as with hunger, the original meanings have been enlarged to include secondary values of a social nature. This extension has brought about tremendous changes in our *behavior* with regard to these biological functions although, for many of us, there has been no corresponding change in our

attitudes. For many, sex is a topic not only not discussed by "nice" people, but also not even thought about. Thus, although George Apley was quite wrong when he said that sex was a lot of nonsense, there is nevertheless, a lot of nonsense about sex. We will direct the present discussion toward the substitution of reason and logic for the "nonsense" current in our thinking.

Sex is neither "beautiful" nor yet "horrid"; it is a natural, normal bodily function which has been exaggerated quite out of proportion both by the advocates of the school of "beauty" and by those of the school of "fear." So far as can be determined, no attempts have been made to propagandize hunger as either greatly to be desired or intensely to be feared, presumably because, in our society at least, hunger and its satisfaction, eating, are not regarded as taboo. We are all aware that so long as anything may be discussed openly and freely, not much of mystery or interest obtains, but, let us surround *any* concept with prohibition and immediately we are consumed with curiosity concerning it.

While the reasons why the topic of sex has been surrounded with so much misinformation and superstition are exceedingly complex,[1] the fact remains that people find the subject difficult to think about or to discuss calmly because they have learned from the behavior and attitudes of their parents and early playmates that the topic is taboo. Typically, when man is denied intellectual access to any phenomenon, he sets about to invent explanations for it. Since, in the absence of factual information, plausibility alone becomes the criterion for truth, it is not difficult to understand that a great deal of sheer nonsense could evolve. Inasmuch as what we *believe* to be true *is* true in so far as our behavior is concerned, we very easily can come literally

[1] In our culture, however, much of the difficulties surrounding sex arose out of St. Augustine's description of the process in 400 A.D. as an essential degradation of man. Much of this attitude grew out of St. Augustine's own earlier behavior in Carthage and Rome which convinced him, in later years, that man was utterly corrupt. His point of view has influenced our thinking constantly, up to and including the present time. Perhaps in no other life area has the "dead hand of the past" lain so heavily.

to live a lie. If our sex training has been inadequate, we can only sort out from the welter of misinformation we possess that which appears reasonable to us and accept this as gospel. Transmitted to children, it adds to the general confusion.

Other than a stirring of curiosity, taboo *as such* has relatively little significance but when attempts are made verbally to forbid the development of natural and normal bodily processes only trouble can result. The taboo of sex is every bit as *logical* as would be an endeavor to prevent *hunger* by labeling it "nasty" and depriving the person of food. The sexual drive is a deep-seated insistence within the biology of animal life. It will, and it should, develop within each one of us as we grow regardless of what we *say* about it. It should be obvious then, that if we teach that the process is dirty, wicked, and not to be discussed, that we deliberately prepare the child for potential conflict. It is inevitable that he will become caught between his growing sex desire and his teaching that these feelings are "animal-like," "base" and "unworthy" of wholesome youth. As we have seen, conflict is precisely the situation out of which anxiety develops and is fraught with potentialities for abnormal behavior because of strong guilt feelings which are aroused when "behavior" tends to oppose the dictates of "conscience." Often the least damaging result is a morbid preoccupation with the "problem."

Any person who deals with youth and its problems can relate frightful stories of the end-results of distorted sex information. The greatest known cause of sexual abnormality lies in the faulty sex education of children. When we consider that some 40,000 sex offenders appear in the police blotters throughout the country each year, we gain some insight into the importance of the problem *(268)*. Perhaps an equal number of cases are "hushed up" or are not reported because of the fear of undesirable publicity. In the great majority of these cases, the offender has grown up with the conviction that the sexual aspects of his body and his feelings were "bad." Unfortunately, it is the individual offender rather than his home that is punished. This is much like

clipping the foliage from a weed and assuming that by so doing you also have destroyed the root mass below.[2]

That the real offender is the home is attested by study after study. One such showed that among adolescents, only 55 percent had received any sex education in the home and of these the training had been adequate in but 13 percent of the cases *(268)*. In another, it was found that parents had given sex information to 45 percent of the girls and to 17 percent of the boys; 8 percent of each group had received sex training in school but the remaining 47 percent of the girls and 75 percent of the boys had obtained such information as they possessed from their age mates *(16,* pp. 40 f.). Yet another investigation showed that parents had given sex instruction to 56 percent of the girls and to 21 percent of the boys. Other adults had instructed about 5 percent of each group while about 3 percent had obtained information from magazines and books. The remaining 36 percent of the girls and the 79 percent of the boys had been "taught" by their age mate friends and companions.[3] In one group of

[2] Modern "St. Augustines" continue his tradition that there is something inherent in sex that pervades all of man's behavior regardless of social repression or facilitation thereby making justification for the traditional theological assertion that sex was an integral part of "original sin." In terms of such antiquated thinking, sex is treated as a cause rather than as a consequence of social regulation. Further, it is bluntly stated that making public the functions of sex can do nothing except to aggravate present difficulties in the sex life of man *(200,* p. 235).

Obviously, this concept directly opposes all that we know about sex and its function in life. It is *prima facie* evidence for the fact that when facts are unknown or resolutely ignored, plausibility and truth become synonymous, and is an example almost classic in nature of the extent to which the guardian of the traditional *status quo* may reason in sheer, blind error. It is difficult to understand what may be gained through the maintenance of the old secrecy and shame, while the concept of sex as an inherently all-pervasive aspect of behavior that forces it as a "problem" regardless of social taboo, is patently denied by experimental facts. Men, in our culture, living on a near-starvation diet, dream not of sex, but of steak *(86).*

It would seem that even "pure reason" would lean to the conclusion that while the raw materials of sex are provided by biology, the pattern of their expression is a function of social expectation and the kind of training given. Certain it is that the sex behavior of the human organism can be understood only as an aspect of individual personality reflecting cultural demands *(15, 232).*

[3] E. Burgess (ed.), *The Adolescent in the Family,* New York, Appleton-Century, 1938.

college students only a few more than one-third reported that they had received frank sex instruction while 14 percent told of obtaining sex information during high school which "shocked" them *(185)*.

In another survey conducted by the author, 100 college men and 140 college women were asked anonymously to indicate the age at which they first were given information concerning the actual nature of human reproduction, what the source of this information was and what their reaction was to it. The data obtained appear in accompanying table.

FIRST COMPLETE INFORMATION ON SEX AMONG COLLEGE STUDENTS

	BOYS	GIRLS
Age range of first information	5-18	5-18
Age range within which 2/3 of the group were told	7-13	9-14
Sources		
Age mates	73%	49%
Parents	20%	38%
Other adults	5%	7%
Books, etc.	2%	6%
Reactions		
Interest and curiosity	41%	24%
Surprise	11%	23%
Matter-of-fact acceptance	23%	17%
Fear, disgust, repulsion	7%	15%
Shock	2%	10%
Disbelief	11%	9%
Confusion, embarrassment	5%	2%

First of all, it should be indicated that the mere fact that such data are obtainable is a commentary upon our sex training. One wonders what the responses would be to a question regarding the age at which young persons first were made aware of digestive processes and the complete cycle of eating, digesting, etc. That students between the ages of eighteen and twenty-six should not only remember being told about sex but also can recall what their reaction was is indicative that we ordinarily treat this aspect of life with hesitancy and embarrassment. The

reactions of the students in this inquiry ranged from a "normal": "I can't remember being told although it was probably between 5-6: my questions were answered so completely that I was no longer interested," to "I was 16 before I knew what the story was and then I got it from some older boys—I was shocked and confused inasmuch as the topic never had been mentioned at home. Even today (I am 22) my parents have not said a word about it in my presence."

Rather characteristically in this study the young people for whom sex had been gradually introduced, in a matter-of-fact way reacted without excitement of any kind to the unfolding of the total story. Likewise those for whom the revelation came suddenly, often out of a more or less emotional situation, reacted with embarrassment, fear, disgust, repulsion and disbelief.

It is also of some significance that within the limits of this group, boys were "told" at a generally earlier age than girls. Actually, this is a reversal of "things as they should be." Biologically, girls mature more rapidly than boys and consequently, they should be given sex information earlier. In general, girls mature between the ages of nine and eighteen while boys reach maturity between eleven and eighteen. Thus, if information is to be given at all it should be given by the time the girl becomes nine years of age and the boy eleven (52, pp. 52 f.). Commonly, in our group, individuals of both sexes reported that after discovering the fact of sex from age mates, they wondered why they hadn't been told about it by their parents.

Other instances stand out in these data. One girl reported that she "learned" about sex from a radio program, while another said a movie had enlightened her. Two boys, both in their late 'teens, discovered the "facts of life" through a seduction by an older woman. Six of the boys and sixteen of the girls were fifteen or older before they discovered the story of human reproduction; two of the girls being told for the first time at age eighteen by their roommates during their freshman year at college. As intelligent persons, we would agree that such things simply ought not to happen to young folk. That they do means only that many parents, perhaps most, shirk a duty because of

their own infantile attitudes toward an otherwise quite natural and normal bodily function.

It is apparent that in large measure the home is evading an important responsibility. In all probability this is not deliberate nor really intentional but it certainly is a reflection upon the rationality of man. Most of us, regardless of our knowledge and of our desire to *be* objective, have some difficulty in removing the effects of our own emotionally toned experiences. While we "know" that sex is a natural and normal process nevertheless, we are hesitant and a bit embarrassed about discussing it. Consequently, we are dilatory in the matter and ultimately we are "relieved" to discover that John or Joan has "found out about life" elsewhere. That this self-initiated discovery may involve the most superficial and even erroneous information, we know not at all inasmuch as we may be quite satisfied when our awkward approach to the topic brings a sophisticated "Oh, *that!*" from the young. The harder course however, would do much to exorcise the ghouls of ignorance which much too frequently surround sex. As has been said, *what* you do as an individual in this area may be of infinitesimally small importance but it is of infinite importance that you *do* it.

Beyond the fact that sex "education" commonly is besmirched with concepts of "sin," "evil," "tawdriness" and therefore is regarded as among things better left unsaid, we have, possibly as compensation for our stupidity, developed a myth of marriage. According to this belief, marriage is portrayed as a moonlit, scented-with-roses existence in which all troubles dissolve in the magic of marital bliss. Actually, as all of us who are married know, it is closer to a "dishes and diapers" situation than to "starlight and wisteria." There are grocer's bills to be met, new clothes to be purchased, homes to be bought, educations to be provided for and a host of down to earth problems that can be dealt with only by hard and continuous work which, however strong our belief may be, are not reduced by incantations concerning Cinderella *(144)*. We need realism here as well as in sex education *per se* although instead of a deëmphasis upon fear we are now faced with the task of reducing sentimentality.

Somehow or other the human organism seems eternally bent upon *extremes,* ignoring the rather obvious fact that although many things are tonics in grains, they may well be poisons in pounds.

If we wish to be rational in the matter of sex, we must not only recognize but we must also be willing to *live* the fact that sex is, first of all, a natural factor in the lives of normal human beings. This is essential since the foremost method of child guidance is through parental example. If guidance is intelligently given so that adequate development may take place, sex becomes a way of happiness and a constructive force in the welfare of mankind. Secondly, just as we strive to remove the embarrassment and mystery with which sex has been surrounded, so too must we realize that sex as such is no more an integral part of all human behavior than is any other bodily urge. Because sexual factors are commonly found in the life histories of unhealthy individuals, the generalization that such processes operate in the lives of all persons does not necessarily follow. We have already seen how easy it is to read into the behavior of individuals that which one *wishes* to find there. So, he who would stamp out sex as "sinful" finds evidence for his belief all about him while the person steeped in Freudian psychoanalytic theory reëmphasizes his original assumptions in every human act. While sex *may* become involved in behavior abnormalities through distorted training, and because of the complexity of the process, great individual variations in its expression may occur, nevertheless sex is but *one* factor in human development and need not be considered as a dominating force *(119, 253).*

In any case, self-control is to be desired over external regulation. Since such control comes only through a realistic understanding of his own nature, man, to deal adequately with himself, must develop the tolerance of self-discipline that most readily can be achieved by thorough-going and complete self-understanding. If we are willing to grant that sex is a normal and fundamental aspect of human behavior, that it is neither basically evil nor yet all important, then we can admit that it is a human function which must be understood and hence, con-

trolled *(144)*. When this is done and morality in sex becomes analogous to morality in diet, i.e., that which is good for the body is desirable and that which is bad for the body is undesirable, then may children profit indeed from adult example.

As is often the case where human behavior is involved, wise tolerance comes through perspective. Consequently, in order to view sex objectively, we will have to remove ourselves from the provincialism in thinking of the question only in terms of the standards of our particular group. It is of value in such an attempt, to examine the attitudes taken toward sex by cultures other than our own. Often such ventures are humbling experiences when one discovers that so-called "primitive" people have solved problems which continue to baffle us.[4] Therefore, if the criterion of the "good" be that which makes for more efficient adjustment to life, we will see that only the person who blindly refuses to look beyond his own group for human values can assert that our way and our way alone is "right." We have recently undergone one of the tragedies of political isolationism; let us hope that no such national catastrophe will be necessary to demonstrate to us the fallacies of social isolationism as well. Just as the individual who holds that there is but one way of life is destined for breakdown whenever his one way solution fails, so too is the culture in jeopardy which insists that its ways forever must be "correct." Society, like man, may either grow or decay, it cannot remain still. It is important to keep in mind also the maxim that no "ideal" is quite so good as a *fact.*

With as few ethical evaluations as possible, let us examine the role played by society in sexual behavior. We will discover that while the raw material of sex is biologically given, the form

[4] Let the follower of racial mythology remember that there is but one species of man living today and that each of us has a little of the "other fellow" in him. The extent to which the biological interrelatedness of mankind is real may be indicated by some simple arithmetic. Each of us had two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents and thirty-two great-great-great-grandparents. Continuation of this progression through thirty past generations will yield a number of "ancestors" nearly equal to the total number of human beings on the globe today. There is something of all mankind in every man. See L. Berman, *Behind the Universe,* New York, Harper, 1943. However, see also *(93).*

of expression sex may take is determined by the customs of the group and by the guidance given the individual *(232)*.

It may be well to examine these variations in sexual patterns against the backdrop of our own beliefs. Although the evidence is largely to the contrary, traditionally we have delineated rather definite characteristics of masculinity and femininity in our society. That is, there are certain personality traits which are assumed to be male and female prerogatives, deviation from which brings prompt labels of "tomboy" or "sissy." Probably because of woman's early position of socioeconomic inferiority in Christian societies, she has been, and largely still is regarded as the "weaker vessel." Characteristic of this attitude are the facts that she was not accorded a "soul" until the middle of the first century, was regarded as "unclean" until the middle of the sixteenth and has had equal voting rights with man for less than thirty years. Traditionally woman has been given a place in our society subordinate to man. It is not surprising therefore, to find that at present most people believe that masculinity involves such behavior patterns as dominance, aggressiveness, rationality, provident behavior and authority. Conversely, feminity is characterized by submission, passivity, emotionality, improvident behavior and compassion. While these distinctions are typical of majority *belief*, the evidence is quite to the contrary *(180, 255)*. However, even if within our society males were "masculine" and females were "feminine" as they are believed to be, the behavior patterns which we attribute to each sex are not universal as a brief examination of the "masculine" and "feminine" characteristics of other cultures will indicate. We shall see that no particular personality trait is inherent in the biology of sex.

One investigator was particularly interested in determining whether the supposed differences in temperament between the two sexes also could be found to exist between men and women who had been brought up in cultures different from our own *(187)*. She studied "sex differences" in three New Guinea tribes and found essentially that there was little in temperament that could reasonably be ascribed to the biological influence of sex. In one of these groups, the Arapesh, she found that what we

would call "femininity" prevailed, in that both men and women were trained to be coöperative, unaggressive and responsive to others. Sex was not a particularly driving force with either male or female. Both men and women displayed attitudes toward children and the home which we would term as "maternal," with both parents caring for the child in ways we would limit to the mother. Since these attitudes naturally were reflected in the children themselves, the Arapesh demonstrated behavior patterns which, in terms of our standards would be essentially feminine. Children's games were non-competitive in nature and personal aggression was not permitted. There was very little emphasis upon sex as such and physical sex differences were accepted as completely natural phenomena inasmuch as children of both sexes wore no clothes until they were five or six years old. With both sex and self deëmphasized, the Arapesh formed a society of friendly, coöperative, and secure individuals.

The second group studied, the Mundugumor, made a sharp contrast with the gentle Arapesh. In this harsh, hostile and head-hunting culture, adults of both sexes were aggressive, ruthless and accented a rugged individualism in which each person viewed his neighbor as a potential threat. Both men and women took a strong and active interest in sex behavior regarding it with an aggressiveness characteristic of "masculinity" as we would view it. Both sexes were physically violent, quick to perceive and to avenge insult and showed apparent delight in such "masculine" activities as feats of strength, strenuous action and fighting. From the time of birth, the Mundugumor child is trained to look upon life as a war of survival. He must, from the beginning, struggle for his existence and receives a minimum of attention. Suckling apparently is resented by the mother and the child is fed only when his uproar passes all tolerance and then is given food only for so long as he actively suckles. The instant he stops the breast is withdrawn. Therefore, the child soon learns to feed in a highly aggressive manner sucking vigorously and fiercely until satisfied. Weaning is accomplished through the medium of blows and scolding. Insecurity is rampant and is expressed by the vicious aggressiveness characteristic

of both sexes. The culture is typified by the violent aggressiveness we would find only in a rather undisciplined male.

The third group was one in which the sex roles as we know them are reversed. These people, the Tchambuli, regard the male as largely a "decorative" embellishment to the culture while the female is the impersonal, managing and directing member of the household. The social economy is dependent upon the providing activities of the woman while the men engage in such pursuits as dancing, painting and group meetings similar to our feminine "afternoon teas." Girl children are given training in the handicrafts necessary to support and maintain the family while the boys, left largely to their own pursuits, become emotionally dependent, shy, subservient, sensitive and given to the petty bickerings and gossip commonly attributed to women in our group. Among the Tchambuli, it is the woman who develops self-assurance through being permitted self-expression while the man, subordinated, manifests the behavior characteristics which we assume to be typical of femininity. Sex activity itself is "reversed" with the female doing the "courting" and initiating postmarital sex relations.

In the face of these observations, it is difficult indeed to subscribe to the doctrine of sex-linked differences in personality traits. Man and woman become what society dictates and either "masculine" or "feminine" characteristics may be displayed equally well by either sex if the culture so insists. Consequently, what we consider to be "proper" behavior for male or female is "correct" only in a social sense; there is nothing inherent in femaleness that makes for coöperativeness or submission. We are the result of our training and become what society expects of us as this expectation is interpreted within our homes. Thus, the attitudes one has toward sex and the importance it assumes in one's life are a direct expression of the attitudes and training of the home within which one grows *(227)*.

That the cultural attitude toward sex may be reflected in the feelings and behavior of the individual may also be illustrated by descriptions of primitive societies. Groups in which sex is overevaluated, condemned and is simply a part of life have been

studied and the effects of these varying cultural "norms" upon the individual have been described.

Among the Marquesans, a central Pacific group, sex has great significance *(137)*. Because these people live on islands subject to periodic drought, food tends to be scarce and difficult to obtain. They are dependent almost entirely upon food from the sea and from such trees as are native to their region. When we add to the tensions produced by a hunger anxiety, the fact that men outnumber women more than two to one in the Marquesas, we can understand how sex might come to be "used" not only as a tension-relieving device but also as something resembling an economic product. The scarcity of women adds "value" to sex with the effect that she who is most adept in intercourse becomes the most desirable while the male "strives to please." The society is polyandrous, each woman having two or three husbands whom she effectively controls through the threat of withholding sexual privileges. Such a utilization of sex as a "social force" leads to severe feelings of threat and insecurity in the adult males. Since the role of woman in this group is primarily sexual in nature, the care of the infant is assigned to the lesser important husbands. Consequently, the child develops in a masculine atmosphere of insecurity and tends to reflect these feelings in his own personality. Such feelings tend to increase as the child develops because, if the individual is a male, attitudes of worthlessness are forced upon him, while if the child is a female, she comes to regard existence itself as revolving about *one* biological function.

Among the Manus of New Guinea, sex is condemned *(186)*. The function is regarded as essentially sinful much as it was by our own Puritans. In fact, there is considerable similarity between the society of the Manus and our own. They too, regard material possession as the yardstick by which success, attainment and happiness are to be measured. However, they make use of marriage as an economic investment. Obviously, if one invests his money in a product, he wishes to protect himself as best he may. Consequently, Manus marriages are arranged early in the lives of the participants by parents anxious to profit from

the transaction. Until a marriageable age is attained by the betrothed children, it behooves the adults to make sure that their articles of trade are undamaged. They have developed toward this end religious beliefs in which the ancestors of the children keep close watch over them and violation of the sex code becomes not only an economic offense but a religious one as well. Under customs which make sex a process greatly to be avoided and feared, sexual activity becomes reduced to sheer physical relationships which involve nothing of tenderness or compassion. Viewed in this light, woman becomes a household drudge, fit only for kitchen work and childbearing. Characteristically, female Manus adolescents look forward to marriage with fear and dread in anticipation of the humiliation of the sexual advances of the husband. The society is highly puritanical with the males the dominating, superior and aggressive beings while the female is the frightened, frigid subordinate. The *sharing* of a "lovelife" is unknown. In Manus women, we may see the prototype of our own adults whose training has led them to regard sex as a fearful and horrid thing.

We have spoken before of the maternal attitude of the Arapesh male *(187)*. This attitude is closely associated with the belief that children are "born" as much by the father as by the mother. Thus, after conception, the father must engage in sexual "work" since semen is regarded as essential for the proper growth of the embryo. The father also joins the mother in her postpartum "lying-in" and in all ways actively assists in the development of the child. The entire Arapesh culture revolves about the principle of *growth* placing all emphasis upon the development and maintenance of healthy bodies. Betrothal takes place at an early age and the young girl goes to live with the little boy's people. There the two grow up together, living as brother and sister during the years prior to their marriage. Consequently, ultimate sexual relations occur as a natural development of an affection of long standing. It is primarily an *extension* of feelings already present and hence presents nothing of the traumatic experience that it is for the Manus woman or, upon occasion, that it is for women in our culture. Among the Arapesh, sex as

such, is but a process, similar in nature to feeding and training, necessary for the development of healthy individuals. Consequently, it has little meaning in its own right.

From these studies, we are led to the conclusion that sex as a problem is culturally determined; that it *may* be a warping and fearful experience as among the Manus, that it *may* serve a compensatory, substitutive function as among the Marquesans, or that it *may* take its place in society as the servant of the more important principle of adequate growth as among the Arapesh. Sex becomes largely *what we make it* and carries no inherent forcefulness of its own. It would seem clear that whatever attitude the *individual* in our culture may possess toward sex as well as the evaluation he places upon it is a direct outcome of the training he has received. The attitude of defeatism with regard to the sex "problem" characteristic of many American adults may be seen for what it is—a refusal to face the fact combined with an emotional attempt to evade their own responsibilities. With regard to such sex training as we give, we are still in large measure, operating under antiquated beliefs and factually unacceptable opinion. We have abundant evidence to indicate that as example, "boys will be boys" only when they are *trained* to be so, in fact, what constitutes "boyishness" in itself is a cultural and not a biological product.[5]

We have seen that knowledge of the individual's sex gives us but partial information concerning his personality and his feelings of relationship with others. Depending upon the cultural norms, a given person may develop so-called "masculine" or "feminine" traits regardless of his biological sex. In our culture, however, we have decided that the male should display a masculine aggressiveness while the female should be femininely passive. We must realize that these behavior patterns are the product of our beliefs concerning the ways in which members of a given sex should behave and that they are not at all intimately

[5] For a complete and authoritative discussion of this entire question see *(232).*

related either to maleness or femaleness.[6] This situation has been well described as follows: The sexual identity of both male and female has been shown consistently through examinations of hermaphrodites (individuals whose external genitalia are so incompletely developed that their actual "sex" is not readily determinable). These examinations indicate that most hermaphrodites possess male gonads (sex glands). Since, however, the external sex organs often may more closely resemble female than male, they are commonly *reared* as women. Results of such training are highly enlightening. Hermaphrodites having male gonads and *raised as males* showed sex urges and behavior typically masculine while others, also having the male gonads, but *reared as females* lived and behaved as such showing characteristically feminine sexual drives and behavior. Some of the latter were married and played the normal sex role culturally expected of them *(238,* p. 159). Such evidence makes it impossible to conceive of the human sex drive as being completely delimited by the biological sex of the organism and forces the conclusion that the sex drive and its resulting expression in behavior may greatly be modified by psychological and cultural forces. If it appears that the concept of the social origin of sex differences in personality traits is being unduly labored, remember that we have suffered the burden of fallacy for hundreds of years and that quite recently, an "authority" who should have known much better wrote of the "irrevocable" differences in temperament between boys and girls *(45).* Traditional beliefs die hard and we must always beware mistaking lip service to them for the practice of them.

It is exceedingly easy to give lectures pointing out what *ought*

[6] "The world is not divided into sheep and goats. Not all things are black nor are all things white. It is a fundamental of taxonomy that nature rarely deals with discrete categories. *Only the human mind invents categories and tries to force fact into separated pigeonholes.* The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex." (Italics mine.) From A. Kinsey, W. Pomeroy, and C. Martin, *Sexual Behavior in the Human Male,* Philadelphia, Saunders, 1948, p. 639. Reproduced by permission of the authors and the publisher.

to be done and equally as easy to agree with them but it is most difficult to produce any great effect by sheer talking about things. Since we learn not by talk, but by *practice,* it would be well to present what authorities in child guidance hold to be sane practices in sex education. It must be borne in mind, however, that, when all the talking and theorizing is done, the only truly efficient way by which parents can teach their children is through example. They may lecture, they may preach, they may verbalize in the best oratorical fashion but unless their *words* carry the conviction of personal practice they may be sure their children will find them out. Whether or not they like it, they *cannot avoid* giving sex training in one form or another *(54).* Even though they *say* nothing at all concerning sex functions, the child will pick up negative *impressions* toward sex from an unspoken, evasive attitude. Strict and severe toilet training may also induce such impressions because of the proximity of genital and excretory mechanisms. It has also been suggested that the punishing of the child for being curious about the sex organs may lead to feelings of guilt and fear concerning them *(92).* Every parent knows how extremely sensitive the child is to tiny cues to unverbalized parental attitudes; the child seeming to "sense" how the parent feels about things. It should not, therefore, be necessary to point out that this empathic relationship will function with as equal efficiency in sex areas as in others.

As was indicated earlier in this chapter, sex education involves much more than the mere imparting of the so-called "facts of life." The whole scope of living with a member of the opposite sex is included. Since our old ways of false modesty and overconcern so obviously have failed, it would appear that new standards must be applied. Such "rules" are, and have been, available; it has been only our usual procedure of doing things as they always have been done that has prevented their application. Here again, we find the problem to be one of removing ourselves from the influences of the "dead hand of the past" and of regarding sex training in the realistic light of modern knowledge *(54).*

We are told that while there is agreement among authorities

that the best place for sex education is the home, that since the home obviously is not doing the job, the schools will have to take over (52, p. 75). Possibly this is a necessary expedient but there is no logical reason why such training may not and should not be as much the task of parents as is the development of the management of sphincter control and the learning of "proper" eating habits. Compromises are possible of course, and have been used successfully. These utilize parent consultants, advisers and group discussion techniques *(202)*. Schools, too, *can* do the job alone as the experiences of the Pittsburgh program attest. In this city, there has been for the past six years, a separate course in the health department of the junior and senior high schools devoted to a series of frank lectures given by specially trained teachers to segregated groups of students. The course concludes with a talk by a woman physician to the girls and by a man physician to the boys after which each medical person answers unsigned questions turned in by the pupils taking the course. The authors of this program expressed "surprise" that 98 percent of the parents involved consented to permit their children to take the course in sex education *(208)*. From what we know of the extent to which parents evade this task themselves, it is an excellent bet that the great majority of these parents were most relieved to have the school take over for them.

If adults are to do the job of sex education which their responsibilities as parents have placed upon them, they must first of all become *competent* to teach. Such competence involves infinitely more than mere factual information. Parents must become acquainted with not only the biological aspects but also the psychological, social and ethical implications of sex behavior. While such informational necessity may appear as a severe burden, it must be recognized that it is highly probable that feeling that the task is too great in large measure is an expression of an inner resentment against *thinking* in an area where heretofore only *emotionality* has been dominant. Thus, a primary task will be the reeducation of the parent himself. He must disabuse himself of this tendency to emotionalize about sex, put his new brain functions to work and set about to learn

his duties with no more affective interference than he finds in the task of learning new duties on his job. The maternal parent (most of the parental education in our group of students had been given by the mother) must learn to approach her discussion with a no more emotional attitude than she took toward teaching the child how to drink from a cup or to eat with a spoon. For an adult to despair about his ability to learn to think of sex in a rational way is for him to admit that his old brain governs his behavior to an unwarranted extent. He is admitting that his emotions control him and that, actually, he *does not want to change.* Whenever a person says that he cannot change his attitudes, beliefs or way of life he is proclaiming to the world that fundamentally, he prefers himself as he is.

Assuming that a parent is willing to assume his responsibility in this matter, that he has made an honest and conscientious attempt to clear his own thinking of the hobgoblins of fear and superstition, what may he do? First of all, he must accept as a guiding principle that he will *answer his child's questions completely, honestly and in simple language that the child can understand.* Remember, if you do not answer him, some one else will and there is always the danger that this "someone else" will make use of his answer as an opportunity for a vicarious thrill. In answering the child's questions, a scientific vocabulary often is of value *(98).*[7] Remember, however, that mere knowledge of technical terms alone will not suffice. You must be able to speak in terms the child can understand—a by no means impossible task. The efficient teacher in any area speaks in terms his audience can comprehend. Remember too, that a direct and honest answer is the best antidote for curiosity.

We know something of the ages at which sex curiosity appears. Usually, the first questions are asked between the ages of six and nine *(149).* At these ages a direct answer commonly suffices. Hence the answer to the query: "Where do babies come from" often adequately is handled by a direct, "From the inside of mother's body" and if the child follows up with: "How did the baby get in there?" he usually is satisfied with: "Daddy

[7] Competent and readable information may be found in *(74).*

planted a seed" (*144,* p. 183). Whatever happens, these answers must be given without an air of mysterious secrecy, and the more simple, the more direct your answers, the better. Beware lengthy dissertations on birds, bees and flowers. Meet these early questions squarely and honestly and the chances are strong that your answer will be accepted as readily as an explanation of "Why does the wind blow," or "Why do rabbits wiggle their noses."

It is not, of course, necessary to wait until the child queries to begin his sex education. In so far as we are aware, no harm is done by "premature" explanation. While the child may not understand entirely and therefore voluntarily may bring up the topic at a later date, it is far better to instruct him too early than too late. If the child shows awareness of the birth of a baby either in the family or the neighborhood, he is ready for the first lesson whether or not he asks directly. Also, any indications of interest in physical differences between the sexes should be dealt with as they arise. While no one can say with any accuracy that sex education for all children should be given at any one specific time, the observant parent will be able to tell about when his child is ready. Seize the moment and don't be afraid. Be simple, be accurate!

Let the child also mingle as early as possible with others of his general age group of both sexes. His ability to meet freely and easily with members of the sex opposite to his own should begin as soon as feasible. Keep in mind that nothing that can happen as the result of sex education and training for the development of efficient heterosexual interests can be as bad as the failure of such interests to develop. Maintain a smooth progression of information, keyed to the child's ability to understand, and you will have done all that can be asked of the parent regarding his obligation to the future marital happiness of his child.

Along with the sex information given, let the child experience the growth of life from seed to adult through the growing of plants and flowers. A grain of corn planted in rich earth in a glass

container may give valuable leads both to you and to your offspring. Let him also observe the preparation for motherhood of household pets, whether they be rats, rabbits, cats, dogs, or whatever. The important thing is that it should be *easy* for your child to query of you. This ease will be a direct function of your own objectivity and freedom from emotionality. His confidence will be obtained through your understanding attitude and willingness to speak.

So far, we have spoken primarily of the maternal role only. Probably the child will not inquire into the role of the father until after his initial questioning. When he does, or before he does, if in your judgment he is capable of comprehending, indicate to him that the father plays a part of equal importance and that for growth and development, most forms of life must have both a father and a mother. Tell him how the seed for babies, the sperm, carried in a liquid called semen, is deposited in the mother's body through the father's penis which is an organ made principally for that purpose. Within the mother's body there is a special cavity, the uterus, which carries and protects the baby as it grows. Indicate also that just as the grain of corn had to have protection, good earth, sunlight, etc., so too the growing baby must have the best of care. Consequently, it is kept within the mother's body under the best of surroundings until it is old and strong enough to live alone in the air. (*158*, pp. 178 f.). Within the ability of the child to comprehend describe the development of human life to whatever extent is necessary *completely* to meet his curiosity of the moment. Be prepared always for a repeat performance in complete detail.

In general, the questions asked by the child will fall under the following headings *(111)*:

1. Where babies come from.
2. Interest in the arrival of another baby in the family.
3. How the baby grows within the mother's body.
4. How the baby is born.

5. The sex organs and their function.
6. Physical differences between boys and girls.
7. The role of the father in reproduction.
8. Relationships between marriage and the birth of a baby.[8]

In so far as males in our culture are concerned, a peak in sex play (and presumably interest) is reached at ages from ten to twelve. By this time the child should have fairly complete information and no youngster should be permitted to enter puberty without adequate sex knowledge. It is of great importance that this knowledge should have been given gradually in terms of the child's comprehension. There is ample evidence to indicate that the gradual, matter-of-fact dissemination of sex information infinitely is to be preferred to sudden exposés *(149)*.

More or less coincidental with this maximum in sex play will be the discovery of strongly pleasurable sensations arising from the manipulation of the genitals. In the past a tremendous tumult has been made about autoerotic (self-loving) practices with masturbation being assigned as a cause of disease, insanity, feeble-mindedness, or any other dread occurrence for which actual causes were unknown. While we now can say that there is no evidence whatsoever to indicate that masturbation itself is the *cause* of any form of illness, nevertheless altogether too many adults look upon the behavior with the fear and loathing indicated by the application of such terms as "self-abuse," "secret" or "solitary vice," etc. Consequently, the reaction of the parent to the discovery of autoerotic practices in the child or adolescent much too commonly is conditioned by the fallacious beliefs the parent has inherited from his own training. Despite the evidence that masturbation *as such* has no demonstrably harmful effect upon the organism, many parents are certain that the practice may make their offspring "foolish" and in their

[8] Answers to these questions of demonstrated satisfactoriness to children may be found in *(111)*, and *Your Own Story*, Minneapolis, Univ. Minnesota Press. Information written so that the preadolescent may understand is available in K. de Schweinitz, *Growing Up*, rev. ed., New York, Macmillan, 1935.

dread, resort to punishment and threat as a means of control.[9] Throughout the ages the use of fear as a means of controlling human behavior has proved itself to be of exceedingly little value and its use is equally ineffective here. Individuals who are scolded and threatened are just as likely to continue the practice as are those who are undiscovered *(149)*. In this area too, there is real need for the replacing of emotional by rational thinking.

In the first place, the evidence for the universality of the practice is irrefutable. Estimates obtained from both questionnaires and personal interviews indicate that conservatively speaking, 70 percent of males and 40 percent of females indulge in masturbation *(232)*. The extreme statement is that *all* men and three-quarters of women admit to autoerotic practices (*260*, p. 184). In terms of its frequency of occurrence, one must admit that the behavior is "normal," particularly since we know that the essential universality of masturbation among youthful males has been consistent for the past fifty years.[10] If, however, normality is held to involve the concepts of "advantageousness" and "disadvantageousness" then, whether or not the practice may be termed as "normal" will depend upon the attitude of the individual toward it. If he regards his autoeroticism as "sinful" or "dangerous" the behavior must, in terms of the latter criteria, be classed as "abnormal." However, if the practice does not carry any guilt feelings, while we well may question its "advantageousness," we must also admit its harmlessness. In the light of the usual parental reaction however, and in terms of the usual training, it must be admitted that in all probability any given individual will feel guilty about masturbating since the evidence indicates that 80 percent of our children have been threatened seriously concerning the aftermath of the practice *(125)*. Furthermore, studies indicate that from 62 percent to 93 percent

[9] One must beware of the mere paying of lip service to modern knowledge. It is much too easy to *speak* in terms of the essential harmlessness of masturbation *per se*, while *implying* that nevertheless dire things may occur as a result of the practice. Currently, a writer in the area of Mental Hygiene although saying that no harm results from the activity itself manages to give the impression that prostate disorders may thereby be caused and speaks direly of schizophrenia (*72*, pp. 234-235).

[10] A. Kinsey, *et al.*, *op. cit.*, p. 394.

of our male college students believe that masturbation leads to harmful consequences *(83, 212)*. Characteristically, those adults who were threatened as children now possess strong guilt and anxiety feelings *(149)*. Actually, the only harm resulting from masturbation is caused completely by guilt feelings, aroused by misinformation *(63)*.

As we have seen throughout our entire discussion, emotion, as a way of life leads only into difficulty. Therefore, if man is to function as the rational creature he prides himself upon being, he must regard this aspect of sexual behavior realistically. If we consider the question seriously, attempting to maintain new brain functions and to keep old brain activity at a minimum, we will discover that masturbation is largely a cultural phenomenon with us. Whenever normal sexual intercourse socially is forbidden beyond the time when the organism biologically is able, we may expect the development of autoerotic practices. In our society, the rather typical picture is one in which the attainment of emotional maturity is delayed because of a form of overprotection by the family, the child being kept emotionally dependent upon the parents beyond the time when emotional independence should have appeared. Our tendency to insist upon celibacy until economic independence has been attained and to prolong academic education with an insistence upon "bachelor" status serves to postpone marriage and hence the expression of socially acceptable heterosexual activity. Consequently, individuals in our culture reach sexual maturity before they are enabled permissively to undertake normal sexual relationships. This lack of opportunity for heterosexual relations at the overt level, reflects itself in masturbation *(232)*. Hence, in one sense, it is unfair to assign blame to the practice inasmuch as we make no other provision for sexual expression. Furthermore to speak of "will power" or "gentlemanly" or "ladylike" behavior is to engage in useless verbalisms as all of us can recall. Since, too, punishment and threat lead but to anxiety and *does not prevent* we have recourse only to understanding, tolerance and realistic treatment.

In so far as can be determined, the continued practice of mas-

turbation over a long period of time may make for one possibility and one probability. The possibility is that if autoeroticism is accompanied by an active fantasy of actual intercourse, it *may*, in the male, lead to the habit of reaching the sexual climax (orgasm) so rapidly (ejaculato precox) that satisfactory sexual relationships in marriage may be impaired. The continuous practice in the female may likewise lead to a dependence upon the stimulation of the *external* genitalia for sexual satisfaction. Inasmuch as the lining of the vagina principally is stimulated during actual intercourse, a woman who has trained herself sexually to respond to the manipulation of the clitoris and its intimate areas alone, may find normal relationships unsatisfactory. However, these are scarcely insurmountable difficulties as we will see in the next chapter.

The "probability" mentioned above is much more serious although it occurs only under special conditions. These conditions are any which may lead to guilt and anxiety feelings regarding the practice. As we have seen, the two great factors in inducing these feelings are punishment and threat. Thus, the child or adolescent who is trained in the expectation of "loss of manhood," "insanity," "glandular imbalance," "foolishness" or any of the chimeras human imagination has conjured up to frighten him out of the practice, may easily develop strong feelings of worthlessness, helplessness and isolation particularly, if as is commonly the case, he continues the practice despite the threat. That such feelings of personal devaluation may predispose him to any of the "one-way solutions" we have discussed should be evident. It is highly important to recognize however, that it is *not* masturbation as such that is causative here but rather the *attitude* the individual takes toward it. Since the attitude of the child will in large measure be a reflection of that of the parents, it is imperative that we adults cease to *fear* and come to *know*.

The same attitude of realistic understanding may be applied to the "problem" of masturbation as was taken toward sex education itself. Feelings of shock, horror or disgust must be carefully controlled and the practice discussed in much the same

way as one would talk about an illness that is not to be desired but is in no way shocking. The approach may be made that the behavior while natural enough, nevertheless is more typical of the child than of the "grownup." Recognize that usually the habit disappears as more and more of the individual's time and energy is spent in activities outside of himself and that this emancipation from the self can be augmented by the availability of recreational sports and activities. Consequently, encourage the adolescent to engage in games and sports with others. Fortunately, most growing youngsters will need no encouragement in this area but for the occasional one who may, obtain memberships in organizations whose activities center around healthy, recreational diversions. Regardless of what is done, one must expect occasional relapses and these, if detected, *must not be* opportunities for recrimination or blame. Above all, do not *spy* on the youngster in an effort to discover how well your treatment is "working." Show him *by your behavior* the meaning of trust and confidence. Remember, *nothing* that can happen as the result of the development of normal heterosexual interests can be as bad as their *failure* to develop. To illustrate:

The inner turmoil of a son of an unusually successful father finally drove the boy to ask for help. Since his early 'teens, he had actively engaged in homosexual activities and now, as he was approaching his professional training, he began to recognize, and to be disturbed about, the possibilities of exposure.

Discussion of his life in a permissive and accepting atmosphere, revealed a somewhat common history in which his training had been left largely to a socially ambitious mother and an older sister because of the demanding nature of his father's career. Further, the life plan for the son was well established by a rather complacent family expectancy. Several attempts to indicate that there were other vocational areas of interest to him met with calm but final refusal, usually taking of the form of the paternal statement: "Yes, that is a good thing, but it's not for you, son." This planning of his life combined with the sheltering environment of a feminine-oriented home, developed a tremendous amount of father-hostility which even now was unknown to him. His reaction to it, how-

ever, was expressed in the guise of poor academic work (despite great ability) and in his homosexual episodes. It was also significant that these sexual activities occurred primarily after an emotional upset involving some form of frustration. They were ways of "striking back" at an essentially domineering father. Actually, the only father-son contacts within the memory of the boy were those revolving about plans for his professional future. The fact that exposure would wreck father and son alike while overtly feared, was inwardly desired.

It may help also to recall *your own* experiences and feelings as *you* were going through this phase of life. Often we can profit by the errors made upon us if we are willing to remember our own youth—although most of us forget.

This parental approval and encouragement of activities should carry over into those involving heterosexual contacts as such. The developing individual needs a wide range of satisfactions and pleasures. Since restriction and protection are known *not* to be effective, it may well be time to try an atmosphere of permissiveness with regard to the heterosexual activities of the adolescent. The permitting of the young person to choose his own friends of either sex, to make the decision concerning with whom he shall or shall not "go," and to have a determining voice in his own social conduct conceivably could make for better adjustment in the long run. At least, the youth will have obtained some practice in the assumption of responsibility for his behavior and at the worst, his acts will in all probability be no worse than they would have been were his behavior continuously dominated and directed by parental control. It is well known that sexual experimentation frequently occurs even when the parents are making strong efforts and using strict discipline to prevent it. Further, in the case of severe parental interference, the youth may overreact to discipline and consequently go farther than ordinarily he would have done in an effort to "show" his family *(149)*.

Another of the many responsibilities of the home to the youth is the preparation of the young person for marriage. This begins, of course, with the gradual introduction of a matter-of-fact atti-

tude toward sex and sex functions. This attitude is then continued as the youth matures and leads to the development of healthy reactions to members of the opposite sex. It would seem to be clear that such wholesome and desirable attitudes can grow only under conditions where emotionality, both sentimental and fearful, is at a minimum and where the parents are able to view *all* aspects of life in rational, realistic perspective. Remember, no organism *learns* adequately when all possibilities of error have been removed from the situation. Let the young person profit by his mistakes and regard these errors as training in the estimation of character and values. Supervise his behavior, help him when you can and when he asks, however clumsy his approach to a problem may be and remember that "puppy love" thrives on denial. It is wise also to ask yourself how may the youth recognize the "real thing" if he has had no experience with early and temporary attachments to those of the opposite sex? Better to have him composing sonnets and refusing food at fifteen because of his love for a feminine age mate, regardless of the "side of the tracks" from which she comes, than to have him rush helter-skelter, into marriage at twenty-one with the first girl who is "sweet" to him. In any event, you cannot live his life for him and he will be infinitely better off if you do not attempt to relive your own life in his.

9. COURTSHIP AND MARRIAGE

Let me not to the marriage of true minds
Admit impediments: love is not love
Which alters when it alteration finds.
—William Shakespeare, *Sonnets*

WE HAVE seen that the adult is in large measure the person the child has been trained to be. The responsibility for adequate development looms large in the lives of parents. It is their duty to so rear the child that he will be able to meet and to cope with the main problems of life. Sequentially to a desirable and realistic attitude toward sex is the development of sensible, factual and workable outlooks upon the mutual meeting of life called marriage. That parents may do much to promote the future marital welfare of society is a truism but it is equally true that in general, they have shirked their task. Despite the author of *The Anatomy of Melancholy* to the contrary, neither marriages *nor* matches are "made in Heaven;" a happy married life is the joint product of two human beings working together toward a common goal and is a function of down to earth, realistic give and take. Happiness in marriage is not a divine but a personal responsibility; neither God nor man can, in overnight fashion, change you from the person you have been trained to be. There is a direct relation between the quality of the marriage and the effectiveness of premarital preparation (232, p. 190).

Marriage, in one form or another, is common to all societies. Consequently, the family is the basis upon which the culture is built. In our country, the family is composed of a lawfully wedded pair, a man and a woman and their offspring. While earlier sociologists spoke of the childless couple as an incomplete family, the incidence of such has become so great that we may now consider that a family is constituted by the marriage

of a man and woman whether or not the union produces children *(72)*.

However regarded, it is unquestionable that in our culture the family has undergone great changes and, in all probability, will undergo still more. This factor of change in the functions of the family has led some Prophets of Doom to insist that the modern American family is disintegrating and that we are en route to a family-less, marriage-less and free-love culture. Such pessimism is quite unwarranted. Only he who insists that the *status quo* must forever be maintained will interpret *change* as destruction. Fear of the different-from-what-has-been is but the wailing of the emotionally infantile who are frightened lest they lose the protection offered them by their mother surrogate—unchanging routine.

There can, of course, be no denying that, when measured in terms of the past, the modern family has lost in unity. While most families still remain together throughout the lives of the individuals involved, an unduly large number do break up. This means only that too many couples, fundamentally incompatible, get married. Regardless of the legal reason given, the suspicion remains strong that most separations and divorces have their basis in clashes revolving about oppositions in basic attitudes and personality traits; that family disunity arises primarily out of sheer inability to get along with a spouse. We will see later that incompatibility in marriage is principally the result of behavior dictated by old brain wishfulness growing out of our emotional insistence that love be something apart from reality.

In like manner, it is obvious that many of the functions of the family have been lost. No longer is the family (or the home) the center of the economic, religious, educational and recreational lives of its residents. In large part, these functions have been taken over by the factory, the church, the school and by commercialized amusement centers. Since, however, broad experience is a factor in good adjustment, the net loss is not great inasmuch as our economic, religious, educational and recreational institutions permit for infinitely more varied experiences than the individual could hope to obtain within the confines of the

home. Further, as we shall see, what happens to the individual within these extra-home institutions is largely a function of what has already happened to him within the home itself. The functions the home still retains quite overshadow in importance those prerogatives lost through our progressive urbanization and industrialization. Moan over the loss of past grandeur though we may, if we wish to be effective we are forced to live with the present and to prepare for the future.

Whatever may have been lost, the family remains *the* social institution designed above all others to regulate sex and to give emotional value to it, to raise children in an intelligently affectionate atmosphere, to train the child in the socially approved ways of behaving and to prepare him for his own marital life (*226*). This would appear task enough without bewailing areas of lost influence. If each and every family in America competently and thoroughly fulfilled these responsibilities, we would find, within one generation, that delinquency, divorce and crime markedly would be reduced. So, rather than continuously to cry, "The home has lost its meaning," let us attempt honestly to do the job society has assigned to us. As a people, one suspects that we are much too skilled in concocting alibis and too little trained in assuming our obligations.

Whether considered socially or individually, the home possesses the most important function of all; that of training the individual to meet life adequately. Since the home is the first and hence most fundamental situation in which "face-to-face," intimate interpersonal relations are established, it constitutes a genuine primary school for techniques of adjustment. Because of the extreme interdependence that exists between the various family members, the framework is erected for the future behavior of the individual in social living. This is why no factory or job-training program can make a willing worker out of a person who has developed within the home the expectation that others will assume his responsibilities for him. Likewise, no church or program of religious education can instill religious beliefs and attitudes in the individual who has been taught at home (usually through parental *example* rather than precept)

that religion is a futile mixture of hypocrisy and superstition. No school or educative experience can create a joy in learning in the person in whose home the school was regarded as a place that relieves the parents of responsibility for certain hours of the day and is operated by ineffectual, weak and futile personalities who teach only because they are unable to do anything else. Although the actual instruction for the economic, religious and educational lives of people has been removed from the home, the responsibility yet remains for the adequate and socially desirable *preparation* for this instruction. To feel that because some has been taken away, all is lost, is childishly to insist that if we cannot pitch, there will be no ball game.

Socially also, much remains for the home to do. First of all, the home is the social institution of choice for the perpetuation of the species. As we have seen, the sex urge is only Nature's device for the guaranteeing of this process, and, when it is regarded in any realistic light, is no more "troublesome" than hunger or thirst. The home is also the transmitter, as was implied above, of social heritage. It is within the home that the functional aspects of living with others should be learned. Since man possesses language, he can "telescope" time in the sense that he can bring, verbally, the past and the future into the present. Through the operation of this "time-binding" process, the heritage of the past can be transmitted to future generations. Ultimately, the home is the proving ground for living with others; in it the future socialization of the individual is made or broken. It is within the home environment that the requisite give and take of genuine social effectiveness is developed or aborted.

The realities of the responsibilities of the home recently have been structured. The good home or family was found to be one in which:

1. Each family member had his individual role to play and his own responsibilities to meet.
2. Each member placed the family itself above his own desires.

3. The family itself provided means for its members to satisfy their interests and needs.
4. The family was moving toward a known and anticipated goal toward which each member actively was working (32).

Further, as an indication of the importance for society of the good family, its functions are held to be:

1. To provide ways by which its members can cope with their basic physical needs and to make possible the attainment of security and belongingness feelings.
2. To find in marriage a continuing relationship between spouses in which each may fulfill his affectionate strivings.
3. To have and to *raise* healthy children.
4. To foster the kind of personal development that makes for the continuance of the democratic way of life.
5. To maintain the desirable aspects of cultural traditions from generation to generation.
6. To work out solutions between the demands made upon the individual and his ability to meet them.
7. In terms of social sanction, to work out coöperative living and vocational patterns appropriate to the needs, interests and abilities of the family members (32).

It is apparent that these tasks set for the home are answer enough to anyone who feels that the home, as a social institution, has become a meaningless force. Its social responsibilities are amply sufficient to make the family a lifetime job for all of its members.

In the life of the individual, the home is the primary institution. Within its confines his life attitudes are developed and stabilized. By and large, the individual becomes, for good or ill, what the home has trained him to be. Just as the attitude the adult possesses toward sex is a function of the training he has received from his parents, so too in large part his marital success is conditioned by the preparation he has been given within the

home. It becomes imperative then, that young adults become acquainted with modern thought in this life area and that they regard the entire courtship-marriage-parenthood galaxy in the light of rational, realistic knowledge. Let us set to the task therefore, of describing the various aspects of the marital life as modern search into the area reveals them.

In our country, marriages are based on love. At least the answer, "Because we were in love" will be most often received to the question: "Why did you get married?" However, other factors may be involved. We have no provision in America for marriages of convenience although actually many legal matings occur because of the social or monetary advantages the union may bring. Hence, although "love" is the reason commonly given, other factors are found such as companionship, desire for a home and children, adventure and romance, escape from unhappy situations, the search for sympathy, conquest, social expectation, sexual attraction, social status and security (*74*). Any given individual could add to this reasons of his own but these appear to be the principal bases upon which our marriages are built. A survey of the reasons for marrying made upon over four hundred young women in our country revealed that companionship was given first place, a home of one's own second, while the desire for children and romantic love tied for third. Other factors, such as social and economic pressures, escape, loneliness, etc., followed (*74*).

While actual reasons may vary, we tend to regard marriage as the culmination of a freely made choice of mate based upon romance. Arising out of the chivalry of the Middle Ages, romantic love has come to be regarded as fundamental to successful monogamous marriage. Here again, we find the subordination of rational activities to emotional tradition in that the voyage begun in rose-scented moonlight often breaks up among the billows of soapsuds to come. Since, however, part of our cultural heritage is that marriages are based upon romantic love, an examination of its features is in order. The following characteristics of romantic love have been described: (1) mutual physical attraction, (2) male dominance in courtship, and coyly passive

acceptance by the female, (3) strong feelings that the attraction is permanent, (4) an idealizing of personal characteristics coupled with a refusal to consider faults or deficiencies and (5) discomfort of the lovers when apart or when anything occurs to prevent the romance from continuing (*274*). This rather shaky support for permanent structure has found consistent acceptance in our culture and is the recognizably common basis for much of the output of Hollywood. If such romantic productions did not seem "real" to the mass of our populace, relatively few would appear. The success of the usual "boy meets girl" movie, however, is strong indication that this sentimentalizing of the love relationship falls into line with the beliefs of our movie-going public. Since the director can cry "Cut!" immediately after the pictured wedding of the hero and heroine, the illusion that "love conquers all" can be maintained, the Cinderella story told over and over again and stardust continuously cast into the eyes of our youth. The futures of marriages would be infinitely better assured if they were begun on a sound rather than a sentimental basis. This would in no way destroy the thrills of romantic love any more than a knowledge of the habits of the quarry destroys the thrills of fishing. Rather, the game is improved.

That romantic love is the most desirable basis for marriage is questionable. It is always doubtful that make-believe and wishfulness should be permitted to replace actuality. If then, we hold that the courtship period is one which should prepare the future partners for a happy and harmonious life, we must demand that the needs of such preparation be met. These needs center about the necessity for youth to become acquainted with sufficient members of the opposite sex that he may have some freedom of choice in the selection of a mate. With our increasing urbanization, this freedom has been curtailed until now youth commonly is limited to agemates who happen to live near them. That greater opportunity for mate selection be made available, one authority has suggested: that more initiative be taken by girls in courting, that all restraint be removed from feminine employment so that the woman would not be entirely dependent

upon masculine economic independence, that arrangements be made for greater circulation between groups of young people so the individual may have more varied experience with other-sexed youth, and that premarital counseling and advisement centers be established for the guidance of youth *(84)*. There is no reason, other than tradition, why the girl should not be as aggressive as the boy in courtship. Nor is there any logical justification for the insistence that the boy be the sole provider for the family. It is hardly rational to continue any traditional practice just because it is traditional and for no other reason. Life possesses enough frustrations at its best without man adding to them unnecessarily. It is known that the passivity in courtship forced upon the woman by social custom augments her frustrational load. She needs the activity of pursuit now limited to the male *(188)*.

Further, "love" that is not *love*, is infatuation. The differences between love and infatuation seem to be these:

1. Love is slow in development, it is steady and constant.
   Infatuation is quick, violent, forceful.
2. Love gives rise to a "feeling of oneness" and therefore limits itself to one person at a time.
   Infatuation implies that each infatuated pair serves as a source of gratification for the other; hence persons may be infatuated severally.
3. Love tends to increase security feelings.
   Infatuation gives rise to insecurity feelings.
4. Love and jealousy are antagonistic.
   Infatuation and jealousy are interdependent.
5. Love is "you-oriented."
   Infatuation is "I-oriented."
6. Love can wait.
   Infatuation cannot.
7. Love makes for duration, growth, responsible living.
   Infatuation makes for sudden change, turbulence, reasonless behavior *(27)*.

It would appear then, that it is possible to "tell" when the real thing comes along. Obviously however, the emphasis in our culture is largely upon infatuation with its concurrent romantic and Cinderella motifs. We tend, as a people, to revere the superficial, to remain emotionally childish and continuously to mistake pyrites for gold. It is, however, relatively easy to demonstrate that this condition need not be; it is necessary only that we apply what we know; that we engage in *action* at the realistic level and cease to place so much trust in a faith born of wishfulness. Toward this end, then, let us see what can be done better to guarantee marital success.

It is axiomatic that the broader one's experience has been in a given area, the more effectively can he deal with problems arising out of it. The coping with the interpersonal relationships of matrimony involves no exception to this statement. Theoretically, we have ways permitting for the premarital experiences requisite to the discovery of the mate; i.e., our common "dating" practices. However, the function of dating behavior is served only when there is both freedom and opportunity for the practices to occur. If dating is curtailed because of either parental disapproval or the unavailability of sufficient members of the opposite sex, the individual suffers and the probable success of his ultimate marriage becomes proportionately unfavorable. Opportunity for dating practices in the absence of strict parental control are therefore imperative. Here, as elsewhere, the smothering influence of the "Mom" is lethal, psychologically, to future generations *(171, 247, 272)*. It is only common sense that the youth who has had dating experience with twenty-odd members of the opposite sex and has "gone steady" with two or three will be able to select a life partner with whom he will be compatible. The young person whose heterosexual acquaintances have been limited and selected by fearful and rigid parents, however, enters into marriage with so little real knowledge that only unhappiness can result. Only through dating a variety of age mates can the young person develop the skills and confidence necessary for efficient social adjustments. When this youth enters

courtship as such, he brings a background of experience with him and should be able to make a better choice *(74)*.

The use of premarital counseling services is fundamentally good, sound sense. Much is now known of the factors making for a happy marriage and to neglect them is to take unnecessary chances with future happiness. One thing is certain, the persons who make use of these services may rest assured that they have done everything humanly possible to be certain that their marriage is off to the best conceivable start. The desirability of getting off on the right foot is sufficiently well recognized that no comment is necessary.

Another fallacy in romantic love lies in the assumption that love is something sudden, something unrecognizable until it strikes, something one intuitively *knows*. This is not true. Love is learned behavior; when the young adult falls in love with another, he commonly follows out a destiny established for him in his early childhood experiences. By and large, the young person marries one with whom he can reproduce the love relationship he found with his parents. In tracing this development, two eminent authorities on marital problems have shown how the child's emotional attachment to his parents affects his later choice of mate. Their argument follows:

1. The child develops an affectional relationship with the parent which relationship is important to his later marriage.
2. If this affectional relationship with the parent has been a happy one, the child ultimately will tend to fall in love with a person who possesses characteristics similar to those of the parent he loved.
3. If this affectional relationship has been unhappy, the child comes to love another individual who shows characteristics opposite to those possessed by the parent. An exceptional case however, is found in the child whose love for a parent is not returned. This early frustration may lead the thwarted one to seek out an adult who pos-

sesses characteristics *similar* to the frustrating parent who also gives love in return.

4. The parent who shares in this affectional relationship is usually of the opposite sex to the child.
5. The adult tends to relive his childhood affectional life in the marital situation. Thus, the child who loves his parents but because of parental detachment also experiences strong feelings of resentment and hostility, tends to carry over these emotional behaviors into his own marital relations. *(37).*

Inasmuch as we know the extent to which the early experiences of the child condition his relationships with others later in life, there is no reason to expect that marriage would constitute an exception to this general rule. Consequently, the affectional relationships described above become extremely important for the future success of marital relations. The responsibility of the family is clearly indicated. As we saw in the development of a normal personality as well as in the formation of basically neurotic patterns of behavior, the affectional relationships within the home are the deciding factors. Happy parents not only rear happy children, they also lay the groundwork for happy marriages. If, in the home, the child learns to love and to trust another, the prediction for his future marital happiness is that much better. If, however, he learns but attitudes of suspicion and antagonism, only trouble is ahead. The burden is squarely upon the shoulders of the parents; theirs is the choice. They may train the child to hate, or they may train him to love. The former is the easier, more emotional, less rational, way.

Love is, therefore, not a thing of blindness except that we who observe its development are blind to causative factors. Rather it is the culmination of a long process begun in early childhood. Love is something that can be *planned,* by the individual if necessary, but preferably by his parents. They, and possibly they alone, can make or break the marital future. Both happiness and unhappiness perpetuate themselves from generation to generation. Since the factors basic to happy marriages

are *known,* it is but a form of stupidity not to apply them. Again, ignorance and the dead hand of the past stand in the way. If we wish to maintain the home as the fundamental institution in our culture, then we must break with the dream world of sheer romanticism and begin to regard marriage as a problem in *human relationships,* a problem of two human beings trying to get along together. In the impulsive desire of old brain functions, we have already seen reason for the contention that marital disagreements are principally a conflict of *wishes (84).*

Even though a person's mate may be somewhat predestined in the sense that he will search for fulfillment of childhood expectation, he can nevertheless make reasonably certain that another is or is not for him. To answer the question: "Is he (or she) the one for me?" one writer would have you ask yourself a series of ten questions. If your answer to *all* of them is an enthusiastic "yes," you will probably be happy but, this writer holds, if your answer to but one of them is in the negative, then be cautious. Although no evidence is presented to substantiate the claim, their proponent states that they measure marital success with the greatest possible accuracy. The questions are:

1. "Am I happier with her than I am with any other woman?"
2. "When I am not with her, am I persistently wishing for her company, or does some other woman put her out of my mind?"
3. "Would I be not only willing, but glad, to spend my life with her, centering my other interests about her?"
4. "Would I gladly give up all my interests and activities that do not comport with my devoting my life interest to her?"
5. "Is she the one woman whom I would choose, above all others to be the mother of my children, both to give them birth and to bring them up?"
6. "Do I love her with her faults of face, figure, disposition, education, or what not (for she has faults and I know it); do I even love those faults or defects themselves, as being essential parts of her?"
7. "Is she apparently disposed to make for me sacrifices as great as those I am willing to make for her?"

8. "Is she disposed to adapt herself to me to a reasonable extent in interest, in temperamental matters, and in other ways, or does she expect me to do all the adapting?"
9. "Is there a community of interests and culture adequate to a joint life with her?"
10. "Do I like her family well enough to be able to tolerate them, and get along with them, or if not, is it fairly certain that I will not have to associate with them?"[1]

It is interesting that the first three of these questions bear upon aspects of courtship we have seen to be characteristic of romantic love. Any adolescent in the throes of his first love would cry "Yes!" to them. The remaining questions might give him pause. Since, however, these questions were devised for the person contemplating matrimony, we must regard them as a serious attempt to predict marital happiness. It probably is true that if you can give an honest and unqualified affirmative to each question, the one of your choice is "the one" for you.

The probabilities are strong that honest answers, born of serious thought, to these questions will aid the individual in predicting the success of his marriage to come. Reasons for this are legion. We all know that marriage involves responsibilities. Persons who marry and have children immediately assume the duty of rearing socially adequate offspring. These duties center about the tasks of directing the educational, recreational and religious training of their children. The interpersonal relationships involved in these responsibilities will need much more than the appeal of an attractive face or figure if they are to be effectively done. A firm basis is demanded in companionship, sharing and willingness to work for mutual gain. Essential to the unity of effort necessary for successful marital adjustment are several well-known circumstances. Most of these are implied in Dunlap's ten questions but his questions are directed at *you*, the individual. Therefore, they become more apt to predict ac-

[1] Reprinted by permission from *Personal Adjustment* by K. Dunlap, Copyrighted, 1946, by the McGraw-Hill Book Company, Inc.

curately because they ask you to search into your relationships to see how you feel.

Since we are told that the ability to recognize "love" when it comes is a function of self-understanding *(27)*,[2] and since marriage ultimately is a highly personal affair, inquiry into oneself is to be desired over the more dispassionate query into the background factors of your prospective mate and yourself. However, background factors are important to marital success and hence must not be ignored. That comparisons between you and your love may be made, the factors known to be predictive of marital happiness are:

1. Happiness of your parents.
2. Your happiness in childhood.
3. Absence of conflict with mother or father.
4. Firm, but not harsh, discipline in your home.
5. Strong affectional attachment to both parents.
6. Mild and infrequent childhood punishment.
7. Premarital attitudes free from disgust or aversion.
8. Parental frankness and objectivity in sexual education.
9. Engagement long enough to permit for thorough acquaintance.
10. Similarity in educational, economic, religious and social histories *(37, 254)*.

It is important that at least eight of these background factors are determined by early experiences in the home. We see once more how very important the home life of the child is for the later adjustment of the adult. Note also that intelligence, rationality, objectivity and understanding play a dominant role. Obviously, happiness in childhood, freedom from conflict, severe punishment and parental injustice, and love for the parent cannot exist if the home operates under the rule of wish, desire or impulse. Again we see the need for new brain control if our lives are to be happy.

In addition to the ten questions and the background factors

[2] In fact, it is probably true that *all* disturbances of an interpersonal nature center around failures in self-understanding (insight).

already mentioned we can go farther and measure potential happiness in marriage by a sort of personality test. In your answering of these questions you must be completely honest with yourself. If you are not, the test is valueless. Answer these questions with a "yes" or "no" and be as certain as you can that your answer is accurate and fair.

1. Can you be depended upon to finish a job you have begun?
2. Were you happy as a child?
3. Are you free from morbid fears and thoughts about sex?
4. Can you decide things for yourself easily and without worry?
5. Are you objective with yourself and with others?
6. Are you free from acute sensitiveness so that you are not easily hurt?
7. Do you like people?
8. Do you get along readily with people?
9. Can you accept suggestions from others without feeling imposed upon?
10. Can you adapt yourself easily to new situations and events?
11. Do you "stop and think" rather than decide in terms of your feelings?
12. Do you try to see things from the other fellow's viewpoint?
13. Are you usually calm and relaxed?
14. Are you concerned about what other people think about you?
15. Do you believe in the standards and ideals of social conduct?
16. Are you interested in many things?
17. Are you generally carefree and happy?
18. Are you considerate of the feelings of others?
19. Do you feel reasonably well contented with life?
20. Is your emotional life smooth and even rather than continuously up and down? *(1)*

If you answered all of these questions with "yes," and answered *honestly,* you are an excellent marital bet. If you did not so answer, look into yourself in an effort to discover why not. All of these items bear upon personal aspects of marriage that are of the highest importance to happiness. Therefore, you will need to consider carefully if your answers tended to be mainly "no." You should observe also that these questions bear strongly upon what we have called "good adjustment" to life in general.

To you who will some day select a mate, this:

Ask yourself Dunlap's ten questions and ask them of your prospective mate.

Look into your own background and into hers or his for the background factors listed. Take the test and give it also to her or to him. Examine the results carefully. Remember, your marriage will be happy to the extent that you agree. If you and your mate-to-be vary widely in your answers, it would be wise to part friends now rather than to marry and to become enemies later.

If, however, you feel that despite wide variance between you and your loved one, you still wish to marry—then go ahead. Take the chance, it may work out well and good. Some do, but many do not. Keep in mind that it is always easier to obey emotional impulse than it is to follow the dictate of reason. Remember also that the greater the chances against you, the lesser are your chances for success. If you decide upon marriage in spite of indications to the contrary, the decision is your own. Do not, then, blame "fate" if things should go wrong for you.

Whatever be the case, there are some characteristics against which you should beware *(1).* Be on guard for these, and if you detect them in a possible mate, shift your field; they foretell marital ruin. Watch out for signs of *jealousy.* However flattering the excessive possessiveness of jealousy may be to your ego, the jealous mate is impossible to live with. Statistics indicate that jealousy is a factor in one-half of all divorces. Jealousy arises out of many personal characteristics, all of them undesirable. The jealous person feels frustrated and thwarted. He feels insecure and uncertain. He feels that people are not to be trusted;

that life is threatening and fearsome. Probably too, the jealous person has a "wandering eye" and projects this trait upon others. Therefore, he is certain that his mate regards other men much as he looks upon other women. If your boy or girl friend is constantly on the watch for signs that your affection is wanting, if he or she seems to feel that you are not to be trusted out of sight, break it off.

Dunlap's sixth question aims at accepting the spouse as he or she is. The reason for this is that if changes in personality do not take place before the marriage ceremony, the chances are slight that they will occur afterwards. Beware, then, of *missionary tendencies.* Marriage is mutual living and if one partner assumes the task of "improving" the other, only strife is ahead. It is so much more sensible to discover flaws *before* marriage and to iron them out *then,* than it is to wait until living together reveals them. Look beneath the glamor prior to marriage. Know your partner for what he or she is and accept or reject on this basis. No marriage can survive on a superior-inferior basis; here beyond all else, there must be equality. Souls lost before marriage are seldom saved afterwards.

We already have seen that neuroses are basically disturbances in human relationships. Since marriage *is* two people living together, evidences of neurotic trends in a prospective mate should make you exceedingly wary. If any of the characteristics of insecurity already described (Chap. 3) appear in serious form either look elsewhere or visit a competent psychotherapist for advice. Marriage will but increase the insecurity and disturbances basic to neurotic trends. To hope that somehow things will be different after you are married is to wish in ignorance. Unhappiness in marriage often is traceable to maladjustment in one or both of the mates. It will be most wise to keep in mind the criteria of sound adjustment described in Chapter 5. The more closely you and your spouse-to-be approach these desirable personality traits, the better you will be able to adjust to each other. Serious deviation from normal in any one of them is sufficient ground for great caution.

In line with this, be cautious if tendencies to alibi or rationalize behavior appear. The "little white lie" can lead to serious

misunderstanding. The person who is not strong enough to stand by his own behavior will be a limber support in times of stress. Excuse making is a clear-cut sign of emotional immaturity. It is characteristic of the *child* that he should blame others for his own failure. When similar behavior appears in the adult, it can only mean that he has not yet grown up. Marriage itself will bring problems enough. You will be foolish indeed to handicap yourself with an emotional infant. An excuse is an attempt to evade responsibility; a falsehood, white or black, remains a lie.

Be wary also if your prospective mate tends to avoid reality by attempts to escape from it. Signs of such behavior are sleepiness in times of stress, withdrawal into self, retreat into fiction and drinking whenever things go wrong. Since all of these tend to increase both in frequency and intensity as they become more and more relied upon, you can be certain that little indulgences now will become greater ones as time goes by. He who runs away from reality is most difficult to live with. If you marry him (or her) rest assured that *all* the problems will come to rest upon *your* shoulders. Your spouse will be asleep, dreaming, reading or drunk when you need him most. To marry the escapist will be to carry a double load.

The last question Dunlap asks bears upon in-laws and relatives. No matter how you may feel about it, the fact remains that when you marry, you also marry *into* a family. In a sense, when you marry a person, you also marry that person's mother, father, brothers, sisters, aunts and uncles. Of course, if you marry and at once move far away, this need not be of particular concern. But, if you plan to reside within easy traveling distance from your in-laws, take stock of them as well. Living with them, or your own parents, is to be avoided as the plague. The reason for this is that far too many "Moms" having smothered their own offspring with excessive affection, will also atempt to smother you. Since we have already discussed the results of maternal over-protection, you know for what to look.[3]

Finally, beware the person who has made a game of conquest out of love. The probabilities are strong that once the glamor

[3] For a description of in-laws to be avoided, see *(247)*, especially chaps. 5, 6, 7, 8.

of marriage has worn thin, he or she will begin to look about for new and unconquered territory. The flirt, whose only real interest is in himself, hardly can be expected to be considerate of you. You will always be second to the conquests he finds necessary to support a shaky personality structure. If, from all appearances, he is a true "wolf" let him run; do not try to trap him with marriage. No bonds of devotion, however strong, will hold him for long.

In résumé form, those individuals who cannot really love another seem to be those who:

1. Are emotionally immature and hence not capable of love as a sharing proposition.
2. Have an inordinate attachment to a parent and therefore, while they can transfer this attachment to an age mate, they cannot love another.
3. Are so egocentric (narcistic) that they cannot love another except as a sort of mirror which will reflect their own infinite desirability.
4. Feel a predatory attitude toward the other sex and to whom a spouse can never be a genuine love object but at best becomes a means for self-gratification.
5. Have a fearful attitude toward sex and although they may simulate love effectively, yet do not really *love.*
6. Possess a basic insecurity and need for attention. For these, "love" is compulsive, driven and a neurotic search for security.
7. Use love as a means to escape from an undesirable home or social situation.
8. Are homosexual (latent or overt) since love for one's own sex is incompatible with heterosexual love *(27).* The line between the narcist and the homosexual is tenuous indeed. Both have little to give to the opposite sex and represent serious personality maladjustment *(75).*
9. In a nutshell, anyone who cannot accept *himself,* will be unable to love *(215).*

There is much one may do better to assure happiness in marriage, but as with all realities in life, he must first be willing to

give up much of the myth and superstition which heretofore has surrounded matrimony. In a life which, at its best, is characterized largely by uncertainty, it is gross stupidity to fail to apply to the problems of life the knowledge man has accumulated. We have, of course, long been aware of the relationship between hasty marriage and leisurely repentance *(46)*.

Everything considered, the crux of decision in the problem of the selection of mate resides in the person's "spouse ideal." What sort of a person do you expect your spouse to be? It is important, highly so, that either you find a person who fits your expectation or that you do some restructuring of the role you expect your spouse to play *(27)*. The failure of a man or woman to "live up to" the spouse ideal of their mates can make for exceedingly serious altercations in the marital life. As example, the man who thinks of a future wife as accompanying him on fishing and hunting trips, as one who is interested and active in sports and in general is adventurous minded and yet who "falls in love" with a quiet, timorous, home-loving and highly feminine girl, is breeding nothing but trouble for them both. Attitudes toward interpersonal relation characteristic of the individual prior to marriage are not greatly altered after the wedding ceremony *(38, 39)*.

In complete bewilderment, a college senior reported that his wife was planning on leaving him and would say only that she "didn't love him anymore." Since he was deeply in love with her and very proud of his infant son, he was quite unable to understand. Discussion with the wife revealed that her "loss of love" was merely an easy way to deal with an otherwise untenable situation. She had grown up under conditions of privation and carried a deep-seated fear of poverty. Her husband, who was combining the joys of family and fraternity life, saw no reason for concern so long as his Federal subsistence was adequate for the family bills. To date, it had been, although only through the economies effected by the wife. She, however, could no longer stand up under the dual strain of homemaking and penny-pinching. She planned therefore, to return to her old job and to live with a married sister. When the husband discovered the real reason for the friction, he found employment and reported later that all that was necessary was

the additional income. Now his wife, having financial backlog, economized as before but felt no threat in this since the family finances were no longer marginal.

We have seen that in general, emotional rather than rational thinking has been the basis of marriage. It also has been indicated that it is quite possible to put this most intimate of human relationships upon a reasonably objective plane. Since the decision to marry often partakes of lifelong obligation, it is of essential importance that the decision be made as carefully as possible. In summary fashion then, the knowledge applicable both by parent and by the marital aspirant would appear to be:

1. Dating and courtship practices should be regarded and utilized as deliberate training for marriage. In these, youth can obtain trial by experience in the search for a mate. The person can study and look for evidences of mutual compatibility; a search that will pay off well if its results are actively utilized in effecting a final choice.
2. Consideration should be given for the role played in marital happiness by the background experiences and accustomed surroundings of the couple. If the parents of the prospective mates were happy and if the mate's childhood was a happy one, so much to the good. Similarity in the background of the mate's parents is also important. Since marriage *is* interpersonal relationship in its most intimate form, it is desirable that the mates have had many premarital friends of both sexes. The "lone wolf" should be avoided in that sociability—a general liking for *people*—is quite important. The higher the educational level of the mates, the better the prospect for mutual happiness. Religious interests in common and a stable and dependable income also increase the chances for success. Wide differences in any of these imply risk and should be resolved during courtship.
3. With regard to personality characteristics, it is important to know the *underlying* patterns of adjustment as well as the more superficial traits. In this general area, the following characteristics are known to be desirable:

Optimism
Emotional stability
Coöperativeness
Sympathetic tendencies
Self-confidence
Emotional dependency (as contrasted with self-sufficiency)

4. Commonality of interests must be considered. Recreative practices should be shared and if children are planned, both mates actively should desire them. It is important to agree concerning friends and the role friends shall play. Both should be domestic in the sense that both want, and are genuinely interested in maintaining a home. The general outlook on life should be similar as well as a mutual agreement regarding career and vocation *(36, 39)*.

As a final check on marital preparedness, let us briefly examine the question of the desirability of a premarital physical examination. We know that marital happiness and successful parenthood involve skills that are teachable *(37, 251)*. To prevent: "I wish I had known this before," when postmarital troubles arise, one may check on what is known in advance. The premarital physical examination with its concomitant explanation and advice is of great utilitarian value in the prevention of regret. Obviously, however, the examination must be done by a sympathetic and understanding physician and, unfortunately, the granting of the M.D. degree does not automatically carry with it the requisite sensitiveness to need, and tolerance of understanding which the effective premarital counselor must possess. Therefore, the individual physician should be selected with some care.

The need for a thorough and sympathetic premarital physical examination is evident in that it will reveal the readiness of the female for intercourse, the ease and possibility of conception and what contraceptive devices will be most efficient for her. Further, the examination of 650 women prior to marriage indicated that about fifteen could not bear children, in about 130 the uterus was found to be in an unusual position, while about

75 showed evidence of leukorrhea *(65)*.[4] The value of this sort of information is apparent.

Value also may be found in the physical preparation for intercourse the premarital physical examination makes available. It has been found that some 80 percent of women need preparatory treatment in the way of vaginal dilation before intercourse is attempted *(65)*.

Possibly this is the place too, for a short consideration of the question of premarital sex experimentation. Because of woman's increasing recognition by man as an equal, premarital sex experience seems to be increasing. This is, however, not a problem for legislation or fulmination but rather one for understanding and effective training. In our culture, social and economic maturity, as the expected prerequisite for marriage usually appear long after physiological sexual maturity. It is also true that the adolescent reaches sexual maturity without developing a concomitant maturity in judgment. Hence, there is real necessity for effective sex education *prior* to the development of sexual ability. So, as freedom of behavior increases (and this is eminently desirable) so too does the opportunity for intimacy. Consequently, sex education must be well and thoroughly done if the adolescent is to possess the ideals and knowledge necessary to postpone sexual activity until marriage.[5] It is patent that control sufficient to prevent premarital sex relations may be obtained only through the understanding and knowledge that permit for the development of a personal and social sense of responsibility. Equally apparent is the fact that current movies and fiction are of no help whatsoever as *Gone With The Wind, Forever Amber, Woman of Property, The Postman Always Rings Twice,* etc., readily attest. The leitmotif of most of the products of Hollywood and our publishing houses is strictly emotional, and presents a highly inadequate and superficial picture of the role of sex in living.

[4] A greater than normal vaginal discharge, usually as a result of genital maldevelopment.

[5] Discussion helpful here may be found in A. Stephens, "Premarital Sex Relationships," in M. Fishbein and E. Burgess (eds.), *Successful Marriage,* New York, Doubleday, 1947, Part I, chap. 4.

Some of the difficulties inherent in the active practice of premarital sex relations were revealed by a young lady who came to a psychologist expressing deep concern because of their practice. Discussion soon indicated, however, that the concern was not so much an aspect of remorse for having violated social expectation as it was the fear of pregnancy. In response to the query regarding the taking of normal precautions, she replied: "Oh, I couldn't. That would make it seem so *planned!*"

Significant too, is the report that 80 percent of a group of married women said that premarital sex experience was of no assistance in facilitating sexual adjustment during the honeymoon *(29).*

Closely allied to actual premarital sex relations and often a precursor to it, is "heavy petting." This love-making technique is to be distinguished from petting as such. Petting, as caressing and fondling, has been defined as pleasurable physical contact which is an end to itself and stops short of actual intercourse although often terminating in a high degree of unresolved sexual tension *(26).* Heavy petting involves the fondling of intimate bodily parts such as the breasts and thighs. This, in all probability, is emotionally harmful because of the frustration of strongly aroused sexual desire. To keep and maintain the *"tout excepté ça"* status often is more demanding than the enthusiastic but inexperienced and biologically ignorant young person anticipates. It is reasonable to assume that thorough and adequate sex education would work to decrease the extent of heavy petting and consequent probability of *"ça"* since young persons, aware of possible implications, might better be expected to relegate heavy petting to its biological use—as preparation for successful intercourse in marriage.

Reasons for premarital sex experiences run the gamut of misplaced trust and confidence, a sort of promissory note drawn on matrimony, a desire for "new" experience, the wish to please a loved one and the neurotic drive for attention and recognition. Space does not permit a detailed discussion here and the individual variation is great. The following cases, however, are fairly typical of youthful experience.

N. B., in obvious consternation, asked for a "conference." After the usual ice-breaking chit chat, she began to talk about her love life. Ultimately, it was revealed that the source of her concern was a weekend spent with her fiance. This had culminated in the pair spending a night together in which they shared a bed, but N. insisted rather continuously that "nothing had happened." Whether or not anything did was felt to be a moot point but the reason for the experience was a final giving in to persistent coaxing and pleading by the swain. "He wanted me to so badly that I was afraid that I would lose him if I continued to refuse."

R. I. became involved in a sexual escapade sheerly through a near-compulsion to be "liked." Although engaged to a boy who was living in a distant community, she was completely unable to resist her tremendous need for affection and finally accepted a date. Ultimately, she and her date found themselves in a "beer joint" much frequented by their agemates and one or two drinks were all that was necessary to remove R.'s rather weak inhibitions. Other males were accumulated and the resulting sexual orgy was a nightmare to R. the next day. In complete contrition and under strong censure of conscience she came to talk things over. Since no strong habit patterns had been established, it was possible to deal with her difficulty through increased insight and self-understanding. R.'s case is an excellent illustration of the fact that alcohol, petting and virginity are quite incompatible.

One young lady's opening conversational gambit was: "What do you think of premarital sex relations?" "A very interesting topic of discussion, how do you feel about it?" "Well, I had always wondered just what intercourse was like." "Would you care to explain just what you mean?" "Well, as I said, I had always wondered just what it would be like and so I decided to try it." "What do you think about it now?" "Highly overrated!"

So much for the preparation for marriage; how about the marital life itself? Here, as elsewhere in the field of interpersonal relations, we find that a realistic application of current knowledge pays off in dividends of success. One of the first questions, in order of appearance, is that of the honeymoon. It would appear that the honeymoon while fulfilling romantic tradition, is not indispensable. Two-thirds of a group of married women felt

that it was not essential while more than three-quarters reported that the honeymoon was not necessarily the most idealistically happy aspect of their marriage. Significantly entering into this latter judgment probably was the fact that nearly half of this group said that they did not achieve complete sexual harmony during the honeymoon period *(29)*. It would thus appear that the honeymoon, along with a lot of romantic fiction about marriage, has meaningfulness only in so far as the participants expect that it will.

Much of the same relationship between attitude and success exists for sexual adjustment in marriage. Consequently, there is real need for factual information. Sex in marriage is not the *sine qua non* many would have it, but as we shall see, it is of undoubted importance. Estimates of the incidence of sexual maladjustment among married pairs range from 50 to 90 percent. Of these sexually maladapted partners, probably some 95 percent are paying the price of faulty training which, often as not, is a reflection of the general sex taboo *(75)*. Actually, this taboo has spread within our culture to include nearly all displays of affectional relations. Thus, having confused sentiment with sentimentality, we take a peculiar pride in maintaining a poker-faced impassivity in situations where warm and open affection should rule.

Largely because of this, we tend to smother normal psychosexual development under a mass of socially engendered secrecy and shame. What we fail to recognize, and consequently pay for in emotional under-development, is that adequate psychosexual development lays the groundwork for the later ability freely to express feelings of kindliness, tolerance and sympathy *(74)*. A rather enormous account to settle for what is, essentially, sheer prudery. We are seriously in need of understanding guidance and of open acceptance of this aspect of living. As was indicated in the previous chapter, much can be done to promote sexual normality by intelligent sex education. A formula for the general problem here has been stated: "Facts of sexuality plus personal and social ideals plus a well-balanced work and recreational program equal morally good, happy, and responsible citi-

zens. In contrast to this, let us put the formula most people are struggling and worrying along with: No facts of sexuality plus no personal and social ideal plus a restricted and empty work and recreational life (out of the parent's fear of the child's coming into contact with temptation) equal unhappiness, inefficiency, poor marital adjustment, neurosis and personal defects contributing to alcoholism, delinquency, psychosis and suicide" *(75,* p. 108).[6] And it is this *latter* state of affairs that those who insist that sex education will but increase man's sexual difficulties, would maintain.

At best, marriage is a job of *work.* The fact of two or more people living together within the confines of a home, makes problems inevitable; problems of a monetary, social, religious and personal nature. One highly successful way for the married pair to reduce both the severity and the duration of these problems of marital living is to develop a functional, mutually satisfying sexual adjustment. If we feel wanted, we do not feel that we are alone and to know that we are loved is to feel that we are *somebody;* that we *belong* in life. Consequently, life's difficulties appear less threatening when a person does not have to face them alone and the shared ecstasy of genuinely happy sexual relations is an empathic experience that renders easy cooperative solutions. Not only is it "not good for man to *live* alone," it is, normally, not quite possible. The keynotes in the sharing implicit in happy sex lives, are found in the terms "freedom from taboo" and "thoughtful consideration" *(75).*

Freedom from taboo is expressed by a willingness to discuss without embarrassment such important aspects of sexual adjustment as the strength and incidence of sexual desire, how the maximum in pleasure best may be derived, how much, if any, sex play should occur prior to intromission, what position is most efficient for mutual satisfaction,[7] and any other aspect that may need working through. There is, of course, no room in such discussions for prudery or smugness *(15).*

[6] Reproduced by permission.

[7] Brief and pertinent are the descriptions to be found in G. Kelly, "Technique of Marriage Relations," in M. Fishbein and E. Burgess (eds.), *Successful Marriage,* New York, Doubleday, 1947, Part II, chap. 2.

Thoughtful consideration implies that each partner actively is interested in the maximum satisfaction of the other. Each should recognize that the position assumed and the time and place of intercourse are unimportant in themselves since the only goal is mutual content *(75)*. *Selflessness* is the rule. If the wife needs much caressing prior to the sex act, the husband responds in full, postponing his own desire that pleasurableness may be gained by both. Toward the usual male attitude here, it was Balzac, I believe, who said: "A man expressing his passion is sometimes like an orangutan trying to play the violin!" He spoke, of course, in much truth. For the equilibrated balance successful sex relations demand, some delicacy and finesse are indicated—the husband may much more effectively demonstrate his strength and virility in assisting with the biannual housecleaning. Love and sexual brutality are highly opposed; remember, the human being enjoys sexual pleasure only to the extent that he also gives it, the human animal enjoys rape *(215)*. As with most things in life, the individual gains to the extent that he gives. Add to this an injunction to fastidiousness. There is no longer any reason for a person to declaim with the 19th century French novelist who said that marriage was but a shift from bad humor in the daytime to bad odor at night.

Similar enjoinders are necessary for the wife as well. If the husband wishes to kiss and caress parts of her body other than her lips, she should assist and encourage him with neither feeling anything of embarrassment, but only a heightened pleasure *(75)*. The formula would be: "Do whatever you like; whatever is pleasurable." Since pleasure is the prime goal in sex relations, it is stupid to surround the act with hedges of prim "niceties" and prudish "decencies." Thus, in satisfactory sexual adjustment, each partner does *whatever* is necessary to give the other optimum pleasure and the act then becomes what it should be—sheer, uninhibited fun.

Throughout all, each must maintain an open-mindedness which permits for an uncritical acceptance of suggestion by the other. If the wife expresses a wish that the husband could delay orgasm somewhat longer, his response is *not* to sulk in

wounded pride, but to make an immediate attempt to lengthen the intercourse time. If these attempts should prove unsuccessful, he then searches for medical or psychiatric assistance. Similarly, if the husband feels that the wife is not entering into the spirit of intercourse with as much enthusiasm as she might, he also feels free to tell her. She, in turn, instead of accusing him of bestiality, asks only what she may do in order actively to be more coöperative. The attitudes basic here are precisely those that would be applied to the rational solution of any problem. Each partner recognizes that pleasure in sex is a *gift* each can bestow upon the other and toward this pleasure each is willing to work *(75)*. *Working* together is the solution, and since complete success probably will not occur immediately, a working through of the sex behavior of the partners is to be anticipated. In fact, the most common difficulty that arises during the honeymoon is one of adequate sexual adjustment *(29)*. Evidence abounds to indicate that sexual happiness in marriage is a result achieved by the willingness and freedom of the mates to work for it. Over two-thirds of a group of married women said that knowledge and information gained from books on sexual adjustment helped to make the honeymoon a success *(29)*. The marriage ceremony itself gives only social, legal and religious sanction to sex. The words: "I now pronounce you man and wife" intrinsically possess no magic incantation to solve life problems for you. The task is yours; the ceremony but gives you the right to work at it.

10. *HAPPINESS IN WORK*

> **Even in the meanest sort of labor, the whole soul of man is composed into a kind of real harmony the instant he sets himself to work.**
>
> **—Carlyle, *Past and Present***

TOLSTOI has told us that man's happiness lies in life and that life lies in labor. This is largely correct; unhappiness in one's vocation often is reflection of a generalized dissatisfaction with life. To complete the argumentative circle and to indicate that life dissatisfaction has many facets, it should be said that commonly this "generalized dissatisfaction" is, in large measure, a function of originally unwise vocational selection. Of course, the person who chronically displays any of the inefficient behavior patterns described in Chapter 6 will tend to carry over his general adjustment pattern into any specific life area, e.g., occupation. Dissatisfaction in the life vocation may be a source of unhappiness itself or merely another expression of general maladaptive behavior. Both are equally unfortunate; both are largely preventable.

While the problem of finding happiness in work has been omnipresent for civilized man, it is but relatively recently that the question of vocational choice has become acute. To primitive man, and to any man living under "primitive" conditions, a vocation as such, largely did not exist. Thus, he became a hunter, a fisher, a "drawer of water or a hewer of wood" as had his parents before him. Demands were simple, and such problems as existed primarily were ones of growing up and staying alive. In fact, the question: "What do you want to be when you grow up" was quite meaningless to youth of isolated communities; everybody there did the same things in the same ways *(237)*. It has been, then, principally during the last one hundred years

that the question of vocation choice has attained a problem status. The complexities in our culture, brought about by technological advancement, have so diversified the work life that the question of "what to do" has become exceedingly pertinent. However, only in the last twenty years have we had sufficient information and skills to do a respectable job in assisting youth to find themselves vocationally.

As we have seen in our examination of other life areas, decision regarding vocation also is based much too often upon emotional thinking. Despite the fact that the job, like the marriage, is a major issue in man's life, the customary approach is haphazard, emotionally based and usually completely unrealistic. Commonly, the job choices of youth are limited to the "socially approved" white-collar areas within the business and professional fields and seldom cover a range greater than a dozen or so specific jobs. In fact, there is no relationship between the occupational choice of youth and the possibility of actual employment within the chosen work areas *(156)*.

In one study involving some 13,000 youth, five out of every six wanted to enter white-collar occupations despite the fact that this group makes up but about 33 percent of workers. Further, five times more youth desired to enter one of the professions than would be necessary to meet normal demand *(16)*. Another, made upon 888 college students who had already made a vocational choice, showed that but 2 percent of them had done any significant reading about the occupation of their choice while 38 percent had done no reading at all. Only one-half of these students who planned a career in medicine had grades high enough to admit them to medical college and over three-quarters expected to exceed the known average income of the practicing physician. Only 7 percent of the entire 888 students had information sufficient to permit them to make *plans* for the vocation they had "chosen." Among this number of students, only twenty-two separate vocations were represented while 95 percent of them wanted to enter the four most over crowded professions in the metropolitan area where the study was made *(239)*. Another similar study showed that over

three-quarters of the college students were preparing for occupations in which less than one-half of the graduates from the college were employed *(237)*, while a very recent vocational guidance survey showed that 60 percent of the college students involved planned to enter the professions which support but 5 percent of the population *(9)*. In general, students show desires for occupations *higher* than the ones most of them will have to accept *(7, 146)*.

Here indeed, may the home and school cry "*Mea culpa*"! It is apparent that wishful thinking, apathy and ignorance play dominant roles in the vocational selection our youth make. Parents, feeling strongly the social prestige of certain kinds of work, attempt to steer their children into them with a fine disregard for the potentialities and interests of the child. Usually this is expressed in the form of "wanting the boy to amount to something." And, of course, in the Hollywood-clouded minds of the parents, no one who wears overalls on the job conceivably could amount to anything. This attitude, however, is but a specific expression of the general one pervading our culture to the effect that working with one's hands is base, inglorious and to be avoided at all costs.[1] As has been previously indicated, we are a people to whom, for all practical purposes, no other bodily organ exists except the larynx. Submerged in a welter of words, we accept the symbol for the reality itself, somehow feeling that when we have *discussed* a thing, we have thereby achieved it. Phonetics, not semantics, is our goal.

This attitude is reinforced and maintained by our schools which encourage youth to aspire to goals often quite beyond possibility of attainment. Despite the fact that 47 percent of all occupations in the United States demand no education beyond the ability to read, write and speak English, no more than 20 percent demand a high-school education and only 6½ percent necessitate graduation from college, students in high school are encouraged to take purely academic courses. This is indicated

[1] The general attitude of contemptuous indifference toward the laboring class was exposed in startling fashion by an investigation of a recent industrial disaster. Not only was top management found to be blameworthy, but equally so were high public and union officials *(179)*.

by the fact that in 1939, about 52 percent of Baltimore high-school pupils were enrolled in academic or technical curricula while but 36 percent were registered in commercial and vocational subjects. This, despite the knowledge that academic and technical courses prepare students for occupations comprising no more than 15 percent of the gainfully employed while commercial and vocational courses would give training for vocational areas involving some 60 percent. Around one-half of these students were being trained for occupations normally utilizing only one-sixth of the metropolitan workers *(17,* p. 73). Hardly "rational" tactics, yet quite typical of man. In preparing the great majority of its students for college work and for careers in which they are unlikely to succeed, the school is doing a serious mis-service to society. In fact, there is some evidence that the high school is not doing *this* job well *(262).* Yet, more often than not, the school sees no need for vocational guidance and placement.

If, however, it is true that education itself is a guidance process which is to provide means for the coping with the mental, physical, emotional and social needs of youth, then certainly vocational guidance has a real place within the curriculum. It is difficult to comprehend how it may be that guidance and good teaching possibly could be divorced.[2] To insist that knowledge should be gained "for its own sake" is to make an idol of what should be only a tool. In any event, secondary education needs seriously to consider the advisability of purging itself of the rather moronic optimism and complacent unrealism that has characterized its behavior to date. It needs to disabuse itself of the superstition and myth inherent in its traditional attitude toward vocational training and to get down to the factual realities of a tough-minded and truth-seeking program of action. As has been said, library shelves literally groan under the weight of publications of ways and means to bring such programs into effect *(17,* p. 187). It is, however, much easier to have faith in ignorance than it is to work for knowledge.

[2] What can be done in the small college is well described in C. Richards, *Denison: A Small College Studies Its Program,* Denison Univ. Press, 1948, esp. chap. III.

A follow-up study of members of college classes who did, and who did not continue on through graduation (graduates being compared to non-graduates of the same class year) resulted in the rather disappointing conclusion that the graduates were *no better fitted* for life in general than were those who discontinued their college work. True, the graduate group averaged a somewhat higher income and were a little happier with their life work, but when general cultural attitudes and citizenship (in its broadest sense) were considered there were no differences *(203)*. Such results might well be expected in any institution in which instruction and guidance are held to be discrete and different functions.

Nor are communities any better. In all probability, one could count a finger for each community that possesses a functional vocational guidance center for its youth and cover each finger no more than once. Yet, once public approval is secured, and such a program is well under way, no one "can understand" why it was not done long before.[3] The term "functional" applied to a vocational guidance program means that it is one in which adequately trained vocational counselors are permitted to give full time to the job of vocational guidance. Many schools and some communities have a "guidance program" which exists largely on paper and in the imaginations of the administrators. All too commonly, in educational institutions, the guidance counselor is forced to do part-time teaching or is given a load of administrative duties (or both) so that such counseling as he is able to do is sandwiched in between a host of other activities. Obviously, procedures like these render quite impossible any realistic vocational program. To meet real need with half-measures in any sort of interpersonal relationship situation is vicious compromise. Usually such conditions result from uninformed but enthusiastic administrators who feel the need but never have taken time to discover precisely what may be involved in the meeting of it. Thus, the vocational guidance program in all too many schools is an expression of a "we must do something" wish in which no one, except the unfortunate

[3] Procedures and practices requisite for the establishing of such centers are well described in *(17,* Part III).

counselor, has the vaguest concept of the realistic necessities implied by the "doing."

Yet evidence abounds to show the need for and the value of the early giving of vocational guidance. The need clearly has been shown by the bewilderment and lack of any real understanding on the part of youth who come from school into the world of work and are faced with the problem of finding a job. Untrained, uninformed and unaware, the usual response to the question: "What can you do?" is a vague "anything." This, of course, means that they can do nothing at all *(239)*. Studies of job satisfaction made upon employed individuals revealed that 40 percent of them are dissatisfied in their work and, if it were possible, would do things differently another time *(85, 250)*. Interestingly enough, another study showed that about 60 percent of individuals reached the occupational level of their high-school aspirations *(211)*. Although there is no way to tell, it is conceivable that the 40 percent who did not achieve their occupational goals of their high-school dreams may constitute many of these who in adult life are dissatisfied with their work. It is interesting also that job dissatisfaction varies with the occupation itself. Thus, 61 percent of laborers were unhappy in their work while but 29 percent of professional people so reported *(85)*. Even the latter group, however, is sizable enough to indicate that there is something seriously wrong with the bases upon which occupations are "selected" by American youth. Of course, vocations are not selected in any realistic sense at all. They are commonly the end-result of wish, desire and parental pressure, with neither parent nor youth making judgments of any adequacy whatsoever. Although over 17,000 different ways of earning a living have been described *(261)*, one study revealed that of over 42,000 high-school-senior girls, the 86 percent who had made occupational choices listed but thirty-nine separate occupations. Of the more than 34,000 boys involved, the 76 percent who had made similar choices listed but fifty-nine occupations *(42)*. Obviously, information concerning vocational opportunity is a serious need of youth.

Intelligent and rational vocational planning markedly could

decrease this incidence of job dissatisfaction. Studies show this clearly. In one, those individuals who followed the suggestions regarding vocational success which emerged from a thorough vocational guidance analysis, were twenty-six times as likely to succeed and to be happy as were those who did not *(121)*. Another recent investigation demonstrated that those persons who followed the recommendations given by vocational counselors were twenty-eight times more likely to succeed than those who disregarded the results of the vocational analysis *(263)*. More recently, it has been shown that 90 percent of college students who followed vocational recommendations made good job adjustments while only 22 percent of those who ignored the recommendations were adjusting satisfactorily *(204)*. There can hardly be question that vocational counseling can do a reasonably adequate job in assisting the individual in the structuring of a wise vocational choice. Once more, it is a case of lethargy induced by subservience to the customary complicated by chronic superstition. The bases for this appear to be threefold:

1. "You can if you will."
2. Faith in self-estimates and family expectations.
3. Fear of and resistance to change.

Let us consider these separately. We have already had occasion to speak of the fallacy inherent in the current myth of "you can if you will" and need do no more than reaffirm its mythlike nature here. Any individual can *do* to the extent that he is *able* and no more. True, he may more closely approximate the limits of his potentialities through highly motivated and unremitting effort, but he cannot succeed in areas for which he does not possess the requisite abilities. A person whose intelligence is not equal to the known intellectual demands of a vocation, may through hard work achieve his goal. The dice, however, are loaded against him. In any event, to assume, because of exceptions such as these, that any person can do anything he wishes if only he will work hard enough, is to lay out a pathway in life which leads only to embitterment. To illustrate, superior intelligence is needed for success in the professional,

managerial and proprietary areas. At least average intelligence is necessary for success in such jobs as are implied by the terms semiprofessional, clerical, sales, protective, skilled labor, personal service and agricultural. Those with below average intelligence can do work in the semiskilled, unskilled, domestic service and fishery areas *(102,* p. 171). Relationships between the job and the abilities requisite for them have been fairly well worked out; we need now only their application.

We have seen likewise, that reliance on self-estimates and family expectation may also do serious disservice to youth *(193).* Self-estimates of ability, interests and personal characteristics are open to serious error. In fact, the probability is that one's opinion of oneself comes closer to being in opposition to the opinion of others than in agreement with them except, of course, in the case of the very rare person who really knows himself *(229, 230).* The usual statement: "I know what *I* want to do" should be amended to "I know what I *think* I want to do." This more tentative statement should then immediately carry the questions: "But *can* I?" "Do I possess the requisite abilities?" "Am I willing to invest time, effort and money in the necessary preparation?" "Will there be a ready place for me when this is done?" And last but of equal importance: "Where can I find the answer?" The work life is a serious consideration; surely decision should be guided by more than mere wish. Evidence opposes the concept that the individual himself is a competent judge of his vocational future.

The fear of and resistance to change constitutes a reason why vocational guidance is not made more readily available to youth. In the past, educational activities have centered about the assumption that graduates rather exclusively would enter the professions. Hence, the orientation was entirely academic and cultural. Despite the fact that there is room in the professions for only a small fraction of our academically trained, schools and colleges still function largely under the illusion that they are to train scholars in the medieval sense. As we have had occasion to see, old things die hard and demonstrably moribund practices are continuously maintained in a zombie-like state through sheer

inertia bolstered by rationalization. Possibly this is true within the academic situation as much so as in any social institution. Paradoxically (but only to those who hold man as rational) it is within the area of the academic where one would expect the greatest intellectual and the least emotional control of behavior to appear. However, man is man whether he be Ph.D. or plumber.

In one college, when the question was brought to the faculty of the desirability of employing a trained person to do vocational guidance and placement work, the reaction was largely negative. One of the "old guard" expressed the general attitude in these terms: "When I came here, we had one Dean and he carried a full-time teaching load besides. Now we have four of them and they want to add another administrator!" The fact that both conditions and college may undergo changes over a twenty-year period seemed not to occur to him at all. Still another argued that since there never had been such a person employed and graduates had done very well in the past, there was no reason to indulge in frills. All of the objections were of this same general nature—an insistence that what had been must forever be, just because apparently, it *had been.*

Despite the fact that we were told nearly fifteen years ago that schools are more aptly equipped to give five years of inefficient education than they are to give five hours of competent guidance, the statement remains as true now as it was then *(165).* We are unrealistic in life, in love and in work, largely because we maintain a sluglike belief that the past must forever foretell the future. If we can do nothing (and this seems probable) to reduce the American feeling of necessity continuously to "better" our condition, then at least we can learn how to enjoy our lives more adequately. Our constant effort to excel and its attendant unnecessary tensions are deeply significant in the incidence of psychosomatic illness *(2).* An effective way to work this reduction in tension would be more efficient adjustment to the life of work. It should be apparent that this can be approached, if not achieved, by the intelligent utilization of the knowledge we have amassed concerning the relationships be-

tween the characteristics of the person and the demands of the job. We need only henceforth to refuse to be impressed with the phantasies of wishfulness and to search for and to accept the realities of fact.

Toward this end, then, let us examine relationships between man and job. Here again, as with the question of successful marriage, a series of questions present themselves. Some of them concern the individual, others concern the work. If the approach to the important question of a life vocation is to be done intelligently, it is essential that both series be answered with an honest realism. One must, therefore, continuously be alert for the wishfulness that will creep into judgment, insidiously presenting itself in the guise of: "Wel-l-l, I don't fit this exactly, but..." This human tendency must consistently be safeguarded by a more thorough self-questioning in which one persistently asks: "Just what does 'exactly' mean?" "How wide in reality is the gap between job demand and my present ability to meet it?" "Is this lack on my part something I can correct or is it so firmly fixed, either by nature or nurture, that it will be too great a task to change?" The central question of all: "Am I in danger of fooling myself?"

In the light of a considered and honest attempt to reconcile the demands of the job with your own characteristics, these questions may be asked:

About You

1. What are the educational needs of individuals who are engaged in this occupation? Is my present educational status sufficient, or will I need more? If so, can I obtain it?
2. Is my intellectual ability sufficient to meet the educational and occupational demands this vocation makes of its participants? Will I be able to cope with such specialized training as may be expected of me?
3. What, if any, special abilities, talents or aptitudes are requisite for success? If such exist, do I possess them? If not, is there any way by which I may?
4. Will my present array of interests, likes, dislikes, aims and ideals be compatible with those making for happiness in this work?

5. Is my general personality structure such that the work will be congenial? Will I fit in with those who are already so engaged? Does this work make any special personal or character demands? If so, what are they and how will I fit in?
6. Have I any annoying traits that might mitigate against success? Any deficiencies or disabilities that would limit me? If so, can I do anything to overcome them?

About Your Job

1. What are the opportunities in this field? Where, in the range of income, must I start? What may I expect as my skill increases? If special rewards exist, what must I do to obtain them?
2. What about constancy of employment? Is it hazardous, seasonal, intermittent or variable? What degree of personal security does it offer?
3. Is it a blind alley job? Is advancement possible and regular if one does well? Is the job itself a kind of training program for better ones?
4. What is the relationship between supply and demand in this work? Are more people being trained than the work can accommodate? Will I be faced with competition too strong for me to meet? *Am* I a good competitive worker, or do I become too discouraged with "second place"?
5. In what kind of community will I probably be living if I enter this field? Will it be one well adapted to domestic living, the rearing of children and the happiness of my spouse?
6. What is the social prestige of the job? Does success in it bring approval by others? Are the skills demanded by the work those which "not just anyone" may develop? (*24*, p. 5.)
   (Let it be said at once that this last question must be asked because of the strong variances in preferences for jobs current within our society and hence among youth. It must also be said that no one who has observed—or better still tried to do—the work of a stone mason, electrician, machinist or plumber, would deny the *very skilled* and socially approvable nature of the task.)

Since man spends a majority of his lifetime in work and job-connected activities, the choice of vocation is not to be made lightly. In searching for answers to the questions listed above,

it is important to consider them in the light of some facts known to be related to job satisfaction. First of all, employed personnel demand that their work conditions be such that they are given credit for what they do, that the work be interesting, that they be treated fairly with understanding and appreciation (*109*, pp. 118 f.). Often, it is a failure in achievement of these personal satisfactions that underlies unhappiness in work. Consequently, a person in search of a vocation, must seriously consider the question: "What do I expect from my work?" "Is my standard of success measured in terms of money, social prestige, much or little responsibility, continuous pressure or its absence, leisure time, service to others, inner feelings of contentment, or what?" The general framework in terms of which you think of a life vocation will be an important factor in assisting you toward decision. Obviously, the specific questions you ask of yourself and of your prospective job must be considered in terms of what you expect work to bring you. So it is that one person may find happiness in the relative freedom and lack of pressure found in college teaching; more happiness than *he* would find in an industrial job that might give him a salary twice or three times as great. In this case, money is subordinate in importance to what he considers "peace of mind." Another individual might find happiness only in an ever increasing bank account with the attendant things that "only money can buy." In essence, you must consider your future work life in terms of the *value judgments* you have made about life in general.

In our culture much attention is paid to the factor of social prestige in the work life. Of interest then, are the rankings made of various occupations by college students. The changes in these estimates, over nearly a twenty-year span, appear in Table 2.

We see in these an expression of the emphasis our culture places upon the professions and "working with the mind" over the trades and "working with the hands." That this difference is a cultural product and not, as many apparently assume, something inherent in occupations themselves is shown by the differences in rankings obtained in another society. Russian youth placed the trades relatively high and the professions relatively

TABLE 2. ORDER OF OCCUPATIONAL PREFERENCES OF COLLEGE STUDENTS IN 1929 AND 1948

	1929 *(7)*	1948 *(242)*
Banker	1	6
Physician	2	1
Clergyman	3	8
Lawyer	4	2
Professor	5	5
Manufacturer	6	3
Artist	7	11
Men of leisure	8	16
Engineer	9	4
Factory manager	10	7
School teacher	11	10
Merchant	12	9
Basketball player	13	17
Farmer	14	15
Insurance agent	15	12
Salesman	16	13
Bookkeeper	17	14
Machinist	18	18
Carpenter	19	19
Barber	20	21
Factory	21	20
Blacksmith	22	24
Soldier	23	22
Chauffeur	24	23
Ditch digger	25	25

low in comparison to the rankings above *(60)*. Plague, however, exists in both houses. In a theoretically vocationally balanced society, jobs could not be ranked in any order of preference, since all would be "preferred" equally and no particular occupation would be "looked up to" more than any other. While such recognition of human occupational worth may be recognized as an ideal toward which we might strive, the fact that culturally instigated job preferences do exist must be faced and somehow resolved by the individual in search of a vocation. Again, the place to begin is within the home. Patently, vocational guidance centers can do little if, in the thinking of parents, only a professional career is worthy of their child. We must, then, be willing to recognize that a youth must become a medical

technician or a nurse rather than a physician; a sales person rather than business executive, an electrician or mechanic instead of an engineer. These factual realities must be recognized and accepted by *us* before vocational guidance really may come of age.

In terms, therefore, of your own feeling for what you *want* out of a work life filtered through a tightly and realistically woven mesh of factual information, you can do much to assure happiness in work. First of all, you must have a definite occupational goal in mind and the earlier you can achieve this, the better. In this task of self-orientation, it will be of assistance to ask yourself whether you prefer working with things, people, ideas, or with some particular combination of these. Add to this a list of courses you like in school. Do these center about cultural, literary, mechanical, scientific, humanistic or interpersonal questions? Being wary of snap judgment, seek to discover what relationships may exist between activities preferred and academic areas enjoyed. From this examination well may come pertinent suggestions for your future vocation, since out of it should emerge some concept of the nature of the things you can do well and find enjoyment in the doing.

In answer to the next question: "Where can I find a work pattern that fits the things I enjoy and can do?" examine the list in Table 3. Although, over 17,000 varied ways of earning a living are known to exist, the following 150 occupations utilize 75 percent of all workers *(199)*.

TABLE 3.[4]

PROFESSIONAL	
Actors	Editors, reporters
Architects	Engineers, chemical
Artists	Engineers, civil
Assayers, metallurgists	Engineers, electrical
Authors	Engineers, industrial
Chemists	Engineers, mechanical
Clergymen	Engineers, mining and metallurgical
Agricultural and home demonstration agents	Lawyers, judges
Dentists	Librarians
	Musicians

[4] From *(199,* pp. 27 ff.). Reproduced by permission.

Nurses
Personnel workers
Pharmacists
Physicians, surgeons
Public relations workers
Social workers
Teachers, professors, educational administrators
Veterinarians
Managers of filling stations
Managers of hotels
Managers of offices
Managers of theatres, recreational services
Managers of stores
Officers, pilots, pursers, and engineers, ship
Officials, lodge, society, union
Postmasters
Public Officials
Purchasing agents, buyers

SEMIPROFESSIONAL

Athletes, sports officials
Airplane pilots, navigators, meteorologists
Dancers, showmen
Designers, draftsmen
Funeral directors, embalmers
Medical service workers
Optometrists
Photographers
Radio operators
Religious workers
Surveyors
Technicians, laboratory and others

CLERICAL, SALES AND KINDRED WORKERS

Accountants
Agents and collectors
Attendants, Physicians' and Dentists'
Bookkeepers, cashiers
Canvassers, solicitors
Clerks
Demonstrators
Insurance agents and brokers
Mail carriers
Messengers, office boys and girls
Office machine operators
Real estate agents and brokers
Salesmen
Shipping and receiving clerks
Secretaries, stenographers, typists
Telegraph and telephone operators
Stationary engineers, cranemen
Structural and ornamental metal workers
Tailors, furriers
Tinsmiths, coppersmiths, sheetmetal workers
Upholsterers

OPERATIVES

Brakemen and switchmen, railroad
Chauffeurs, truck drivers
Dressmakers, seamstresses
Laundry workers
Miners
Motormen
Oil- and gas-well workers
Operatives in occupations listed under "Craftsmen"
Sailors, deck hands
Street-railway workers
Telephone and telegraph linemen
Welders, flame cutters

DOMESTIC SERVICE WORKERS

Housekeepers, private family
Laundresses, private family
Servants, private family

PROTECTIVE SERVICE WORKERS

Firemen
Guards, watchmen, doorkeepers
Marshals, constables, sheriffs, bailiffs
Policemen, detectives
Soldiers, sailors, airmen

FARMERS AND FARM MANAGERS

Farmers (owners and tenants)
Farm managers

PROPRIETORS, MANAGERS AND OFFICIALS

Advertising agents
Buyers and department heads, store
Buyers and shippers of farm products
Conductors, railroad
Credit men
Foremen, supervisors
Inspectors, government
Managers of buildings
Managers of industries

CRAFTSMEN

Bakers
Blacksmiths
Boilermakers
Cabinetmakers
Carpenters
Compositors, typesetters
Decorators, window dressers
Electricians
Electrotypers, stereotypers, photoengravers
Glaziers
Inspectors in industries
Jewelers, watchmakers
Locomotive engineers, firemen
Machinists, millwrights, toolmakers
Masons, brick, stone and tile
Mechanics, repairmen
Millers
Molders, metal
Opticians
Painters
Paper hangers
Pattern and model makers
Plasterers, cement finishers
Plumbers, gas and steam fitters
Pressmen
Rollers and roll hands, metal
Roofers, slaters
Sawyers
Shoemakers and repairers

OTHER SERVICE WORKERS

Attendants, filling stations and parking lots
Attendants, hospitals
Barbers
Beauticians, manicurists
Cooks
Elevator operators
Housekeepers, except in private family
Janitors and sextons
Porters
Ushers
Waiters

LABORERS

Farm laborers
Fishermen and oystermen
Gardeners
Garage laborers, car washers and greasers
Longshoremen and stevedores
Lumbermen
Road-building and repair workers
Teamsters
Unskilled laborers

Examination of these jobs in terms of your present knowledge of yourself may reveal several occupations in which you believe you could succeed. Your task now will be one of a direct comparison between yourself as you are and the demands of the job that appeal. In general, success on the job is a function of three things:

1. Abilities
2. Interests
3. Motivation

The first of these, "abilities," will be used to refer to such attributes as intelligence, special skills, and personality characteristics. You must have a reasonably sound approximation of your ability to learn, of such mechanical, literary, clerical, artistic, manual and social skills as you may possess, and some understanding of the structure of your personality. All of these are testable and, with greater or lesser accuracy, measurable in amount. You will, however, need technical assistance in determining them. Since, somewhere near you, there will be a school or a clinic where you may obtain such information, it is up to you to search it out.

Once you have this "reasonable approximation" of your abilities, you are in a position to align them with the qualifications of the jobs in which you are interested. While the assistance of a vocational guidance counselor will be of tremendous value to you, nevertheless you can determine many of the important relationships by yourself. Any good school library will have a vocational guidance section where you will find material bearing upon the particular demands of the vocations you are examining. Further, you are acquainted, in all probability, with someone engaged in these occupations. Go to these persons and ask what their job demands. If you can, spend some time with them observing what they do, what is expected of them and, in general, the kind of work life they lead. Better still, arrange, if you can, to help them on week ends or after class hours, offering your services sheerly for the experience you may obtain. The value of this is that you will see the job in most of its aspects

and will be less likely to be impressed with some single and possibly isolated facts.

This overall examination of future work is of great importance to you because much too often youth is influenced by aspects of vocation which actually are of slight importance. A young person may think of nursing as a "laying on of hands" and of comforting the ill without recognizing the bedpan, cleaning-up-after-surgery and cantankerous patient side of the profession at all. Another may consider law as a battle of wits in the courtroom without being aware of the hours of pouring over references and plodding through cases that may precede the trial. One may think of the long vacation and joys of instruction with its attendant authority as the principal activities of the teacher while failing to consider the class preparation, the paper work, the committee obligations and the conflict between administrative fiat and personal conviction that may be the major time and energy consumers. The life of the physician may be thought of as prestigious healing with no thought for the years of preparation, the numerous night calls, the grave responsibilities and the subservience of the person to the group the profession demands. Throughout, whatever work life is under consideration, be certain that you obtain as *complete* a picture as it is within your power to get. The more you *know* about yourself and about the demands of the job, the more adequate will be your decision concerning it.

The second term, "interests," means: "What are the things in life you *like* to do?" Inasmuch as it has been shown that these experientially determined and relatively stabilized dispositions toward certain activities exist in characteristic patterns for various occupations, they become important predicators of happiness in work *(249)*. That is, individuals, successfully engaged in various occupations show patterns of interests which are separate and distinct from each other. It therefore becomes feasible to determine the interest pattern of an individual and then to examine it in terms of the known interest patterns of various occupational groups. The extent to which agreement is found between the individual pattern and the occupational pat-

tern indicates the extent to which the person will find compatibility and enjoyment with others who are engaged in the same work. Obviously, if the things in life *you* enjoy are wholly different from the things enjoyed by other members of your occupation, you will not "fit in" and will find yourself out of step with your co-workers. Since happiness in work depends greatly upon feelings of belongingness, it is highly important that you like to do the things normally enjoyed by your occupational peers. A community of interests promises friendly and effective interpersonal relationships and therefore a feeling of belonging. To obtain a measure of your interests compatibility, you will again need the services of a trained person.

Numerous tests for the measurements of interests compatibility exist. Probably the two most used are the Strong Vocational Interest Blank and the Kuder Preference Test. The former gives interest profiles on specific jobs, e.g., Accountant, Artist, Banker, Carpenter, Dentist, Farmer, Lawyer, Life Insurance Salesman, Minister, Office Worker, Physician, Policeman, Printer, Realtor, Sales Manager for men, and Artist, Author, Housewife, Librarian, Nurse, Office Worker, Physician, Social Worker and Teacher for women. In all, some forty occupations appear on the Strong Blank for Men while nineteen may be measured on the Blank for Women. More, of course, are being added as research data accumulate.

The Kuder test complements the Strong since the former measures in general occupational areas such as Scientific, Clerical, Mechanical, Musical, Artistic, etc. Nine general work areas are covered and again the individual's preference profile may be compared with the known preferences of persons successful in various occupations.

A great deal of evidence has been accumulated to show that the interests possessed by youth are potent indicators of work happiness. It has been shown that the interest patterns of youth at ages fifteen and sixteen are sufficiently well stabilized that vocational counseling may be based upon them *(249,* Chap. 13). Since about one-third to one-half of all sixteen- and seventeen-year-olds are employed, the utilization of interest tests presum-

ably could make for more efficient and happier employment *(17,* p. 101). In any case, ample evidence exists for the value and necessity of vocational guidance in the high school and the college. As always with man, however, we need less wishing and more action.

That vocational guidance on the basis of compatibility of interests may pay off in dollars and cents is indicated by the results of a study which showed that Life Insurance Salesmen whose interests were highly compatible were ten times more likely to sell $150,000.00 worth of insurance a year than were those salesmen whose interests were incompatible *(248).* Another investigator found that of those insurance salesmen who made high interest scores on the Strong Blank, 78 percent were rated as fair or outstanding while 22 percent were rated as failure by their managers. Of those who scored low on the test, 76 percent were rated as failures while 24 percent were given fair or outstanding ratings *(23).* Illustrations of the value of the use of tests in vocational guidance and employee selection in general could almost endlessly be multiplied but those already given demonstrate the point. It is possibly better to assure happiness in work through the application of scientific methods already known and tested *(25).* All young adults can be helped toward a more adequate vocational adjustment if only we will take the time and effort necessary to apply already developed procedures.

The third aspect of job success, "motivation" asks the question: "Do you really want to do the work?" An answer to this should arise out of the information obtained from the examination of your abilities and interests. If you have made a serious attempt to discover precisely what workers in your prospective vocational area actually *do* while on the job, you are now in a position to make factual answer to the question of motivation. If you are not blinded by projected glamor or judging in terms of insufficient and therefore unrealistic information, you should now know enough about the task to determine whether or not your probability of happiness is reasonably strong. Again, you must not request *certainty;* the best you can hope for is reason-

able *probability* of success. Life may be a gamble, but, as we have seen, there are ways by which the element of chance may greatly be reduced. A very real question is posed: "Why bet your vocational life on emotion and pure chance when you can place your stakes in terms of a rational probability?"

Assuming that a vocational decision has been made, what may one do to obtain the kind of work for which he is best fitted? Once more, tried and tested techniques are available. We will see, as we examine then, that in this life area as in all others, pay-off is found in a you-oriented direction of behavior and that success comes to him who utilizes the potentialities latent within his new brain. Let us reaffirm that success in interpersonal relations is a function of the subordination of sheer ego-strivings to the recognition of the existence of the "other one" in life.

By and large opportunity on the job goes to him who is prepared for it. Part of this preparation begins during the school years. Although you may feel that the grades you get may be no more than "paper" credits which approximate the amount of energy you have expended, you will discover that often grades are accepted as indices of willingness to work and of ability. Commonly, whether they are from high school or college, grades are interpreted by the employer as evidence of your ability to learn and to utilize your knowledge. Consequently, grades take on an importance not usually assigned to them in the thinking of youth. Other things being equal (such as experience, personality characteristics, impression, etc.) the job will go to the applicant who has made the best academic record. There is real danger in just getting by. Life will demand continuous and persistent effort; you cannot succeed in it, as you may in school, by being one-half right. Further, one study of the relationship between academic record and vocational success showed 66 percent of all Massachusetts Institute of Technology graduates who were given space in various *Who's Who* publications had graduated among the top 40 percent of their classes *(175)*. If education, in any real sense at all, *is* part prepa-

ration for the work life, then it is efficient planning to get as much from it as possible.

Hand in hand with educational preparation for vocational success goes preparation in personal characteristics. The first part of this book was devoted to descriptions of the development and structure of maladjustments, with ways of avoidance continuously emphasized. Characteristics basic to healthy personal adjustment were also described. Here, we shall limit ourselves to a presentation of the importance of personality traits to job success.

The causes for discharge of about 4.000 employees of large business concerns were examined to discover the bases for failure on the job. Broken down into two large categories, this study showed that while 10 percent of these job failures were due to a lack of specific skills necessary to successful performance, the remaining 90 percent failed because of character and personality traits incompatible with job success. Over one-half of this latter percentage failed because of such specific faults as carelessness, lack of coöperation, laziness, absenteeism and dishonesty *(122)*. We recognize all of these as stemming from inefficient training practices and as symbolic of basic maladjustment. The lesson is apparent; on the job as elsewhere in life, the *whole person* is involved.

In general, industry and business are vitally interested in trained personnel who also possess such traits as coöperativeness, dependability, alertness, cheerfulness and honesty. The interest in these characteristics is as great, in actuality, as is that in experience and training. In fact, employers hiring engineers are reported to have indicated that they place first emphasis upon personality *(199)*. We have seen that intelligence and ability function inefficiently indeed when they must operate under a heavy overburden of emotionality. To be successful in any life area necessitates being able to behave freely and easily in the absence, as nearly as possible, of the inertia imposed by old brain functions.

Asuming now, that you know what you want to do in the work life and that you are aware of *why* you want it, what can you do

to assist yourself in landing the job? Again, strategic planning that utilizes techniques known to be effective will be of tremendous assistance to you. First of all, you must consider what is involved in your task of selling yourself to your prospective employer. You must face squarely the fact that he owes you nothing and that you must show him that he has need of you. A common error in attacking this problem is the tendency to speak and think in terms of your own needs and wishes and therefore to talk mainly about yourself.

During some time spent in the personnel department of a large manufacturing company, the writer had the opportunity of assisting in the interviewing of applicants. Man after man would come in and spend nearly all of his interview in detailing reasons why he *had* to have a job. In over two weeks of daily contacts with this situation, no prospective candidate once gave evidence of having considered what he might have to offer the company. Toward the end of the interviews, the personnel manager's patience had worn badly. Complete breakdown in his tolerance occurred when a man, known to have a poor work record, pled in some emotion that the company had to give him a job because: "I have nine children." The personnel manager's reply is unprintable but indicated strongly that the company was more interested in initiative on the job than in procreative ability. Brutal though it was, it was but an expression of patience overwhelmed by men who could or would not regard work beyond the myopia of their personal feelings.

Employers, by and large, are not interested in what you may *want* but they may be highly interested in what you can *give* to them. Consequently, as is true in all sales procedures, a need for the product must be created before it can be sold profitably. The product you have to sell is composed of your education, experience and personality. In order successfully to sell it, you must create a need, or at least an interest. This can be done.

It is only fair, after all, that you should investigate yourself in terms of what you may have to offer an employer that will coincide with what he needs. You have, already, studied yourself in the light of the demands of the occupation you have chosen; now your task is to present these relationships in a

manner that will indicate that you have a genuine *interest* in, and a willingness to work for the organization you have selected. Procedure here may be described under three headings:

1. Letter of Application
2. The Interview
3. Maintenance of Contact

Most individuals can write a reasonably adequate letter in so far as grammar and spelling are concerned and often, effort and ingenuity are spent in niceties of wording and expression. In point of fact, most employers are relatively unimpressed with phraseology as such. They also are not especially interested in you as an individual; they are interested in the extent to which you can contribute to the efficient and economical operation of their business. It is this latter aspect that the letter of application should stress. However, there are ways of doing this. As an illustration of what *not* to do, the following letter, written by a highly intelligent college senior, is reproduced (with, however, all identifying material deleted):

Mr. John R. Doe
Director of Personnel
Blank Manufacturing Co.
Metropolis, U. S. A.

Dear Mr. Doe:

It has been brought to my attention that there is a position open in your department in which I might be interested. I wish, therefore, to make application for it.

I am a senior at College University, majoring in Personnel Administration and will graduate with the B.A. degree in two months. While attending this institution, I have taken courses in Economics, Government, Sociology and Psychology which, with the many courses in my major area, I am certain would be of great value to me in my work with you.

At college, I have been active in numerous extra-curricular activities and have been a high officer in my fraternity the past year. Academically, my work has averaged in the

above-average category. My health is excellent and I meet people easily and well.

I shall be much interested in talking with you about the opportunities within your organization.

Sincerely yours,

Fortunately, this letter was not mailed. One suspects that no more than the first sentence would have been read and it is a reasonable certainty that neither the student nor his school would have been given any serious consideration by Mr. Doe. The general tone of the letter indicates that the organization would be fortunate to get this student on its staff. Notice the disproportionate use of the personal pronouns "I" and "my" contrasted with the number of times "you" or "your" appears. Unfortunately, however, this egocentric style is typical of the great majority of letters of application.

Since the purpose of the letter of application is to obtain an interview, it must, first of all, be a letter that will be read. Second, it must be sufficiently informative of the applicant's education, training, experience, etc., that the employer can determine whether an interview is worth while. With these criteria in mind, the letter reproduced above was rewritten in the following form.

Mr. John R. Doe
Director of Personnel
Blank Manufacturing Company
Metropolis, U. S. A.

Dear Mr. Doe:

Your personnel practices seem to be to be the most adequate of any within the Metropolis area. Because I feel that your department is an effective one, and I very much would like to locate in Metropolis, I am particularly anxious to be granted an interview with you concerning the possibilities of employment in your organization.

Enclosed for your convenience is a summary of my education, military and work experience, including a recent photograph and other pertinent information which, I

trust, will give you a quick and general description of my qualifications and background.

Although my graduation from College University will not take place until next June, I am writing to you at this time in the hope that an interview with you may be possible during the coming school vacation. I shall be in Metropolis from March 28th to April 3rd inclusive, and will take the liberty of contacting you during this interval, if I do not hear from you before then.

I shall greatly appreciate any suggestions you may care to offer.

Sincerely yours,

The enclosed material referred to in the above letter appeared as follows:

Personal Experience Data

June 1939	*Graduated from Feedur High School, Metropolis, U. S. A.*
Aug. 1939	*Kull's Market, 119 Ford St., Metropolis, U. S. A.*
Oct. 1940	*Clerk and delivery-truck driver* *Salary: $13.00/week*
Nov. 1940	*Restorf and Son Dairy Company, Elm St., Metropolis, U. S. A.*
Dec. 1941	*Route-Salesman* *Deliver and collect on a 300-customer milk route* *Solicit new business* *Salary: $35.00/week*
Jan. 1942	*Tanlac Refining Company, 75 Consumer St., Metropolis, U. S. A.*
Sept. 1942	*Training School (1 month)* *Manager of Service Station (4 mos.)* *Commission-Dealer (4 mos.)* *Operate station on commission basis without supervision* *Earnings: $55.00–$60.00/week*
Sept. 1942	*Enlisted in U. S. Navy*
Oct. 1943	*Bulldozer operator in Seabees* *Two promotions to Machinist's Mate 3/C* *Selected for officer training*

Nov. 1943	*College University, Collegetown, U. S. A.*
Feb. 1945	*Navy V-12 Unit*
	Preengineering curriculum
Mar. 1945	*University, Universitytown, U. S. A.*
June 1945	*Naval Reserve Midshipman's School*
	Line Officer training
	Commissioned as Ensign U. S. N. R.
July 1945	*Naval Net Training School*
Aug. 1945	*Training in supervision of submarine net construction*
Sept. 1945	*Duty aboard small ship (38 men, 4 officers)*
July 1946	*Executive Officer*
	Supervise ship's overall activities
	First Lieutenant
	Maintenance and repair of ship
	Placed on inactive duty
Sept. 1946	*College, Collegetown, U. S. A.*
June 1948	*Personnel Administration major*

Personal Data

Name:	*Frederick van Sull*
Permanent Address:	*97 Camber Ave., Metropolis, U.S.A.*
Temporary Address:	*Box 153, Collegetown, U. S. A.*
Age:	*26*
Height:	*5′ 8″*
Weight:	*158 lbs.*
Marital status:	*Single*
Date of Birth:	*17 July, 1921*
Place of Birth:	*Metropolis, U. S. A.*
Education:	*Graduate, College University, June 1948; B. A. Degree in Personnel Administration*
Experience:	*See personal experience sheet attached*
Health:	*Excellent during lifetime*
Military Service:	*46 months in U. S. Navy*
	Discharged with rank of Ensign

Educational Data

Courses required and recommended for Personnel Administration majors which I will have completed by graduation in June 1948.

(Numbers represent credit-hours)

Psychology

2 *General Psychology*
3 *Industrial Psychology*
3 *Personnel Counseling*
2 *Personnel Testing*
3 *Problems in Personality*
3 *Social Psychology*

Economics

6 *Principles and Problems*
3 *Corporate Organization and Finance*
3 *Labor Economics*
3 *Elementary Accounting*
3 *Intermediate Accounting*

Government

8 *Business Law*
3 *National Government*
3 *State Government*

Miscellaneous

3 *Public Speaking*
3 *Journalism*
3 *Social Statistics*
6 *Sociology*

In addition to the above are 72 credit-hours of Navy V-12 training in preëngineering. Largely mathematics and science.

My work at Midshipman's school was made up entirely of Naval Sciences. On a 4-point scale, my overall grade average is 3.2.

An important difference between these two letters is found in the greater emphasis placed by the second upon the organization in which employment is sought. Further, much less egocentricity appears. Finally, educational, experimental and personal data are clearly summarized on separate sheets instead of being condensed in vague and uncertain form in the body of the letter itself. Sufficient information is given so that an employer can make some decision concerning the worthwhileness of an interview and the information itself is presented in concise and readable form. Perhaps additional evidence for the value of this approach is found in the fact that the application was sent to four companies and four interviews were obtained. From these, came offer of employment by three of the organizations approached.[5]

If the letter of application fulfills its function and obtains an interview, it is necessary actively to prepare for it. The interview gives both applicant and employer an opportunity to examine

[5] For more detailed information see *(112,* chap. 14).

each other against a background of mutual interests and problems. It is accepted that each has something to offer the other and that a mutually advantageous arrangement may arise out of the interview situation. Assuming that you know what the company has to offer you (and you should know), your problems will be to present yourself and your abilities in such a manner that the employer will recognize that you have something, real or potential, to offer him. In effecting this, specific preparation is essential.

First of all, be certain that your personal appearance is as adequate as you can make it, but do not overdress. Just be certain that your clothes are neat, clean and pressed, that your shoes are shined and that you have obeyed the advertising dicta regarding personal hygiene. Be polite and as assured and calm as you can.

Since assurance is a direct function of adequacy feelings, you can prepare for the interview by anticipating what will be demanded of you. Be prepared therefore, for personal questions such as: "Tell me about yourself," "Do you have to work for a living," "Why do you want to work for this organization," "What is your father's occupation," "Do you have any relatives working for us now," "What can you do that would be of value to us," "Do you know what we can expect of our employees," "What salary do you expect," "How important is money to you," "Why do you want to change from your present work," "What would you like to be doing five years from now," etc. You can expect to be questioned, and often questioned closely. The more accurately you can anticipate what these questions will be, the more adequately can you prepare your answers for them. Expect also, to be asked something you have not anticipated and be prepared to organize your thinking as efficiently as you can. Expect, of course, to be nervous. Most people are in strange situations. However, the more efficient your preparation, the less strange the situation and hence the less your nervousness.

Try to speak clearly and evenly. Answer the questions fully and completely, but do not ramble. Permit the interviewer always to direct the conversation but be prepared to make an

honest and sincere statement of what you believe you have to offer his organization. Be confident, but do not boast, although it is well within your rights to indicate special qualifications you possess if the interviewer has overlooked them. Further, if *you* find unanswered questions in your own thinking about the job, feel free to ask. The interview is a meeting of minds to mutual advantage. Consequently, it is unwise to disregard *any* aspect of yourself or the job that may have importance for either of you. The employer has the right to know of you and your qualifications; you have the right to know the specific demands of the job and what future potentialities it holds for you.

In answer to the question: "What are some of the principal errors young job seekers make in the employment interview?", a group of personnel managers indicated the following: (not ordered in importance)

1. Lack of assurance and self-confidence by the applicant.
2. Disregard for obvious rules such as "No Smoking" signs.
3. Overacting. Trying to give the impression of being something they are not.
4. Carelessness in grooming and in make-up.
5. Gum chewing.
6. Failure to do a complete and accurate job in filling out an application blank.
7. Failure to talk freely and easily during the interview.
8. Running a bluff.
9. Failure to be polite and civil.
10. Inability to "sell" self (*59*, p. 37.)

All of these are failures arising out of carelessness, ignorance and fear. None of them are unavoidable; all may be negated through considered and intelligent preparation. Just as a marketer of any product must study the product itself as well as the potentialities of a probable market, so too must the job aspirant discover what his real selling points are, where they may best be sold and what kind of a campaign will be most effective in creating a "need" for his product. Failure to effect such preparation can but pit ignorance against knowledge during the em-

ployment interview and lead to the outcome inevitable whenever these two clash.

It is well to consider the possibility that, despite your preparation and planning, you may not be hired. This, however, must not discourage you. If no offer of employment is made and even if it is suggested that you do not meet the job requirements of the organization, try to keep the door open for future consideration. Above all, do not feel that you have failed. You should not, in any case, depend upon one string on your job-hunting bow. Rather, you should investigate several employment possibilities. After each interview, if you feel that you have made a reasonably desirable impression, follow up with a telephone call, a letter or a request for another interview a few days later. In job hunting, it is exceedingly important to keep your contacts alive and thinking about you. In doing this, ordinary politeness and courtesy are of the essence.

It is advisable to send brief notes of thanks to the people who recommended you. Likewise, it often helps if a note of gratitude is sent to the person who interviewed you, expressing your appreciation for his consideration and time. In this, reaffirm your interest in his organization and your hope to become an employee in his firm. This letter of appreciation is good business whether or not it looks as though there may be a job for you within the company. Pleasant interpersonal relations are always desirable and, even though the interviewer may have nothing for you, he may know or hear of something else for which he might be willing to suggest you. Maintain your contacts at all cost, try to develop more of them and keep all of them on a pleasant, congenial basis.

Getting the job is only the introduction to a life of work. The problems of keeping it and of gaining promotion will still face you. Once more there are known ways of procedure. First of all, try your best, if you need to, to cultivate a genuine interest in the job you have been given. Learn it completely so that you can do it so well that your efficiency can be recognized. Demonstrate that you can be depended upon to do a task thoroughly and well without constant supervision. The willingness to work

is still a valuable capacity, despite considerable popular propaganda to the contrary.

Certain characteristics are known to be of assistance in getting ahead on the job. One of the foremost is *trustworthiness.* Your employer will expect you (and rightfully so) to do your best every day. Constancy of performance is to be desired over sporadic flashes of brilliance. Establish yourself as trustworthy by being on time and by refraining from long and repeated absences from your place of work. Try not to be too influenced by the attitudes and behavior of older employees but rather examine the work situation for yourself and develop your own work habits. Give real value for pay received.

So long as you are exchanging your energy and skill for payment by a particular organization, be loyal to it. Do not carry your employer's business or personal affairs outside of the concern. Be careful not to criticize in a deprecating way your employer, your fellow workers or the organization's policies. If you cannot find reasonable happiness in your job, if you find that company policy is completely incompatible with your own attitudes, you should in all fairness, search for more agreeable work elsewhere. For such time as you may be associated with an organization, however, you owe it your loyalty, fidelity and allegiance in good faith.

In all of your work contacts, do not permit your courtesy to slip. Keep in mind all that has been said about the necessity in good adjustment for a "you-oriented" way of life and keep your interpersonal relations at a friendly and cheerful level. Remember that 90 percent of job failures occurred because of unfortunate and avoidable personality traits. Be coöperative, go the extra mile, do a little more than bare necessity demands. Your fellow workers and your employer are human beings and respond to common courtesy and consideration just as you do. Ask yourself always: "What would *I* like to have done in this case if this were *my* business?" Proceed, then, in terms of your answer.

Set a definite goal for yourself within the organization of your choice. Recognize that the attaining of it may involve a

lifetime of effort, but know where you are going; know what to do to get there and keep the aspiration constantly before you. In effecting this, make use of spare time in further study of your job and its implications. Read the trade journals, talk with men who are doing similar work, keep always alert for ways and means to improve both yourself and the ways of handling your work. There will probably be many ways in which you can increase the efficiency of your job but insight here will probably not be revealed to you in a dream. Instead, you will have to *work* for and at it. Your motto well could be: "Service undivided, or none!"

11. THE SEARCH FOR GOD

What does the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God.

—Micah

MAN'S technology stand as a monument, stalwart and enormous, to his quest for control and certainty in life. This quest, however, has not been limited to the world of things and people. As an extension of the drive for self-preservation (which was basic to technological developments), man eternally has sought for ways to defeat death. Out of this fear of the black blankness brought by that ultimate of sleep he called "Death," man has struggled unstintingly to obtain a measure of certainty where, in so far as he can *know*, only complete uncertainty is promised. Toward this end, he has postulated numerous hopes in which guarantee of a life after death may be obtained through varying procedures. Some of these hinge upon a death found in an aggressive defense of a particular solution, others are obtained by a passive acceptance of whatever life may bring, still others call for a retreat into the self in which the earthly life is spent in withdrawn contemplation whereas another necessitates an active and continuous "proving" of the right to eternal life through stereotyped actions and protestations. Almost every religion, preliterate and literate alike, bears directly upon the maintenance of some kind of personal integrity in a more or less well-structured world after death.

In some, e.g., ancient Egyptian, the soul left the body at death to return and reanimate it at a future time. Therefore the body was preserved and food and weapons were interred with it that the soul might be sustained and protected during its journey in the afterworld. For other groups, life in a world to come was

spent in pining for the world of reality among the shades beyond the Styx (ancient Greeks) through the continuum of war and feasting of the early Norsemen to a life of sensual pleasure with houri and music of the Mohammedan. Even for the Hindu, for whom Heaven is oblivion, the individual became merged with the Godhead and, although losing in individuality as such, partook of Diety itself and thus was rewarded. The attainment of this "reward" was largely contingent upon the living of a good life in terms of the culturo-religious beliefs active at the moment.

Religion, therefore, has grown largely out of man's search for certainty in an uncertain world and is thus an extension of the striving for self-preservation that characterizes all animal life *(167)*. Applying our thesis that only through the skills accumulated knowledge has made possible may man be able adequately to meet the problems of life, let us see how apt may be its application to this most tenuous of problems, man's search for God.

As has been the case with the problems of sex, marriage and vocation, so too in this life area will it be of great assistance to us if we can disabuse ourselves of our characteristic tendency to emotionalize and bring into prominence such intellectual abilities as we may possess. We must remember, however, that a real measure of our success in applying rational tactics to this aspect of life will be an inverse function of the amount of *emotion* the discussion generates. We have had ample evidence to show that emotionalizing and thinking are antithetical. It is important therefore, that we strive to keep and maintain an intellectual orientation and to be constantly alert for the signs of the disintegration in thinking that emotion brings. In this area, as in no other, it is essential that we keep in the foremost part of consciousness our dictum: "It is easy to feel; difficult to think!"

In terms of our previous discussion, religion is seen as a natural process growing out of man's search for security. It is allied closely with other end-products of this search, namely, marriage, education, vocation and all the institutions of culture whose function it is to make life more effective and durable for man. If we accept this description of the function of religion in life, we are in a position to discuss it at a reasonably realistic

level. And it is imperative that we do so. Religion, as a social institution, has suffered unduly because traditionally its concepts have been developed largely in revelation and handed down as dogma. Since the validity of fact by revelation is questionable and the value of knowledge by fiat uncertain, only too often has the process aroused only feelings of negation.

This is understandable when we recall that just as the child rebels, in one way or another, against an authoritarian regime in the home, so too the adult, carrying with him residues of childhood frustrations, experiences resentment when patterns of behavior are dictated to him. As an adult organism with reasonable autonomy in other life areas, he often emancipates himself from religion as he does from a dictatorial parent. In fact, the frequency with which modern children are found to hate and fear their parents, makes the whole concept of the "fatherhood" of God immediately suspect to many individuals. Just because, over the centuries, we have insisted that the child should honor his parents, we have tended complacently to assume that such devotional relationships were therefore automatically established. That such is not the case can be attested by any child therapist. Since this is true, it is certainly a procedure of questionable value to attempt to instill positive attitudes toward religion by representing God as a person similar in nature to a child's father. Such practice can be effective *only* when the interpersonal relationships within the home are affectionate and warm. We have already seen that much too often this is not the case. While this is but one example, it is illustrative of the necessity for considering religion, as we have considered other problems of life, in the light of what we *know* of man and his nature. Here, as in other areas, we need to start afresh and to examine our concepts in terms of their contribution to the growth of the organism, trimming off the dead wood cleanly and fearlessly. Practice in this will follow our procedure elsewhere. We shall hold to our criterion of that which makes for growth is good; that which retards or distorts growth is bad. The good we shall try to keep and to stimulate, the bad we shall discard.

If we examine religion as it exists within the framework of our

culture, we immediately discover that much of it is indeed "good" in terms of the criterion we have erected for ourselves. We will discover also, however, that worthwhileness of goal is not necessarily reflected in the goodness or effectiveness of the methods used in its attainment. In human relations, ends seldom justify means. It would seem but common sense that if we agree that a goal is worthy of attainment, we should exercise the greatest of care in the selection of the means by which we shall work toward it. While we might agree, then, that religion is devotion to what man holds to be of supreme value, we also would have to admit that most of his practices of the past aimed at attainment have been characterized principally by a wishfulness approaching stupidity. Let us be honest. If religion is to be an expression in essential form of man's search for security, then by all means let us be intelligent and seek to determine in calm and dispassionate fashion by what means this security may most readily be attained.

It is well within reason to hold that there is much of similarity, even identity, between the teachings of Jesus and the principles of good adjustment. If, as illustration of the former, we take the Sermon on the Mount, we discover that the primary emphasis in these rules of ethical behavior, is an emphasis upon the other fellow. It is important to note that throughout, Christ enjoins us to forget our selfness and to consider living in terms of the behavior of others. We are, apparently, to *accept* man much as he is and continuously to look within ourselves to discover the bases of antagonisms towards our fellows. We are warned clearly and honestly against the practice of using *our* attitudes and *our* outlooks as criteria for our estimates of others. Strong and effective is the plea for intellectual and emotional *honesty* in our judgments of others. We are urged to face ourselves squarely and to recognize and accept ourselves as we are and to take man as we find him.

These are indeed principles of hygienic and effective living whether viewed from religious or psychological frames of reference. Throughout our discussion of man and his nature we have emphasized the necessity for a complete and tolerant rec-

ognition of the other one if our own lives are to be adequate and happy. Consider the principles of good adjustment enumerated in Chapter 5; their entire direction is you-oriented; they are diametrically opposed to selfness; movement is strongly centrifugal. There is no antagonism here, good adjustment makes for growth in or out of the church and hence for adequacy and effectiveness in living. In a very real sense, (within the framework of our culture) the psychologically effective and the Christian life go hand in hand.

It is perhaps characteristic of man that much of his energy has been directed toward the demonstration of differences between areas when an emphasis upon similarities would have been infinitely more valuable. The religionist has commonly accused the scientist of "living in sin" while the scientist often has scoffed at the religionist for "living in error." Both of them are reminiscent of the seven blind men attempting to describe an elephant. Both of them have viewed life from too narrow an outlook; each has been so busy demonstrating his own inherent rightness that there has been no time for work on interrelationships. This does not mean that scientific justifications of religion must be made as has been attempted by du Nouys in his *Human Destiny (73).* Such attempts warrant only the criticisms leveled at them by science and religion alike. It does mean that both areas, religion and psychology, are attempting a description and understanding of human nature. It would seem intelligent then, to work together if such be possible. So long, however, as each regards the other with marked suspicion, little cooperation is feasible.

How may such coöperation be attained? We begin again with the question of attitudes, and their role in behavior. Religion has long held that, for reasons never clearly stated, its concepts partake of a universal and absolute nature in so far as their infallibility is concerned. The interpretation of these concepts often has been the outcome of cerebrations by theological philosophers who were bound only by the limits of a rational logic. But those who are familiar with the development and operation of human mentality commonly cannot accept the objectively un-

verifiable conclusions of "pure reason." We know all too well of the extent to which human wishes and desires condition the conclusions to which thinking may arrive. So long as logic alone is the criterion of acceptance, the outcome of reasoning will be a direct function of the value judgments with which man begins. It is, therefore, relatively easy to "prove" that matter does or does not exist; that there is or is not a God, that man is or is not a rational being. So, rather than immerse ourselves inextricably in a maze of philosophico-theological ponderings, let us try to see what religion has to offer *man as he lives* his life span.

In this attempt, it must be recognized and accepted that both religion and psychology will have to escape from the rigidity of their own particular assumptions. Religion will have to question, sincerely and honestly, the eternal validity of many of its traditional concepts. Psychology must be willing to admit the reality of the human need a functional religion may fill. Each has much to offer the other but neither can succeed on all or nothing bases. We must recognize that the insisting upon complete and unchanging acceptance of any interpretation of human behavior is but a thinly disguised version of the child's: "Do it *my* way!" In any event, the system of human affairs that cannot withstand searching scrutiny without fear must be rather shakily based. Just as the poorly adjusted individual, touched upon a psychic "sore spot," hastily begins to assemble defenses against potential threat, so too does the inadequate system of human relations react against change. In the person or in the institution, basic insecurity breeds sensitivity to threat. An instant and emotional reaction to the suggestion of "imperfectness" is almost *prima facie* evidence of the existence of present, although often quite unrecognized, insecurity feelings. That which is secure withstands, that which is insecure withdraws.

Religion, of course, ever has fulminated against change. It is within the life span of most of us that the "devil" has appeared in the various guises of Physics, Biology, Psychology and Sociology. By and large, as each of these areas began to adduce facts that religion felt to be threatful, it has reacted violently and forcibly. Rather than to search for ways to incorporate the

discoveries of science into itself, its practice has been to reject and deny. It is impossible, of course, forever successfully to deny verifiable fact. Consequently, religion has paid in price for its reactionary behavior a full measure of skepticism and disbelief on the part of man in general.

Religion's steadfast refusal to move with the changes in human knowledge time and experience have brought is an important reason for its loss of vitality in the lives of mankind today. It continues to utilize concepts and practices which were evolved hundreds of years ago when the masses of people were ignorant and superstitious. If these same tactics fail to be effective at the present, religion has only its own intransigence to blame.

Much of the refusal of religion to adopt scientifically discovered facts is the result of human attempts to interpret the teachings of Jesus. To all such attempts, the human organism has the right to ask: "How do you know?" "What is the source of knowledge?" and kindred questions. To the commonly given answer that these truths were "revealed," human intelligence has the right to be skeptical. We know far too much of the manner in which wish and desire may be answered in dreams or in hallucinatory experience to be convinced or especially impressed by their occurrence. Nor does it bespeak rationality in man to accept evidence uncovered in times when dragons, ghosts and witches were as real as cats, dogs and horses. We are only amused at the advertising techniques of the 18th century but we continue to try to sell religion with tactics developed in the 4th and 5th.

That this is not mere rebellion nor yet skeptical twaddle may be discovered by anyone interested. He has merely to read translations of the works of St. Augustine (*ca.* 400 A.D.) and then to examine these same concepts dressed in the "new look" of the Neo-Orthodoxists as portrayed by Reinhold Niebuhr. One finds in both the same condemnation of man as an intrinsically weak and wicked vessel doomed to destruction unless he supplicates God's grace. "Original sin" is as inherent an aspect of human

life as intelligence and man is damned before he begins.[1] One can understand how Augustine might write in these terms; little was known about man then and myth, superstition and knowledge were accorded equal status. However, it is most difficult to understand how an intelligent man writing on human nature today can insist upon the maintenance of concepts so decidedly out of line with what is *known.* The knowledge psychology has brought to bear upon what we call human nature is distinctly opposed to the inborn characteristics apparently so dear to the heart of the religious traditionalist. It looks very much as though the latter merely *suspects* man, while psychology *knows* him.

But this is not the worst. From what is known of motivating factors in the guidance and direction of human behavior, it is sheer defeatism to give the assurance of failure before a task is begun. How effective can be any program of training when it is initiated with the statement: "You never will be able to make it; you're too stupid. However, if you do exactly as I say and follow me in unquestioning obedience leaving all decision to my judgment, I shall be willing to assist you in what probably is a hopeless task." The blind leading the blind indeed.

Modern psychology contrariwise, regards man as infinitely potential. It is literally true that we do not know what limits have been set upon man's ability to accomplish; we know only that the abilities of individual men exist in varying degrees. Rather than being bound by inherently directed behavior patterns, psychology finds man *free, plastic, docile.* Man becomes, as has been indicated, what he has been trained to be, but to the best of present knowledge, he is *not born that way.* Man, in a very real sense is free to choose his behavior but we know that this choice is a direct function of the kind of early experiences given him. It would seem much the more reasonable way to seek to determine what life experiences are requisite to the development of the "good" life and to put them into practice rather than to rail against man's supposedly inherently sinful pretentiousness. Strongly ironic is the practice of the religious

[1] For a healthy antidote to the Augustine-Niebuhr vindictiveness see *(270).*

traditionalist who, accepting as rationality the rationalizations of an ancient converted sensualist, continues to reify the end-products of human frustration into actualities. Of these Burns wrote:

> *But och, I backward cast my e'e*
> *On prospects dread;*
> *And forward, though I canna see*
> *I guess, and fear.*

We have already seen how fearful seers predict ruin for the home because of the changes social progress has effected in its functions. We find identical reactions in those anxiety-bound souls who see religious nihilism in scientific advancement. For these latter also, change is chaos and they fretfully seek forever to lurk within the pseudosecurity of their mother surrogate—tradition. Consequently, they regard psychology, psychiatry and all mind-healing psychotherapy as unauthorized invasions into the sacred prerogatives of religion. If, however, religion has lost ground in this area, it is interesting to discover why the loss has occurred.

In general, mental healing has become the province of secular technology because religion has insisted that the needs of man are those formulated by traditional religion itself. Thus man, weak and sinful, must be given comfort and solace by the church. Now, in medieval times, this may have sufficed. Times, however, change, and traditional religion has not. Attempts, therefore to meet the problems of modern man with procedures developed under entirely different social conditions can but meet with failure. Unfortunately for religion, man's difficulties have augmented and a real and pressing need for assistance in living has developed. While it may be true that a factor in the increasing insecurity of man is his loss of functional religious ties, it is not difficult to show that this loss has arisen out of religious intransigence and not out of inherent wickedness. Religion has failed the pragmatic test of usefulness in ministering to the soul diseased. Man will not be content with futility however holy, if he can find reality, however secular. Psychology

and psychiatry were, in a sense, *forced* to take over in a life area after religion failed.

The reasons for this failure have been structured. Medicine (in the broad sense) took over psychotherapy from religion because *(148):*

1. Religion insisted upon approaching all human problems in terms of ultimates. All mankind was treated in precisely the same way as though all had slightly variant aspects of the same problem. This procedure went the way of all panaceas, and medicine, interested in the individual and willing to work in terms of his uniqueness was a natural gainer. However essential it may be to orient man toward the ultimate, it remains more essential to meet him and his problems in terms of the present.
2. Most religious issues are also moral issues. The individual, suffering and in anguish because of unfortunate life habits, was more likely than not to be given a moral lecture when he took his problem to the minister. Approaching the psychotherapist, however, he was treated only as a sick human being without the unnecessary and futile exhortations against perversion and sin. The psychotherapist sought to understand him; the minister to convince him of his "guilt."
3. Religion has remained fixed in its absolutes. Steadfastly, it has fought against progress in medicine, psychology and life. It has opposed anesthesia, vaccination, educative processes in venereal disease and sex education. Inconsistently, it has damned man as a sinner and yet insisted upon maintaining the ignorance that led him to become one. All of this has rendered religion suspect in the thinking of mankind. Man has come to expect that from the pulpit he will hear only a condemnation of things current and a plea for the return to the "faith of our fathers." (When, coincidentally enough, religion was *the* top dog in society.)[2]

Characteristically in life, when either a person or an institution fails to do a job society has assigned to it, some other, more

[2] One may suspect the Neo-Orthodoxists of a bit of Machiavellianism here. Promoting, as they do, an ultraconservative theology linked with a highly radical sociology it is not unthinkable that they may contemplate a time when, within a general social chaos, only the church stands unchanged. Obviously, man would rush for the security and sanctuary provided by a religion rampant over confusion and the social dominance of the medieval church would be reëstablished.

effective agency takes over. In the area of psychotherapy, this has happened to the church. It failed to keep abreast with changes in the understanding of the causes of behavior disorders, and since it could not, therefore, meet a real and pressing demand, man has looked elsewhere for the acceptance and assistance he could not find within the church. Whenever an individual or an organization of individuals loses contact with whatever is reality for the time, life passes them by leaving only bewilderment, fear and resentment in its wake. In the area of psychotherapy, the church has failed to meet a legitimate social expectation. The application of a known principle of mental hygiene is indicated: whenever the person cannot change a disturbing situation, he must attempt to change himself.

This the church can do, this the church must do if it desires to become a part of reality rather than remaining apart from it. In some religious areas, attempts are already under way to reduce the gap between modern psychology and religion *(139)*. Joshua Liebmann has written wisely and forcefully in his *Peace of Mind (157)*. Straws appear in every wind indicating the direction religion must take if it is to become again a truly functional force in the lives of men. *The Journal of Pastoral Care* began its first volume in 1947 and is devoted to the extension of understanding of the role psychology can play in religion. Several seminaries are beginning to stress the clinical aspects of the ministry and to give prospective ministers more psychology and less theology *(79)*. Religious *thinkers* are striving against the forces of reaction to bring an intelligent liberalism into theology *(270)*. All of these trends are fortunate for religion as a live agent in society and desirable for psychology as an effective aid to adjustment.

Rapprochement between psychology and religion is possible and essential. We have already seen that the insecurities, anxieties, fears and deviant behaviors of the adult are in large measure functions of what happened to him as a child. The causes of behavior disorders in both the normal and the abnormal populations are well enough understood to permit a comparison between psychological and theological descriptions of

human nature. The psychologically normal and the religiously good adult is one who is free and able to love without the hindering apprehensiveness of anxiety. Both are able to perceive themselves in their relations to others and feel no compelling need to assert *their* individuality. Both are capable of suspended judgment and of the postponement of present pleasure for future happiness. Further, all of these behaviors are carried out in the absence of renouncing, denying or avoiding defense mechanisms. There emerges a close identity between the behavioral ideas of normal (efficient) adjustment and those of Christianity. Other than fear of the unfamiliar, there is no reason why the religionist should not make use of the knowledge and concepts of contemporary psychology in his descriptions of human nature *(139)*.

One may go farther and show, that at the fundamental level of understanding, there is a strikingly close resemblance between the Christian doctrine of sin and the psychological concept of emotional immaturity. We have already indicated that when the child meets with serious frustrations, he responds variously with withdrawal, attack or fawning dependency. These behaviors were also shown to be protective devices by which the individual attempts to meet the threat he perceives in an apparently hostile world. These trends were seen as the bases for neuroses as well as the underlying structures for inefficiency in daily living. Christian theology sees the roots of sin in a basic egocentricity and ego-protectiveness characterized commonly by what is called an absence of faith. Presumably this means that such a person has faith only in himself, fears and suspects all others and sees life, past, present and future, as fundamentally threatful. So too, does the maladjusted person. Theology also holds that when man is of little faith, he reacts in an aggressive pridefulness or retreats in slothful fear. It is readily conceivable that these terms describe what we have called the "search for apathy" and the "search for antipathy." Pride and fear may well be central to the Christian concept of sin and the psychological concept of maladjustment. Such differences as have appeared may be resolved in terms of a se-

mantic unity, providing, of course, that both sides are willing to work toward solution.

We have been told, on reasonably good authority, that the foremost concern of ethical religion is "personality" or the "Spiritual man" *(150)*. If this is true, then the reactions of both sinful and maladjusted man arise out of common factors. In both we may discover defensive reactions of a personality or soul too fearful of its limitations or too proud to admit them. In both there may be an overassertiveness or a panicky retreat whenever the possibility of frustration appears on a life horizon *(139)*. Both are too weak to stand alone and to face life freely, both are forced to search for the artificial support of defense mechanisms. Man, whether called "sinful" or "maladjusted," *may* be expressing identical forms of behavior; only subservience to traditional presuppositions precludes the possibility.

Another common meeting ground between religion and psychology is to be found in the area of the treatment of the sick soul or unhealthy personality. We know that basic to the success of the psychotherapist is the establishing of *rapport*—a permissive and accepting situation in which the ill individual experiences confidence and faith in the therapist. In this situation, the sick person recognizes and feels that he is being understood *as a person* and that the therapist not only has respect for him and his difficulties but also feels that these can be markedly reduced in intensity. That is, the person senses a sort of joint attack on his problems and hence a commonality of purpose. He, therefore, no longer feels alone and defenseless but rather gains strength from the conviction that *now* he has an ally, competent and skilled. Out of this faith in the therapist and belief in the aid he can give there arises an ultimate ability to cope with life alone. The therapist, however, does *not* gain the respect and confidence of his patient by lecturing to him or by moralizing about his problems. Rather, he *accepts him as a sick individual for whom there is every hope of ultimate relief.*

In gaining this relief, the patient must be led back into the maze of his habit patterns until those situations basic to his difficulties have been discovered and, in a sense, relived. This

process inevitably is painful and distressful to the patient and great therapeutic skill is needed to be certain that these pain-producing experiences are not uncovered too rapidly nor yet before the person is strong enough to deal with them. In essence, the person must undergo a measure of pain and struggle before he can find any lasting relief. A whole personality arises out of suffering and out of the development of strength with which to deal with it. Psychological maturity therefore, becomes in major part the ability to endure and effectively to cope with the suffering and anxiety which arise out of frustration. With such maturity should also come the faith in, and feeling of, belongingness with all mankind that religion has held to be one of the tasks of man. The wholesome personality therefore implies the kind of security feelings that apparently are requisite to the successful life application of the Christian doctrine of the cross. Effective adjustment whether considered psychologically or in terms of Christian ethics appears in the *actual living of life*. Witnessing it in operation is the most potent argument for its value.

It takes no stretch of the imagination to accept the fact that just as the psychotherapist may assist the person to psychic wholeness, so too may the adequately trained minister assist the individual to find faith in God. Both procedures demand an increased personal integrity coupled with the development of faith in man and in life. Just as confidence in oneself and the development of inner strength is the outcome of successful psychotherapy so likewise may confidence and trust grow out of an effective relationship between minister and layman within the redemptive fellowship of the church. In both, the person *grows* in frustration tolerance and in the capacity to endure.

This growth in personal integrity, whether it be in personal or superpersonal relations, serves to free the individual from the compulsiveness of egocentric living. He becomes, consequently, more readily able to accept the effects of his behavior and to search for varied ways of coping with his problems. He becomes more plastic, less rigid; he is no longer bound, but is free. He becomes capable of making the kind of choices that enable him to behave as a member in good standing within his group.

Presumably this greater personal freedom in the selection of life patterns permits for the freedom of choice theology has insisted man possesses *(139)*. In this sense, only the psychologically efficient and effective personality is really *free*.

The concept that freedom is attained only through efficient adjustment carries important implication for religion. If it is true that the "good" life is a function of the adequacy of the individual's adjustment techniques, then it immediately becomes apparent that much that has passed for "religion" in the lives of people has been only a manifestation of a neurotically driven search for security. Religion must be willing to recognize therefore, that religious acceptance and belief *may* be the result of sheer anxiety strivings and hence possess no more intrinsic worth than any other escape mechanism the emotion-tormented personality may develop. Just as all of the behavior patterns of man do not have equal value in his attempts to adjust, so to all religious belief is not equally desirably based. Religion itself must attain sufficient maturity so that it can accept the fact that much too often it provides a sort of superficial sanctuary for the psychologically inefficient person. A genuinely effective religion, truly functional in the life of the individual, can come only from a freely given response by the person. It cannot be the result of inner compulsion alone. When the religious life is an outgrowth of compulsiveness or fear it is superficial and transient; it has no real meaning or value.

Religion has erred seriously in its failure and refusal to recognize these possibilities. It has been accustomed to point with pride to the fact that, in times of stress, man has sought religious consolation. It also has failed to admit that, often as not, once the stressful situation has passed, man's need for religion ceases to exist. That religion has felt that this "place of sanctuary" was an exceedingly important aspect of its being was attested by the glee with which the statement: "There are no atheists in foxholes" was welcomed by it during the war. Is there any real evidence that this stress-induced orientation to religion has maintained itself? Actually, a recent study showed the veteran to feel less religion need than the non-veteran *(4)*. Religion

must recognize clearly that man, over the centuries, has used it, with or without deliberation, whenever he has felt seriously threatened. With such recognition conceivably could come a search into ways by which the church could become a *constant* rather than an occasional force in the life of man.

Other evidence to show that man tends to seek religion primarily when he is threatened may be found in the much disputed relationship between religion and civilizations. Some scholars of history, e.g., Gibbon, have seen religion as a menace to culture and in large part responsible for its downfall since as a civilization fell there has been a resurgence of religion. Others, e.g., Toynbee *(259)*, advance an opposed explanation in which civilizations are but a kind of stepping stone on which religion mounts in ever increasing progress. There is, however, at least another explanation of the fact that as civilizations weaken and die, religion flourishes. If it is true that man, an emotional animal, adapts with some facility so long as he feels reasonably competent to cope with life, but seeks protection and security to the extent that he feels threatened beyond his ability to cope, then religious resurgence in times of stress would be expected and predictable. Just as the child, frightened by what it does not understand, runs crying to its mother; so man, faced with forces too intense for him to meet, searches avidly for his mother surrogate, religion. No credit is due religion for this; it becomes merely a larger, somewhat more tangible, protective-escape device man *utilizes* when the things and events about him possess a frightening unpredictableness. This is all the greater reason why religion, like psychology, should emphasize and be principally interested in the well-adjusted and adequate personality.

Religious feelings, when growing out of a compulsive necessity or fear of threat, must be recognized as only a symptom of a self-centered insistence upon, and search for, a reëstablishment of the security the child may feel in the arms of its mother. It is probably true (although so far as can be determined, no evidence exists) that much of what passes for religious faith partakes strongly of this wishful search for a parent surrogate.

Infinitely more desirable would be a response to God as the ideal fulfillment of human capacity and power, a response freely given without any undercurrent of fear. For man to make free responses however, he must be able to meet life on a face-to-face basis and must have come to know through the strength-giving crucibles of experience that growth and therefore freedom come only through a personal victory over frustration. Toward this end we need to apply the knowledge we possess concerning how adequate and free personalities may best be developed. If we know anything about this, we know that the most *inefficient* techniques are those centering around authoritarianism and fear, the very procedures of control religion traditionally has used. Their failure to be effective should be evident enough by now to the most rigid of traditionalists and man may well ask: "*What* has religion done for me?"

Let the church be honest; let it put its value to the test. Let us do our best to rear effective and adequate individuals; individuals who are capable of meeting life frontally and who are competent to cope with it. In this, let us apply what is known of mental hygiene and become as personally adequate a people as is humanly possible. If under these conditions man still feels a need for religious faith, then the church will know that it has something real and worthy to offer mankind. Until, however, the church becomes willing to accept the gauntlet, it can only fulminate, rationalize and threaten. In a mental hygiene movement the church can be, as religious liberals tell us, a potent force for the betterment of all of man. It remains to be seen whether the church has the courage to try.

In any procedure, the church would have to give up its traditionally favored techniques of control; i.e., threat and fear. In terms of any intelligent criterion, it should do this anyway. The use of hellfire and an eternal damnation to it probably was highly effective in an era when man in the mass was accustomed to a slavish obedience forcibly thrust upon him by the lord of the manor. To the unlettered, superstitious and gullible person of the middle ages for whom heaven was "up" and hell

was "down," the threat of burning forever was real and potent.[3] Consequently while even then fear was not a desirable means of control, it was nevertheless an effective one. We may well question, however, its effectiveness today. At best it can but add to the guilt feelings and anxieties many individuals carry about with them and therefore aid in breakdown rather than in adequacy.

The use of fear, in whatever form, in the control of human behavior serves only to induce repression, to develop false ego-ideals and thus to enliven and aggravate feelings of guilt. Since we know that the human being arrives at a functional maturity only through self-realization and self-acceptance, we can hardly expect unity to arise out of procedures whose only ultimate result is increased disunity. Personal effectiveness and freedom will not be developed by continuous repression and a refusal to admit moral failures, but arise only after these failures have been recognized, examined intellectually and accepted as an integral part of the personality. The psychotherapist knows that his patients can come to do this only when they are convinced that he accepts and likes them, failures and all. When the minister and his religion come to accept man *as he is,* with respect for his successes and tolerance for his failures, then religion will have come of age and may hope to begin to be an active agent in man's life. Said another way, when religion is willing to *apply* the teachings of Jesus to everyday life, it may find a sanctuary of its own in the hearts of mankind.

It is a serious commentary on religion that its maintenance of blind obedience to traditional tenets actually has done very little in improving the world. In major part this has been a result of the failure of man in general and of religion in particular to respect that most basic of human rights, the dignity of the individual. The central task, both of religion and psychology is that of leading man to understand himself if he ever is to be-

[3] Actually this was a vicious practice. All of us have had experience with the intense pain induced by a burn. Imagine, if you will, such pain spread over your entire body and continuing without letup for the remainder of eternity. Some idea of the horror and fear developed by this threat may then come to you.

come able to understand others and to be understood by them. Only through the trial by strength of self-understanding may come the mutual respect for human integrity we label "Christian Brotherhood." Too often have we humans mistaken paternalism for fraternity *(91)*.

Such attempts to arrive at a mutual understanding of man are feasible only if we are willing to engage in more consultation and to insist upon less "ought," if we can learn to coöperate more and to cry "must" less and if we are able to search for increased understanding and to make use of fewer "don'ts" *(178)*. As in problems of individual adjustment themselves, these are harder ways.

Both religion and psychology have been remiss in meeting their obligations for greater understanding of and within mankind. Historical religion with its traditional and antiquated self-image of a structure absolute and unchanging in which "truth" is given once and for all, has tended only to add to the conflictful burden of man. It has made for an increasing disunity of personality and therefore has failed to meet the test of utility in life. Religion's worth is to be measured in terms of what it *does* for man.

Psychology has failed in that its own traditionalized ego-ideal as a fact-finding science has worked seriously against its application to practical problems in life. This traditional aspect of the field, which still has a large following, has proved futile for the understanding of man. It has been said, and probably in much truth, that a person who insists upon the accumulation of isolated facts is deficient in imagination. More may be said. It is probably true also that the person who seeks the cloistered security of the scientific laboratory as a way of life is just as compulsive, just as driven and just as basically insecure as the person who searches within the narrow limits of pure logic for the revelation of a personal God. It is doubtful that much of genuine utility for everyday problems of living may arise directly out of the motives that force an individual to conceal himself behind barriers—whether these be made of scientific fact or of wishful myth.

Fortunately for both fields and for man in general, many workers are recognizing the need for synthesis. When, therefore, the expert in theology and the expert in psychology sit down together to work out and to relate the contributions of these areas to the betterment of man, the actual and potential knowledge thus obtained will serve as a stabilizing function for both. Isolated attempts to do this are numerous but real and lasting benefit will accrue only to a united and frontal assault upon the problem of man. Then, and then only, may psychology and religion come of a mature age and may man become truly free.

The potential contributions of the two fields to more effective living are worthy of note. We have said that God, the supreme value for man, is to be considered as a complete realization of man's capacities and abilities *(270)*. This may be understood as *growth* in meaning, understanding, relationship and kinship in the world *(269)*. This growth may be considered as a supreme value because:

1. The greatest worth for man is to be found in this experience of growth.
2. Its potentialities are unknown; it possesses an inherent worthfulness that transcends present knowledge.
3. It is basic to increasing effectiveness in living.
4. It makes possible and implies the most efficient (in terms of interpersonal relations) world that can be realized and is the only way by which this efficiency may be attained *(269,* p. 51).

We may, therefore, consider God as being this growth of meaning and value in the world. So understood, God becomes a superhuman process but not a supernatural one. God is to be found in the means by which man may attain full and complete realization of himself and of his relationship to and kinship with others of his kind. The understanding of God and the attainment to him become a verifiable reality in life whenever man is able to cast off the binding strictures of egocentricity and thereby obtain the integrity and freedom that will permit him to search. But before he can begin it, he must be strong with the strength that only good and efficient adjustment can

give. In the structuring and development of this adjustment, the knowledge psychology has made available is essential. In a sense, we already have the "know-how," the technology, for assisting man in his search for God but we have been criminally lax in its application. It is true in large measure, that in others we find not only ourselves, but also God. Abdul Mansur (Firdausi) the 11th century Persian poet said this in four lines:

> *No one could tell me what my soul might be:*
> *I searched for God, and God eluded me;*
> *I sought my brother out, and found all three,*
> *My soul, my God and all humanity.*

Psychology has other, and possibly more direct contributions to make to religion. These lie in the knowledge and skills available to those who seek to transmit religion to men. There is a vast store of utilizable and practical information waiting for the minister or Christian educator who is willing to search it out. One religious authority has structured these contributions as follows:

1. Objective rather than subjective understanding of human behavior.
2. The ability to regard man more as an engineer looks at a bridge than as a judge may view a case.
3. The general principles of growth and development.
4. Knowledge of the conditions under which "normal" growth is optimum.
5. Understanding of the laws of learning and those bearing upon the guidance and control of behavior.
6. Understanding of the typical problems man faces and of the forms his inefficient resolution of them takes with a consequent ability to recognize the symptoms of behavior disorders.
7. A practical understanding of the principles of adequate personality development.
8. Insight into the important causes of maladjustment.
9. Skill in the special techniques of interviewing, counseling, obtaining a case history and of establishing rapport.
10. Learning the techniques of adapting therapeutic procedures to the unique demands of the individual (*269*, p. 428.)

Basic to the successful utilization of this knowledge, is the permissive and accepting attitude of the person who is interested *genuinely* in his fellow man *as an individual* and who does not regard him as a "soul to be saved." Despite the fact that Jesus warned us repeatedly against tendencies to sit in judgment upon man or to use our own standards to judge him, the religious proponent traditionally has attempted to guide and control human behavior by a moralizing directiveness. By and large, in the church or in the clinic, directive, advice-giving, exhortation-via-threat procedures have failed signally to produce durable changes in the life styles of men. We have abundant evidence to show that the most effective behavioral changes *grow* out of a situation that:

1. Emphasizes personal growth rather than personal problems.
2. Is sensitive to emotional feelings rather than to intellectualized attitudes.
3. Attempts to understand the *immediate situation* as it is influencing the person's behavior *now*.
4. Recognizes that the counselor-counselee relationship itself is an opportunity for *a growth experience (214, 223)*.

Only the person sufficient enough to resist the love of authority (which unfortunately appeals strongly to preachers and psychologists alike) is able to forego the ego-bolstering desire to "do good" in the lives of people. The attitude fundamental to the successful application of these principles of effective interpersonal relations approaches the personal humility and the trust and faith in the inherent ability of the individual to make his own good choice of life style that Jesus taught. Once more we see the necessity for good adjustment if the individual is to be at all effective in either the role of the leader or the led. The need for the intelligent application of available knowledge to the behavioral development of man exists in all of the institutions of society. A firm and pressing mandate that this need be met clearly faces the church. The evasion of this through verbal

appeals to authority and tradition is but another attempt by fearful men to find security in fantasy.

The minister, who is equipped with the knowledge of man psychology has obtained and who is sufficiently adequate personally so that he can work with others in the absence of any need for self-enhancement, can assist those who suffer because of guilt feeling through understanding and acceptance. He can help the grief-stricken to regain balance and optimism, he is able to increase the faith in life of the fearful and anxious and to aid the embittered to find goodness in man. In general, he can assist his fellow man toward an increased sense of personal worth, toward a feeling of fellowship with all mankind and toward a trust and faith in life. He also will be capable of effectiveness in the guidance of youth and in assisting them in the working out of an adequate philosophy of life *(133)*. In the absence of this knowledge and of personal integrity, he can only confuse the thinking and increase the anxiety of the individual.

In consideration of the desirability for good adjustment in man, let us examine the concepts of a liberal religion to see how they fit with the criteria for growth. Keeping in mind that the Fundamentalists (by whatever Neo-hyphenated-term they describe themselves) while marching resolutely into the past, still insist upon a completely authoritarian regime whose King is a personalized, jealous, vindictive and threatful Being, let us contrast the credo of the Liberals.

We believe that the chief end of man—what he truly wills when he is fully conscious of his will—is the fulfillment of all his capacities and powers, in their rational unity.

We believe that what this fullness of life means is gradually learned through the sincere struggle to attain it.

We believe that each man's self-realization includes that of all men.

We believe that the universe is such that righteousness has at least a chance to triumph.

We believe that God is to be thought of as the perfect fulfillment of all our capacities and powers, as the Perfect Person of our ideal; that this ideal is the supreme reality of life; that He ever exists on earth in the degree that life unfolds toward His perfection.

We believe that we are free; that, in the last resort, we ourselves are responsible for our lives; that, included in the determinism of science is our own self-determination.

We believe in science, together with its necessary faiths, as an integral part of our faith; and we encourage it as the most efficient means man discovered for transforming both nature and human nature toward the end of life which is our supreme faith and for which all our other faiths exist.[4]

We find in this description of faith a rational, *reasoned* account of man's relation to and with the ultimate in life. There is no appeal to pure reason, no emotionalized pleas nor threatful dogma; here indeed do we find new brain application to the most difficult and uncertain problem man has to face. There is a tolerance and permissiveness implicit in this credo that is totally lacking with traditional precepts. In fact, we are asked to revise these beliefs as we will, as best fits our own needs, being cautioned only that we do not, in so doing, go beyond the bounds of rationality *(270,* p. 71). This structure of human-superhuman relations fulfills all demands for the efficient life. These demands succinctly may be described as a task, a plan and *freedom* for fulfillment. Within the bounds of these criteria lies hope for man; indeed, in so far as we know, the growth potential within the task, plan and freedom outline of life contains the only real hope for an effective, efficient and adequate man. Any narrowing of the freedom to explore within the plan while engaged in the task serves only a stultifying and restricting function. Unnecessary "thou shalts" and "thou shalt nots" reduce the plasticity of response that is man's most fortunate gift; a plasticity originally broad enough to include feelings of kinship with the world of others *if* no authoritarian and fear-producing restrictions distort and trammel its growth. As the authoritarian parent may rear a shrinking, retreating and ineffective child, so may an authoritarian church continue and maintain feelings of worthlessness within the adult. In this process, both parent and church as vampires have drained security from man to main-

[4] J. Hudson, "The New Orthodoxy and Human Progress," in H. Weiman, and others, *Religious Liberals Reply,* Boston, Beacon, 1947, pp. 70-71. Reproduced by permission of The Beacon Press.

tain a semblance of life in a type of behavioral control moribund for centuries.

It already has been said that the attitudes and behaviors of the well-adjusted individual are characterized by such terms as "balance," "stability," "integrity," "optimism," "sociability," "courageousness," "consistency," etc. It was also shown that only through freedom to learn by doing may these desirable traits be developed. Religion can be and should be a motivating agency in their development and maintenance but it can only work against them so long as fascistic authority is its mode of control. Ironically, it was an essentially fascistic regime that crucified Christ.

Midnight and blackness for mankind
because men ever refuse to be themselves
to be what God created them to be.
In their futile and poignant search for happiness
in their mania for escape from reality
their lives are mean indeed.
In their quest of power
and its misuse when finally attained
are surely the seeds of disintegration.
For man would come by happiness with ease
with slippery methods
with over quick results.
Yet happiness we know too well
is solely the product of inner peace.
This is what I now prize and hold dearest worth;
The knowledge that happiness will come
only when the mind is at peace
only when one feels within oneself a soul pulled
together with one consuming purpose.
Now I know that to live completely
is to live selflessly
to give with all one's might to one great ideal.
Now I know that true happiness comes from service to
one's fellow creatures
that the losing of life for your ideal of life
is the discovery of life.
Now I know that giving is the way for both the
giver and the receiver.

If I write, I shall write with the joy of others as my purpose.
If I heal, it will be for the satisfaction of the healing to my brother.
If I build, it will be to give man the comfort of a home.
If I sing or play, it will be for the pleasure that is mine to give.
If I walk with men as guide it will be for the happiness I seek in giving all I have for the love of them.
If I love (as surely I must), I shall give myself completely to my lover, and if I marry for the child our love produces.
If I teach, it will be for the youth I hold within the spell of knowledge.
If I go on missions, it will be without regret to give all I have in selfless dedication.

Now I know that happiness is the mastery of oneself which comes from settling what one is and living with that self without regret.
Now I know the cardinal sin, the one monstrous deception—is self-deception.
First of all, be what you are and with the help of God what he would have you be.
Now I know that the light men truly seek comes ever from within.
This light from within alone will pierce the midnight and the blackness.
You and I and everyone can hold this light of peace and happiness to all those lost in darkness If we but be the light.[5]

[5] Reproduced from *Motive*, May 1947, vol. vii, No. 8, by permission of the editor and author, Harold Ehrensperger.

12. MATURITY IN OLD AGE

A happy youth, and their old age
Is beautiful and free.
—Wordsworth, *The Fountain*

THROUGHOUT our discussion, we have emphasized the necessity of *plasticity* in behavior if man is to be an effective organism. Nowhere is this need so important as in later life. However, just as the time to prepare for the adjustments of adulthood is found in earlier years, so too, the time to prepare for old age is *now*. Actually, of course, old age, as an inevitable result of living, should be part and parcel of the ordinary expectations of life. But, since man customarily attempts to postpone action on a problem until he is faced with it bluntly, most of us live into senescence with little or no understanding of its nature or preparation for its advent. It shall be our task in this section, to show that while all of us must *grow* old, there is no logical reason why we must *become* old.

We shall see that in terms of social stereotype the word "usefulness" connotes definite age ranges. We shall also see that abundant evidence exists to show the complete fallaciousness of the accepted belief that man "outlives his value." As we attempted to dispel the myths typically surrounding sex, marriage, vocation and religion, we shall also strive to exorcise the malignant superstitions that too long have forced the old person into psychological stagnation and a too-early death. We have only to examine the life attitudes and behavior of the "typical" aged individual in our culture to discover how tragically accurate is the statement: "What people believe to be true *is* true for them." The old person, cast in the role of dotard by a society-director steeped in traditional myth, accepts his part

and waits, in resigned despair, for the final curtain. This need not be. Further, since we are becoming a progressively older culture, this must not be if life, as we know it in the United States, is to maintain itself.

Something of the changes that have occurred in the past and

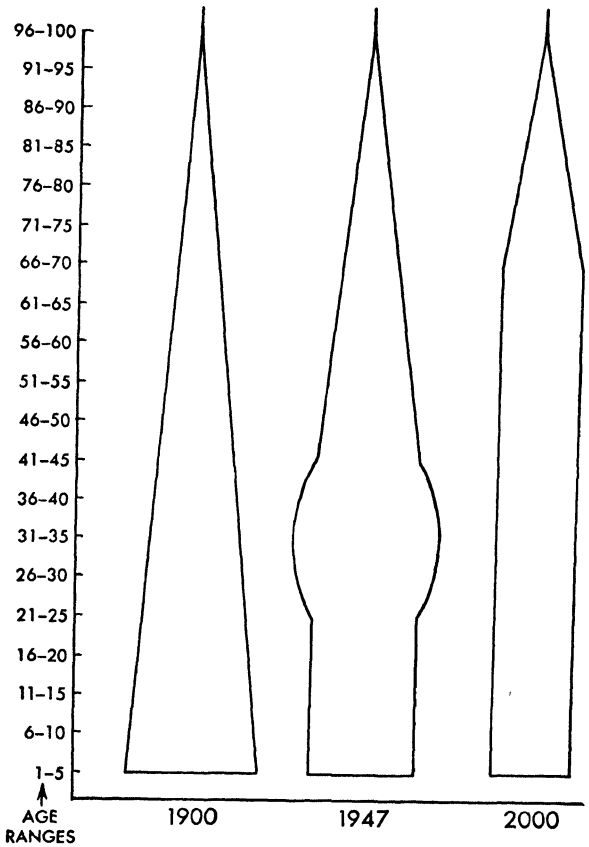


FIG. 6. Schematic Diagrams Showing Variations (actual and expected) in the Age Distribution of Our Population. Drawn from a description given by L. Frank, "The Older Person in the Changing Social Scene," in G. Lawton (ed.), *New Goals for Old Age*, New York, Columbia University Press, 1943, p. 38.

that are to be expected in the future may be seen in the facts that around 400 B.C., the average age of man at death was twenty-nine years. By 1800 this had increased to thirty-five and a century later had risen to forty-four. In 1935, life expectancy was sixty-one, in 1942 it was at sixty-two *(151,* p. 12), and now is at sixty-seven.[1] At present, there are 9,000,000 men and women in our country over sixty-five years of age, and, if present trends continue, there will be at least 26,000,000 in this age group by the year 2000. Something of the situation here may be gathered from Fig. 6 which shows in graphic and schematized form, the age changes in our population during the current century. It is obvious that we rapidly are becoming an older people. We cannot escape these facts.

Our traditional attitude toward and treatment of the aged within our society have been characterized by an irrationality so complete that only man could have conceived it. However much as we may wish to remain in the slough of tradition, we must, as we hope for survival, begin to recognize and to accept the old person for what he *is,* a valuable, useful and necessary adjunct to society. We have spent years and millions fighting for the conservation of our forests and our wild life. Should we not work with equal vigor for the conservation of man? Someone once said, succinctly: "We pay infinite attention to the incubator and neglect the egg."

We have carried on unchanged for centuries, a social attitude that was verbalized by Thomas Hood (who died at forty-seven), a hundred years ago:

> *When he is forsaken,*
> *Withered and shaken,*
> *What can an old man do but die?*

We are coming to realize that the withered and shaken aspect of old age is a direct function of the social habit of "forsaking" the aged. Men age almost entirely in terms of their *expectation* of aging and as a direct consequence of the reflection of this expectation they perceive in the behavior of others. Just so long as individuals regard the aging process as a con-

[1] *Science News Letter,* August 28, 1948, p. 142.

tinuous and inevitable decline in all of the useful attributes of life, just so long will age and futility appear synonymous to man. When a change occurs in man's attitude toward old age, then will there come a change in the social stereotype of the aged person since custom and social attitudes merely reflect the beliefs of the majority. This makes for optimism and hope because what man has made, he can unmake; what he has built, he can remodel. The hope is expressed in the lines of Walt Whitman (who lived to be seventy-three):

Youth, large, lusty, loving—Youth, full of grace, force, fascination!
Do you know that Old Age may come after you, with equal grace, force, fascination?

The optimism is latent within the facts that have been discovered concerning what happens to man as he ages. We will see that the stereotype contains elements of truth indeed, but elements only. As usually is the case, when fact and stereotype collide, the latter collapses like the punctured balloon it is. And puncture we must the stereotype that age and progressive inutility go hand in hand. If we are, as we are, becoming a progressively older people, then we must admit usefulness to age or shortly be living within a culture one-fifth of whose population is parasitical.

There is, however, a danger more grave than this. In terms of the current stereotype, "old dogs" cannot learn "new tricks." So long as the "old dog" *believes* this, it is very likely to be true. In fact, it has been shown that the liking for progressive people drops sharply after age forty-five (249, p. 22). Although this fact results more from attitudinal expectation than any necessity, its presence may be cause for considerable alarm. We know that the probabilities are strong that we face an era of marked and rapid change that will call for extensive social reorganization. It will be tragic if we attempt to meet and adapt to these changes with a population containing an increasing number of older people who, generally speaking, are convinced that they are too old to change. If any significant number of persons within a culture feel, and therefore *are,* unable to change with conditions

and that culture is undergoing the impact of tremendous technological forces, the chances of its survival decrease accordingly. We are in serious need of more understanding and less myth about the abilities of the old.

Age is a quality of mind.
If you have left your dreams behind,
If hope is cold,
If you no longer look ahead
If your ambitions' fires are dead
Then you are old.

But if from life you take the best,
And if in life you keep the jest,
If love you hold;
No matter how the years go by,
No matter how your birthdays fly,
You are not old.
—*Author Unknown*

It goes without saying that body activity slows down with increasing age. This is a natural and normal result of having stayed alive. No one expects an automobile to function as efficiently ten years after its manufacture as it did during the first. Nor do people tend to blame the motor when, after thousands of miles of driving, it begins to show signs of wear. Further, everyone knows that the car owner can do much to prevent an undue wearing of his car. Regular lubrication, oil change, and mechanical checkups tend to maintain the car's efficiency and to mitigate against the possibility of sudden breakdown. Along with this constant care and maintenance, the car owner expects that as the car ages, it will become increasingly inefficient. With reference to himself, man has only to apply similar precautionary procedures if he wishes to maintain his own efficiency at top performance. Just as he anticipates that as his car gets older, he must be aware of the possibility of ignition or carburetion failures, so too should he come to be aware of the failures aging will bring to him. As he might say of an old and faithful auto: "The body's in bad shape, but the motor runs fine," so if he is

willing can he maintain his personal motor in good working order.[2]

Because of interpretations implying that such results are absolute and final, man believes that he becomes increasingly ineffective intellectually as he becomes older. True, his intelligence as measured by *intelligence tests* tends, on the average, to decrease from its peak between twenty and thirty until, at age fifty-five, man scores at about the level of the fourteen-year-old *(135, 190)*. To reduce the seriousness of the usual implication of intellectual failure that these data often carry, let us indicate at once that they represent *average* scores and that the individual differences within each age group *exceed* the group differences themselves. There is, therefore, very little accurate reference to the individual himself. In fact, the accuracy with which intelligence may be predicted on the basis of *age* alone is pure chance *(190)*. That is, no one, knowing your age alone, can do more than hazard a guess of your intelligence. In any event, if intelligence is the principal factor in the ability to learn, would one consider the average fourteen-year-old youngster an *inefficient learner*?

Whatever *actually* may happen to innate intelligence as the person ages is relatively, at least, an unimportant point since the pay-off in life, for youth or old age, is what the person *does* with such abilities as he may possess. If then we consider intellectual ability rather than intelligence as such, we find that youth readily defers to age. By and large, the best years in such diverse areas as writing, invention, science, dramatics, philosophy and history are between forty and sixty *(151,* p. 23). Other studies show, however, that individual differences are great here also with some precocious persons hitting their productive stride before twenty while others were still producing vigorously at eighty-five *(154, 155)*. Further, the suspicion is strong that the person who maintains an active intellectual curiosity throughout his years is less likely to undergo a decline in ability as he becomes older. There is no reason why the *habit* of "intellectual

[2] An excellent account of the basic biology of the aging process may be found in E. Stieglitz, *The Second Forty Years,* Philadelphia, Lippincott, 1946.

exercise" should not make for the maintenance of intellectual alertness so long as the person may live and remain in average health. In fact, it has been shown that the originally more able person shows a lesser deterioration of intelligence over the years than does he who originally had lower ability *(95)*. While positive evidence is lacking, it is probably true that the motivated, intellectually curious person will show greater intelligence at whatever age he may be tested. However important innate factors may be for the demonstration of intellectual ability (and we are becoming increasingly unimpressed with them), it is true that a person who utilizes actively such ability as he may possess can do nothing but grow in intellectual stature. It would be expected then, that, barring accident, he would continue to grow and to make increasing use of the judgment and skills experience had taught him as he becomes less able to rely on "pure intelligence" alone. Probably, almost certainly, intellectual *vigor* decreases in old age as does the vigor of all bodily functions. However, much of the apparent decline may be reduced in the person who began an active intellectual life early and who has maintained it consistently. That activity is important is shown by the fact that sixty-year oldsters who were engaged in regular gainful employment showed superior intelligence when compared with a group of age mates who had been unemployed for a year or more *(96)*.

Certain intellectual skills deteriorate consistently with age. Possibly the most obvious one of these involves the ability to recall recent events. This inability often is a source of great discouragement and concern to the old person, although it need not, and should not be. Studies indicate that individuals in the seventh decade of life (sixty—sixty-nine), show about a 40 percent loss in the immediate retention of material read when compared to an equated (for intelligence) group of twenty to twenty-nine-year-olds *(97)*. Apparently, some loss in this ability is to be expected and therefore must be accepted and dealt with. In any realistic sense, there is no serious threat involved. Just as the older person may have to rely upon eye glasses to correct failing vision or upon a hearing aid to compensate for a hearing dif-

ficulty, so too can he rely upon notes as a substitute for, or adjunct to, immediate memory. From one point of view, the "note habit" is a desirable one at any age. Only the person who is unaware of the tricks memory can play upon man will trust implicitly his own ability to recall with precision.[3]

Counteracting this apparently real loss in immediate memory is the fact that, the "highest process of interpretation and imagination" show no decline whatsoever. Both young and old show equal ability to exercise such creativeness as they may possess *(191)*.

This finding is reason all the more why it is necessary for man to remain intellectually *alert* throughout his life. If creative imagination is ageless, then there is little excuse for him to maintain the myth of mental deterioration, rapid and complete, as he approaches senescence. Many an oldster is as feeble intellectually as he has *expected* to become.

We already have had occasion to see that an overburden of emotion may interfere seriously with the adequate expression of intelligence. Even if there were *no other factors* involved, we might well expect the usually discovered decline in intelligence test scores concurrent with later maturity sheerly as a result of the inadequacy feelings, the insecurities, the feelings of worthlessness and hopelessness and the isolation that traditionally are imposed upon the aging individual. Our cultural attitude toward age, based as it is upon outmoded belief, almost forces the old person into an emotional turmoil in which futility is the dominant motif. We *know* that emotional upheaval may seriously impair the young person's score on tests of intelligence. There is no reason whatsoever to assume that the old person's socially engendered feeling of futility may not have similar deleterious effects. Until we know the extent to which the intellectual deterioration of old age is influenced by emotional factors, we shall need to be exceedingly cautious in our interpretation of test scores made by varying age groups. It is by no means improbable that much of the differences found are artifacts of emotion and therefore not "real."

[3] The skeptic is referred to F. Bartlett, *Remembering: A Study in Experimental and Social Psychology,* Cambridge Univ. Press, London, 1932.

As was indicated earlier in this section, man, as an individual, tends to reflect in his own attitudes those beliefs that are current in his culture. When these beliefs are in line with a factual reality, all is well. However, it is all too commonly true that such beliefs are only *beliefs* and have no basis in fact. The cultural expectation, reflected in our treatment of the older person in industry, that as man ages he becomes progressively useless, is a vicious social error.

In the first place, as we have already presented some evidence to indicate, it is not *true.* In the second place, as long as this social lie exists, man will tend to *live* it. Reasons for this are not difficult to understand. We have shown abundantly that man becomes the sort of person he has been trained to be. We also saw that as a result of this training, man develops an ego-ideal (the person as he sees himself as being). We tried to show that when this alter-ego was compatible with reality, adjustment was facilitated and that maladjustment was in large measure a direct function of the size of the gap between the person as he exists and the person as he believes himself to be. Thus, man of any age responds to life situations in terms of his own interpretation of reality. It is as though the realities of life were filtered through a more or less distorting set of lenses which convert life experiences into inaccurate images of themselves. By the time adulthood is reached, these lenses are quite permanently fixed, and the person has developed his characteristic outlook on life.

Since living involves continuous change, it is quite understandable that the world outlook a person has developed and fixated in one era of his life may become incompatible with things as they exist at a later time. So long as we continue to insist that the past is the only reliable guide to the future, we can expect these incompatibilities to exist and to make life adjustment in old age the more difficult. A hundred years ago, when life expectancy was forty years, it probably was true that a man of fifty was *old,* but the maintenance of this now, when life expectancy is sixty-seven, is sheer anachronism. Yet, so long as we behave as though it were true, it will be true in so far as its

consequences are concerned. And, just this long will people age in the conviction that as the years pass so too does their usefulness. While this belief is inconsistent with reality in terms of accumulated knowledge, it is well in line with "reality" as traditionally conceived.

The problem, therefore, is one of creating a reality compatible with what we know of human abilities and needs *(151,* p. 48). Within such a reality would be recognition of the changes in the human organism that occur with increasing age but there would not be the attitude of defeatism and fatalism now current. Rather, reality or society, would be restructured with due consideration for the contributions the older person has every right and all ability to make. Since society is an expression of the summated behaviors of the individuals composing it, this restructuring will come about as a result of the factually based training for life we have emphasized. Adequacy in old age as adequacy at any age is a direct function of the effectiveness of the training the individual has been given. Once more the burden for the development of adequate individuals and hence a realistic society lies squarely upon the home, the school and the church. So long as these institutions are tradition bound, however, we can expect only a continuation of the status quo. And we have had much occasion to indicate that old things are not, *therefore,* necessarily good things.

Along with the slowing down in biological and psychological vigor old age brings, go other probabilities man must recognize and accept if he wishes for efficient adjustment. He must acknowledge to himself that after sixty he has:

8 chances out of ten of having defective vision
3-4 chances out of ten of having defective hearing
4 chances out of ten of developing arteriosclerosis (hardening and thickening of arterial walls)
3-4 chances out of ten of being annoyed by constipation
3-4 chances out of ten of undergoing some kidney dysfunction *(31).*

If illness is to strike after age sixty-five, the probabilities are strong that it will be (in frequency of occurrence):

1. Respiratory
2. Digestive
3. Circulatory
4. Cancer
5. Diabetes *(53)*

In all of these however, modern medicine has markedly reduced both the seriousness of the illness and the possibility of fatal outcome. Of all of them, the circulatory diseases are the great killers of old age. Despite the possibility of statistical error because of the use of heart failure as a blanket cause for death as medically certified, one must recognize that circulatory disorders are symptoms of a wearing out process. They must, then, be met with the same anxietyless attitude that is part of adequate adjustment to any life problem.

Another inevitability, to be faced and accepted, is the climacteric. This change in body metabolism which occurs ordinarily between the ages of forty-four and forty-nine in the female and between ages fifty-five and sixty-five in the male, is, like puberty, a stage through which normal development takes man. It is not to be feared, but understood; not to be dreaded, but accepted. Again, the entire process has been surrounded with myth and hidden beneath a shroud of superstition.

First of all, the climacteric is no threat to the well-adjusted person. He knows that there is no necessary reduction in sex desire or enjoyment as an aftermath of the change of life. Since he has not used physical attractiveness and sex to bolster a basically insecure personality structure, he feels no sense of loss as his body changes from the curves of youth to the lines of age. The normal person, of whatever sex, maintains his status of man or woman regardless of his age.

Despite belief to the contrary, woman does not lose her sexual desire at menopause. In fact, it often is increased. Nor in man, is there commonly any organic reason for impotence before age sixty. That sex behavior ceases after the climacteric is a fiction maintained by "old women" of both sexes. Kinsey has shown clearly that the incidence of sexual activity in the male while declining steadily from its peak in the middle teens, *shows no*

sudden drop at any age range. Actually, his group of seventy-year-olds reported an average of 0.9 sex acts weekly. One can predict safely that very similar information will be discovered in his current study of the female. Clinical evidence already indicates that there is no decline in the older woman's interest in and desire for a sex life, although both interest and desire suffer strongly because of the myth of decline and the general taboo which envelops sex at any age *(152,* pp. 126 f.). Thus such change of life as may occur is more of a reflection of a socially forced attitudinal expectation than of any real change in bodily functioning or desire. There are life enjoyments at all ages and they are much the same. To realize them, in late maturity, however, we need to be guided by the courage in Whitman's "grace, force and fascination" rather than by Hood's "withered and shaken" cowardice.

The menopause becomes just another change *in* life to be greeted with expectation and to be dealt with intelligently. The person who has formed a life habit of accepting if not welcoming change will not be defeated by this one. Biologically, a man may be as "old as his arteries" but psychologically man is as old as his adaptiveness. So long as he can shift his points of view with changing conditions, so long is he young. Rigidity in behavior is the purest symptom of agedness whether the person's chronology be sixteen or sixty. He whom the possibility of change frightens is *old,* whatever his years may be.

Although age itself need carry no fears for man, the attitude men take toward it may have serious consequences. Prior to World War II it was the custom to retire industrial employees after age forty-five on the grounds that they were now too old to be effective. If this were *true,* then something is seriously wrong with our industrial procedures. However, we have all reason to suspect that there was no more actual truth in this than is found in any myth man has made.

Such information as is available shows that there is *no* relationship between industrial productivity and the age of employees; there is no evidence for the commonly assumed decrease in earning power with advancing years. Further, labor turnover

is less with older employees than with younger, while in terms of continuance on the job, men of forty or over are greater industrial assets than men in their twenties *(184)*.

One of the great industrial myths centering about age is that the older employee is more accident prone than the younger and therefore a poorer employment risk. As has been demonstrated repeatedly, this simply is not so! In one representative study involving 26,000 employees of four different industries, the accident rate was highest for the *younger* workers. Workers between forty and fifty-four had an accident rate two-thirds lower than that of men under twenty-one. In general, when accident frequency is plotted against age, the resulting curve drops consistently as employee age increases. This same relationship between accident frequency and age is found in highway accidents *(184)*.

It must be admitted, however, that the older workers tend to have somewhat more severe accidents and that they also recover from them more slowly. In general, a worker of fifty-five will take about thirty-four days to recover from an injury that incapacitates a man of twenty-two but twenty-three days. Despite this, the evidence indicates that, by and large, the older employee is *less* expensive in terms of accident cost than the younger *(184)*.

The advantages the older worker (compared with the younger employee) has to offer industry are:

1. He has fewer accidents on the job.
2. He holds his job longer and hence reduces job-training costs.
3. His output at least equals that of younger employees and he has a lower spoilage record.
4. He tends to be a more dependable, loyal and responsible employee.
5. He needs little or no supervision.

The disadvantages of the older employee to industry (contrasted with the young adult) are:

1. He loses more days of work because of sickness.

2. He shows a lesser readiness to adapt to changes in job assignments.
3. He possesses less strength and agility *(184)*.

By and large, however, his greater experience and skill counteract such losses in speed and strength as he may have undergone. Since industry actively is interested in prolonging the productive lives of its workers and since we are rapidly becoming an older people, it is incumbent upon industry to examine the potentialities of older workers. Possibilities here include the following suggestions:

1. Shifting the worker as he ages from tasks placing demands upon strength and endurance to those necessitating judgment and work experience.
2. Initiating retraining programs that would assist the older worker in adjusting to the demands of jobs compatible with his capacities.
3. Installing medical programs that would assist the older employee in maintaining his efficiency and to prevent illness from becoming chronic.
4. Educating him regarding the role of nutrition, exercise and play in the maintenance of health.
5. Training management itself in the facts that are known of the older worker and thus correcting the discrimination against him.
6. Recognizing that the solution of the problems of older employees is *not* to be found in pension and retirement programs so much as it is in ways to keep the worker producing that he may feel needed, wanted and a useful part of the industrial economy. Pensioned idleness serves only to accelerate deterioration in old age *(184)*.

The belief, long current in American industry, that the older worker was a hindrance to production has been thoroughly exploded, as the "Forty Plus Clubs" have insisted for some years. The evidence for the real, tangible values latent within the older employee are becoming too obvious for industry to ignore. However, some educational procedures with management per-

sonnel probably will have to precede its actual acceptance. And the speed with which the men of management (who, by and large, are in the older-age brackets themselves) accept this evidence will, in itself, attest to their own adaptability—or lack of it.

Another way in which industry could increase the productive life of its workers and keep them happier longer, centers around the design of industrial equipment. In the past, machines have been designed solely in terms of industrial efficiency with little or no recognition of the abilities of the *men* who must operate them. A more intelligent procedure would be to build the machine around the man instead of the usual design with man left out. An industry-wide program of machine-design modeled after the current Army Air Force research projects on instrument design strongly is indicated. In these researches, every attempt is being made to center the design of airplane instruments about the "natural" movements and skills of youth. When the results of these studies are put into operation, efficiency in aircraft operation should show a considerable rise. It would seem but obvious that industry, interested in efficiency in production, would be more concerned with what could be than impressed with what had been. However, Procrustes himself had to learn the hard way.

Whatever industry may do in this regard, there are things man can do by himself better to prepare himself for the problems "retirement" may bring. Man rarely has *planned* for a life after work; usually, when asked what he will do upon retirement, he says: "Oh, I don't know, loaf, I guess." All too commonly he finds that loafing wears extremely thin. After vainly trying haphazard ways of filling in his days, he often dies.

W. C. had risen from a maintenance foreman to vice-president in charge of production in a large manufacturing company. Actively and aggressively he had worked for the organization for over forty years. It was literally true that he "lived" in and for his job. Since he had been with the company since its beginnings, he had grown as an intimate part of it and seemed to feel a personal responsibility for the success of each production procedure, however small. At age sixty-five,

although still alert and vigorous, he was retired after the usual swirl of dinners, parties, and grateful well-wishing. Within a week, he could be seen puttering about his home and grounds, pacing back and forth while grinding endless cigars into moist fragments. Whenever opportunity offered, he would question company executives about the outcome of plans made during his tenure. His interest was pathetic. Gradually, as he apparently became convinced that his retirement was actual and not a sort of bad dream, he became less and less active. The Country Club saw him no more and to inquiries his wife would reply that he was "resting." Within three months from the date of his farewell dinner, he was dead. Although it is not certain, it is probable that W. C. had ten years of active and efficient service left in him when he was retired. Since his estate was valued at over $4,000,000.00, money matters were unimportant; it was the doing *nothing* that could not be borne.

W. C. presents a rather typical picture whether the central figure be executive or mechanic. Man, in his struggle for "success," drives hard to get what he wants only to discover, with tragic frequency, that having obtained it, he has forgotten how to enjoy it. In our competitive battle for money with the power and prestige it brings, we often lose contact with other realities in life so that, when our goals are achieved, there is literally nothing to do but die. During our life of vocational activity, we tend to feel that there is no time for the development of hobbies or for any of the recreational outlets termed "play." These appear as a waste of time because, you know, there is *work* to be done. Even such relaxation as may be tried usually but brings the "office" outdoors and we plod grimly about the golf course fighting off the competition of "par" or opponent.

Beginning with the entry into a vocation, we should commence to plan for a life after work. To say to ourselves that when we retire we will read, write, garden, do woodworking, metalcraft, photography or whatever, is but a blind promise impossible to keep. Yet we delude ourselves with fancy only to discover that when retirement comes the hard fact is that we cannot suddenly shift from one occupation to another. If *you* contemplate filling in the life after work with a particular activity, *now* is the time to prepare for it. Begin now to test

yourself for adequacy, interest and enjoyment. If you find that you *can* do the thing effectively, continue to do it in increasing amount as you approach retirement age. Then when the day comes you will move into another area of activity for which you have prepared and in which you will continue to find the sense of accomplishment so necessary to effective living. In all of life, sudden changes may be traumatic, gradual ones seldom are.[4]

The essence of maturity in old age is that *we do not* cease living. As we have seen, the *living* of life is a process of continuous self-improvement through the extension and welcoming of experience. Whatever the chronological age of the person, he who ceases to learn and ceases to *do*, ceases, for all practical purposes, to *be*. Functional living is a privilege of old age. After a lifetime of experience, man can begin to put loose ends together and to reflect upon life and its meaning. For the person who actively has prepared himself for late maturity, its arrival is an event anticipated and planned for. His own trip through the years of childhood, youth, young and old adulthood with the inevitable frustration, pain and suffering life implies should leave him warm toward and understanding of the lives of those who are following him through time. These are the values of understanding to be obtained through experience. Characteristically in life, we have actually to experience them in order for their implications to become clear.

A young physician, two years away from his internship, was painfully injured when the small plane he was piloting crash landed. As a result of his injuries, he was hospitalized for six weeks, most of which time he spent with his legs in traction splints. Apparently, for the first time in his life, he became acquainted with constant pain. A few days after his crack up, he remarked to a visitor: "I shall never, if I possibly can avoid it, *hurt* a patient again!"

Experience can be the great enlarger in life and it should be. If any virtue whatsoever attaches itself to living, it is that the living should equip the person to make continuously more efficient adaptations to life's demands. Although we have seen that

[4] Helpful suggestions and programs may be found in *(152,* chap. 8).

precisely this broadening of response horizons occurs in the well-adjusted individual, it is unfortunately true that many individuals retract and retreat as they age. While encysting (total withdrawal of the organism into itself) may be an adequate response for the one-celled paramecium whose liquid life medium has undergone a sudden drop in temperature, analogous behavior in the human is only self-defeating. The only justifiable reason the human can advance for staying alive, is that he make something *constructive* out of the experience life has granted him. Too often man himself stagnates as his age increases. Since he attempts to stand still as time swirls past him, he comes to view the world as a strange and hostile place presenting only threat where, in the past, he had found security. But we have already indicated that fancy is infinitely to be feared over fact. Further, it must be remembered that security is not to be obtained through standing still, however efficient the original pose may have been.

The aging person needs to be conscious of this tendency to encyst. First, because it is a highly inefficient way of behaving and secondly because it represents a rejection of the world. This is a process no human can afford. Concurrent with the attempt to turn back time goes a process insidious in approach, vicious in result. This is the rather human tendency to remember the "self" as predominantly "good." Characteristic of man in his attempts to justify a maintained position, is a process of selective recall, in which only those aspects of life favorable to himself are remembered. It is the *old* person who reacts against time and often sees himself only as virtuous and the current world only as wicked. Forgotten are the waywardnesses of his yesterdays: "*We* certainly never did things like this in *our* day. I don't know what the younger generation is coming to!" Since recorded history, this has been the cry of the ancient rebel against himself. Forgotten are his own violations of the social code or, paradoxically, so vividly recalled that he must repress them with blustering self-righteousness. Indeed, only the secure can be tolerant.

King Solomon and King David
Led very merry lives
With very many concubines
And very many wives.

Until old age came creeping
With very many qualms
Then Solomon wrote the Proverbs
And David wrote the Psalms.[5]

Beyond the fact that attitudes of youth damnation are evidence that the colonic rigidity sometimes characteristic of age has invaded the cortex, the right of the older person to them is often based upon a fallacious assumption. Briefly stated, this is the belief that age and wisdom accrue together in automatic fashion. There is nothing of the inevitable between them. "Age" does not equal "wisdom"; wisdom, and the respect we accord it, is something that must be earned. It is *not* an honorarium automatically granted by the passing of years. Only when the knowledge upon which wisdom is based is garlanded with understanding and tolerance, can the old person demand the right to respect. We commonly forget that the young fool grows only into an old one and that even a moron may mature. Probably those oldsters who insist upon a personal omniscience just because they are *old,* are the same people who, in earlier years, insisted upon their rights just because *they* wanted them. (See Chap. 6.)

Consistent with the life attitude that only in so far as one's behavior is *constructive* is he owed anything by society, is a realistic and fearless outlook upon death. In the attainment of the ability to accept death as a natural end to the life man knows, the prescription Horace Mann wrote is basic. This was: "Be ashamed to die until you have won some victory for humanity."[6] By and large, it is the person whose *life* has been futile and empty who fears the endlessness we call death. Whatever be the case, we must recognize that it is not death as such that many find so fearful but the *fear* of death; the apprehensiveness with

[5] From *(152,* p. 55). Reproduced by permission.

[6] Horace Mann, Commencement Address, 1859, Antioch College, Yellow Springs, Ohio.

which we have surrounded the event. In a sense, we often are frightened of a fear itself. Of course, to be *afraid* of something that inevitably must happen, is basically a neurotic reaction.

The well-adjusted person does not fear death. He does not fear it because he has prepared himself for it just as he prepared himself for other events in life. Recognizing its inevitability and his own necessity for meeting it, he may regard death as another *experience* or as a normal end to a life well filled and adequate. He would share with Whitman:

> *Come lovely and soothing death*
> *Undulate round the world, serenely arriving,*
> *arriving,*
> *In the day, in the night, to all, to each*
> *Sooner or later, delicate death.*

In the main, death does arrive serenely, without awareness and without fear. This is not difficult to understand. Think of the thousands of times you have drifted into sleep. Were you aware of the instant that sleep overcame you or were you frightened of it? Until you awakened, were you aware that you were asleep? Supposing, just for the sake of argument, that you did not awaken; that during your sleep, you died. Would you have known it? No, of course not. Only those who may survive you can *know* that you have died. What may there be of fearsomeness in this? If it is true as Joseph Fouché said that "Death is eternal sleep," and in sleep we are unaware, how, reasonably, can we be frightened of that of which we are unconscious?

Facing death squarely, as the square facing of any problem, reduces its threat and prevents the development of stultifying emotionality. A deliberate and realistic orientation toward it can make for a peaceful acceptance the anxiety bound never can know. The recognition of death as the end to life makes it intelligible and gives it the only meaning we can know. Just as it is more efficient to break life habits (smoking, drinking, etc.) once and for all, so too is it desirable that the habit of life should be broken sharp and clean at death. When death arrives, how much better staunchly to say to life, "Farewell!" than to murmur wishfully, "Au revoir?"

E. B. in her middle 80's, was a cheerful and vigorous lady. Throughout her life (and it had been a hard one including some years in a sod hut in central Kansas) she had maintained a vibrant interest in life and in living. Although she was afflicted with an increasing deafness that hearing aids could not mitigate, she lost none of her optimism toward, and happiness in life. Until the week of her last illness, she welcomed new experiences and knowledge and was actively interested in the things and events about her. To the moment that the merciful coma precedent to death encompassed her, she was *youthful* in act and attitude. Toward the end, as her children stood about the bed, she said: "I want no tears. You have done enough for me already, please do not grieve, I am content. I have had a good life; a full life, I have no regrets. Now, I am tired and I am ready." As she faced life, she died—smiling.

From youth to age mate, her many friends and acquaintances agreed, "She was a wonderful woman." Could one ask for a finer epitaph, or more real immortality?

Man must recognize that the enemy of humanity is not death, but is ignorance with its twin allies, prejudice and dogmatism *(151,* p. 179).

So live that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.
—Bryant, *Thanatopsis*

In both action and attitude there are definite things a person can do better to avoid the common troubles of old age.[7] Perhaps the most common trouble centers about activities at the table and refrigerator. The old person, therefore, should not have too excellent a cook.

As man enters into late maturity, the needs of the body (as a result of the general decrease in vigor) diminish and consequently, less energy is needed. Although appetite often falls

[7] The following information is taken largely from *(152,* chap. 13).

off concurrently, this too frequently is not the case and the person continues to be an efficient trencherman more out of habit than bodily need. Many of us, then, dig our graves with our teeth—or their replacements.

In addition to the habit factor, many of us overeat because of the sensual enjoyment obtained. This may be particularly true of the old person who discovers that in eating he finds one of the few pleasures remaining to him. Danger here may greatly be reduced by an intelligent planning for later life which includes as many and as diverse activities as possible. If a person has several areas of enjoyment open to him there is little likelihood that any one of them will become *the* way of finding pleasure nor yet pall because of overindulgence. Finding pleasure with others in cards, games, spectator sports, conversation or hobbies will prevent the use of mealtimes as the sole way of meeting and responding to other people. Just as no person should place all of his life in any one way of behavior, so the oldster should not use food as an exclusive road to contentment.

We have already seen that constipation is a reasonable probability for the aging person. Many older individuals, unduly influenced by the emphasis placed upon colonic activity by imaginative advertising copywriters, believe that constipation is a severe threat to good health. Such is not the case. A slow-acting colon and hard stools does not mean poor health nor do easy and regular bowel movements necessarily guarantee that health is good. If you are concerned about the state of your colon, the only intelligent thing to do is to see your physician and to follow his advice; the least intelligent would be to follow the blandishments of radio advertising.[8] One of the banes of old age is the "cathartic habit" too many of us develop. Of course, after years of the regular use of nightly cathartics, we have trained our colon to "anticipate" external assistance and hence removed the necessity for it to function normally. Colonic leth-

[8] For the past few years we have heard much about a cathartic urged upon all over thirty-five largely because when its trade name is spelled backwards, "it spells Nature's." This is as logical as it would be for the American Kennel Club to insist that every person should have a *dog* in the house and thereby to bring holiness into it.

argy is not to be feared; infinitely more frightening is the cortical variety.

The old person often feels just too tired to do anything. Nor is this fatigue removed by rest, as normally is the case. If you are tired continuously, whatever your age, despite ample rest, see your physician to be certain that no disease is involved. If examination gives you a clean bill of health, then recall the extent to which it has been shown that emotionality may result in feelings of endless lassitude. Often, undue fatigue is the result of emotional conflicts and the consequent reduction in efficiency they bring. The probability is great that your bodily tiredness is the result of your *feelings* of inability and not the cause for them. The greatest known anodyne for feelings of fatigue is *interesting work*. When time bears heavily upon one, so does the ache in his back. The cure for lassitude is purpose in living and a life of doing in which there is no place for ennui. When we are engaged in enjoyable activities that lead to a feeling of accomplishment, we have no time for indulgence in the examination of bodily processes so productive of worry and concern. By and large, your body functions automatically, and the less conscious interference you impose upon it, the better.

Another unnecessary source of concern for man as he ages is his decreased need for sleep. As we get older and older, we tend to awaken earlier and earlier. Many of us, not recognizing that this is completely normal behavior, find the dread word insomnia haunting us. Since we are certain that everyone needs at least eight hours of good, sound sleep for the maintenance of health, we often resort to various sedatives, which, unfortunately, are all too readily available at the corner drug store. Their use, except under the supervision of your physician, is to be decried. Many of them may not be habit forming in the physiological sense, but you may very easily form the habit of depending upon them to do the job your own concern about yourself prevents you from accomplishing.

Discounting for the moment the fact that as we age we actually *need* less sleep, insomnia commonly results from unresolved emotional conflict. A full and satisfying day which ends

in a real sense of accomplishment, is a sufficient prerequisite for a night of sound sleep. However, when the day drags and we putter about, beginning this, dropping that, worrying and fretting, in futile search for self-consolation, it is small wonder that night brings only the endlessly circling thoughts of self-pitying resentment. Once more, something to *do* with time during the day will be more effective in producing restful sleep than the most diligent worship at the shrines of the false gods Bromide and Barbiturate each evening. Life returns, measure for measure, what *we* put into it. For accomplishment it returns earned rest, but it will not voluntarily replace energy wasted in selfness.

The goad behind much of the use of sedatives is desire to escape from a humdrum existence. To put an end to a day of futility and to postpone as long as possible the facing of another, many an older person drugs himself into a passive and unknowing conquest of time. Sleep is *used* as an antidote to wasted living. It is strange that man, fearing death as often he does, will deliberately search for sleep, the little brother of death itself. In the Prologue to his poem *The Earthly Paradise,* William Morris wrote:

> *Masters, I have to tell a tale of woe,*
> *A tale of folly and of wasted life,*
> *Hope against hope, and bitter dregs of life,*
> *Ending, where all things end, in death at last.*

Death, *at last,* commonly cannot come too soon to him who seeks to escape the responsibilities of living, yet death often comes to him before it need.

In old age, man tends to look backward too frequently and forward not often enough. If we fail continuously to adjust to life as it flows past, ultimately the time arrives when we are a stranger to it and lost in its complexities. Then we begin to wish for things as they were and to recall things past in idealized and wishfulfilled form. Since we are a verbal people, recollections of bygone days and recriminations of the present, flow with an ease satisfying to us and boring to our listeners. It is probably not true that old people talk too much but the likelihood is strong that they will say too little. Twice told tales should

stop right there. As we have seen throughout our discussion of man and his problems, most of them are hand tailored to fit the individual and none of them are solved by absolute subservience to a *status quo*. At any time of life, the only wholesome attitude is a *forward* looking one.

A practice of looking ahead in life will lead a person to anticipate and to prepare for the facts of later maturity. If he has done this, old age comes not as suddenly realized catastrophe, but as well-known, and often welcome, friend. It cannot be too strongly emphasized that the only really effective solution to the problems of life is to be found in a realistic and thorough preparation for them. As has been said, the great majority of these problems are known and predictable. It is also true that techniques for coping with them are available to anyone active enough to search. Since we need only to stay alive long enough to reach old age, we should prepare for it as we plan in advance for any occurrence whose likelihood is strong.

If we actively plan for our old age and accept its inevitability, we are in far less danger of attempting to wage the never-yet-won battle with time so many fearful personalities fight. Old age is a prison with time its inexorable keeper only to the extent that fear makes it so. Participation in a present alive with plans for the future is a maxim for happy living whether one is eighteen or eighty. If one is alert to the present, he can find things to do rather than to re-search memory for things done and wished for. He can also avoid the horror of increasingly empty years. Possibly he may not prolong his life a single second but such life as he may have will be experienced as useful and worth while. The only fullness in the life of the escapee from time is regretfulness.

All of us know the older person whom we once greet with a "How are you?" and to whom we forever after merely say, "Hello." The keeper of an illness diary has discovered the key to the losing of friends and the alienation of people. We have said before that our body is better off forgotten and so too, in so far as ourselves are concerned, are we. If you must be interested in ill health, be interested in the illnesses and frailties of your

friends but do not enter with them into a marathon of symptom recounting. *Your* aches and pains may be the most important aspect of your existence but they make dull listening for your acquaintances. After all, presumably they are as fascinated by their own miseries as you are with yours.

The gravest danger of the search for symptoms in old age is that it is a roundabout way to yesterday. You cannot describe the pain of arthritis or rheumatism without recalling the time when even the terms were unfamiliar to you and, as you say, "I hadn't a pain in my body" or "I didn't know what an ache was." The next obvious step is the insidious comparison of then and now which too commonly culminates in a welter of self-pity and vain regret. You then are started on the road to the never-never land of "I wish I were." Obviously, it will be quite impossible to develop a healthy interest in the future so long as you moan about the present and wish for the past. To those who seek reunion with a former self, Browning asks:

> *But how carve way i' the life that lies before,*
> *If bent on groaning for the past?*

Many of the undesirable interests the old person shows, e.g., the past, pain, the self, bodily functions, insistence upon respect for his age and other evidences of self-pity are, in a real sense, forced upon him by his feeling of uselessness. While the individual should do all that is possible to prevent the development of this self-centeredness, much of the blame must fall upon a society that fosters the myth that at a particular age, utility ceases. We already have seen that in terms of *fact* the older worker may well be an asset to industry. The success of handicrafts in the rejuvenation of the aged is further evidence that man's usefulnes is over largely to the extent that he *believes* it to be. There should be golden opportunity for the old in the varied fields of manual skills, weaving, metal and leather working, clay modeling, painting and all the ways man has devised to utilize his hands. Physical disability has been found to be amazingly unimportant when the old person sets himself to a job he wishes to do. Whatever actual success or skill may be

attained, the important thing is that the doing of something takes the person outside of himself. This cannot fail but to be desirable (*151*, pp. 128 f.).

Serious and searching study of the needs and abilities of the aged person has been lacking until very recently. Even so, if the amount of time and energy expended on the questions of aging were to be compared to that spent upon problems of childhood, the former would prove insignificant indeed. In answer to the question, "Why is this?" one probably would say that age has little potentiality, while childhood has much and that in the young lies the future of culture. We have seen, however, that the lack of potentiality in the old is based more in myth than in fact. But, even if the statement were true in all of its aspects, there still would be pressing necessity for studies seeking to determine such contribution to society as age can make since we are becoming a progressively older people. It also is conceivable that little work has been done in geriatrics (the study of old age) because such investigations would bring man face to face with a fact he tends to evade, namely, that within the subject matter lurks his own future (*151*, p. 93).

Facing fact abruptly, it must be admitted that late maturity is *old age,* that the end of life is approaching rapidly and that, unfortunately, the realization of this commonly catches men unprepared. As the vague realization of a course almost run becomes ultimate reality, and retrospection reveals failures to attain youthful aspirations, the compromises worked with them and the waste of time so superfluous to youth, strong feelings of pessimism may emerge. Deep reason for pessimism in old age is loss of confidence in the self, and without faith in the self, it is difficult to have faith in the future. Possibly this particularly is true when the future is known to be relatively brief. However, whether in youth or senium, man must heed Carlyle's warning: "The most fearful unbelief is unbelief in yourself."[9]

In contradistinction to the common pessimism of old age is the fact that increased maturity is a most recent acquisition of

[9] Informative and encouraging is W. Pitkin, *The Best Years: How to Enjoy Retirement,* New York, Grosset & Dunlap, 1946. See also, W. Wolfe, *A Woman's Best Years,* New York, Emerson, 1935.

mankind and possibly one of the greatest gifts science has yet bestowed. Along with the prolongation of life goes a responsibility that these added years shall be utilized efficiently. The old person owes a debt to society for the life span it has given him. It is also true, however, that he cannot discharge it until society itself recognizes his ability to pay.

For him whose life has been adequate, old age brings opportunity golden in implication, to check things and events in life against the supreme criterion: that which makes for increased personal effectiveness in living is good, that which makes for increased personal ineffectiveness is bad. When knowledge has ripened into wisdom, much could be contributed toward social betterment by the intellectually vigorous old person. Society has a vast and untapped reservoir of potential in its aged, who, themselves, would give gladly of it and would find happiness and security in the giving. G. Stanley Hall called this period the "Indian Summer" of life and showed that in normal old age, a withdrawal from the direct competitions of life seemed to evoke an increased clarity and efficiency in mental work. It is as though, with the struggle for the materials of life now past, man is capable of directing all available energy into a synthesizing and organizing of the knowledge life experiences have given him and is, therefore, in a position to describe in broad scope what life has taught *(106)*. It is indeed conceivable that within our old people, we have tremendous natural resources for the development of a more efficient future.

13. *A REALISTIC OUTLOOK ON LIFE*

Self-reverence, self-knowledge, self-control
These three alone lead life to sovereign power.
—Tennyson, *OEnome*

THROUGHOUT our discussion, we have tried to show that the health of an individual is determined by the reaction between inner necessity and external demands. So long as a reasonable balance between these is maintained, all is well. However, when either places excessive demands upon the person, behavioral plasticity is reduced and vulnerableness to threat is increased. Consequently, resistance to stress decreases and the organism becomes open to emotional invasion. When this occurs, adaptability is sacrified for the pseudosecurity of rigidity and the vicious circle of neurosis is begun. From this, as we have seen, there is no escape until the individual has undergone a retraining program sufficient to strengthen him and thus to permit him to face his problems objectively.

It also has been indicated that many of our social beliefs tend to force the individual into rigid ways of behaving and are, therefore, antithetical to healthy development. Since effective living habits cannot develop in a vacuum, there is stern necessity for coöperation between home, church and school; coöperation guided and controlled by the *knowledge* of himself man has uncovered. We, as people and social institutions, must face squarely the facts of man's nature and attempt to live in terms of them, casting away as useless the wishful beliefs that have haunted man into the behavioral futility so often characteristic of him. We must recognize and accept the fact that effectiveness in life may be obtained only within a society that provides ample opportunity for feelings of usefulness, be-

longingness, satisfaction and freedom to express the self as an individual. To the extent that these feelings are stultified, to the same extent will the people of a culture be ineffective and inefficient in their interpersonal relations. And, it is these relations upon which social unity is built.

To date, because of our insistence that man become that which he cannot, we largely have failed to develop a unitary and homogeneous culture. Much of the fault must be found within the home that following social myth, trains its members in emotional immaturity and consequent insecurity feelings. If, however, the training that our youth is given were based soundly upon a realistic understanding of man, generations to come would be better able to cope with the problems of life. Out of this training in actuality, would arise such satisfactions and securities within personal relations that a functional philosophy of life would emerge which would permit for the free and easy interchange of feelings and ideas upon which wholesome social relationships are built. It shall be our task in this final chapter to structure such a philosophy of life.

No individual can escape the implications for personal adjustment that inhere within the society under the customs of which he develops. However, each person can do something better to equip himself for life if he is willing to utilize the potential ability latent in his new brain. Since culture itself is a consequence of the behaviors and expectations of the individuals who comprise it, it is by no means impossible that a rational and realistic society may emerge out of attempts by *man* to make himself a more adequate person. It must be admitted that the individual alone can do little toward this social betterment but, at the same time, it must be emphasized that it is of the utmost importance that he *do* it. Defeatism leads not only to itself, but is contagious beyond belief. Therefore, it is incumbent as duty upon each of us who profess interest in mankind that we cease to wish and strive to think; that we forego myth and become emotionally secure enough that we may accept fact without fear. Voices crying in the wilderness we may be

indeed, but cry we *must* if man is to survive the catastrophe fearful wishfulness has brought upon him.

Before we begin to describe in specific terms what the individual may do toward the development of a foundation for more effective living, let us block in, in broad outline, the general problem involved. If it be true that the effective life includes a job to do, a plan for its accomplishment and sufficient freedom to work it through, then we find striking parallels between the tenets of democracy and the principles of mental health. Thus it is that whatever in a society fosters the way of life we term "democratic" also advances the cause of good personal adjustment. Likewise, in opposed fashion, whatever within a culture makes for group intolerance whether racial, religious or whatnot, increases the emotional tensions under which man lives. To the extent that such tension increases so too do the psychological hazards to good adjustment. Furthermore, to a like extent are the values of democratic living reduced. As we conceive it, the function of a democracy is to maintain efficient adjustment within its members. In similar fashion, effective interpersonal relations augment the possibility of, and the potentialities within, the democratic way of life *(228)*.

We have already shown how the life attitudes the individual carries with him are functions of the kind of early training he received. We adults, seeking to understand why we *feel* as we do about aspects of social living, may need to engage in searching and laborious soul probing to ferret out the foundations of deeply embedded habit. It is true that in the absence of psychologic assistance we may not be able to do a complete job, but the mere fact that we are sufficiently aware of the need for the search will sensitize us to the implications of the problems upon which the attitude bears. Possibly an illustration may serve valuable purpose here. Suppose you discover that there are certain ideas, persons, concepts or beliefs "you cannot stand." You are then, "intolerant" of these. The awareness of this intolerance should in itself so sensitize you to the problem involved that you do not, now, respond to its appearance with the *immediacy* that has characterized you heretofore. Rather, you

delay your response, subjecting your feeling to the braking action of reason. In this process a self-directed question centering about "why" you feel as you do is almost inevitable. Search for answer may not bring final results, but some greater self understanding is inescapable.

Any reasonably intensive and honest search into intolerance feelings will reveal deep-seated and urgent hostility tendencies. People who are intolerant are people who hate, and the extensiveness of their hatred is revealed by the degree of their intolerance. Generalized hatred, arising out of early training in fear, stultifies the personality with a resulting restriction of the range of thought and imagination. The terms "narrow," "bigoted" and "intolerant" imply the rigidity of behavior that is a consequence of fearful insecurity. It is nearly certain that an objective survey of intolerance feelings will indicate an underlying and pervading fear of threat to the person's security. When, therefore, you cannot abide something, either person or concept, look for the fear-for-self that lurks behind your distaste.

We have already shown that the biology of our bodies has not kept pace with our technological growth. This alone would create problems enough. However, it is equally true that the framework of socially engendered attitudes and beliefs that direct our behavior has lagged far behind accumulated knowledge. Despite the fact that this accumulation of knowledge has evoked radical changes in our ways of living, we are still guided largely by beliefs and standards, which, although admirably devised for the maintenance of security feelings generations ago, are now of little, if any, effectiveness. Many individuals insist upon a sovereignty, both personal and national, as a "right" without recognizing that effective relationships (interpersonal or international) can only be attained by a subordination of individual sovereignty to a larger and a greater welfare. In similar fashion, many, striving to maintain belief in religious credos developed in an age of ignorance, discover that they now obtain little security and satisfaction out of their religion *(216)*. Attempts to turn back time can result only in futile fear and vindictive fulmination against the things that

are. It is imperative that we come to understand and to accept more and therefore to fear less. If man is unable to live by bread alone, how much more malnourished must he become on a diet of hate?

What man needs, more than lowered costs or increased production, is a working faith that embraces both man and his culture and that gives to each individual a purpose and meaning to life. Such a faith, rather than condemning those who differ, would seek to understand them and to support mutual confidence. This would be a "faith that casts out fear" indeed. Only through a supportable, verifiable and reasonable understanding of man and his nature may come the "living togetherness" that is essential to the effective home, culture or nation. Unless man knows and accepts himself for *what he is,* he cannot have any deep belief in himself and unless he does believe in himself and in his own intrinsic worth, he will continue to be haunted by a sense of fearful futility and a restless search for security. A faith built on knowledge, not wish, on security and not on fear could well serve as the keystone to maintain by its own pressure, the strength and uprightness of the structure it completes. We must recognize that everything, even concepts, wears with age and, that as things wear, they become progressively weaker. Since, furthermore, it is impossible to patch without, in some measure, changing the original structure, the blind wilfulness of those who would maintain tradition *per se* becomes wholly apparent.

Basic to the development of a faith in man founded upon the knowledge he has accumulated is the assumption that man possesses, at least in latent form, the kindness, humility and interest in others requisite for you-oriented living. Although it has been shown that man by his nature alone primarily is an ego-centered organism, it also has been pointed out that he becomes what he has been trained to be. Consequently, it is patent that man can learn to become the kind of being tradition has assumed him to be. The postulate to be made, then, is: *Man can become, through a process of intelligent training, the kind of being we would like him to be.* For any such training program to be effec-

tive, however, we must recognize that man does not and will not become you-oriented merely through the process of staying alive nor yet through sheer "exposure" to desirable patterns of living. He must actively be trained in them just as the apprentice is actively trained in the skills of his craft. Further, this training must be preceded by planning equal in efficiency and thoroughness to that preceding any apprentice training program in industry.

This then, is our credo. Man's potentialities justify in ample form our faith in his ability to live effectively and to become the *human* kind of being he has fancied himself to be. To date, however, this ability has existed in potential form only because of our tradition-bound outlook and our smug satisfaction with ourselves. For man to live effectively and to develop a genuinely functional philosophy of life, he must escape the limits of his selfness and forego the ancient delusion that he is, by nature, "man the wise." Only so will he emerge triumphant over himself and be able to resist the tyranny of tradition.

A philosophy of life, to be effective today, must be as modern as the times, as up to date as current knowledge will permit and flexible enough that it may be reworked as additional information may demand. Further, abstractions and metaphysical concepts must be avoided since we know that only that which is practicable is functionally useful to man. Consequently, a workable outlook on life must be as real and as tangible to man as are the things and events of life he experiences about him. This framework for living effectively must be based upon the known *facts* of human existence and flights into fantasy, however appealing to wish or embedded in tradition or authority, must be relegated to the limbo of ineffectualness. We want to *know*, to know that with which we may *do* since life goals are attained, not by wishing for them, but by an active struggle toward reaching them. In this struggle the great factor in attainment is faith in yourself and in your fellow man; faith in the potentialities inherent within the new brain. Of all the fearsome aspects of life, the greatest is a fearful unbelief in yourself. We have already seen that this fear, in the main, springs from

man's refusal to accept himself as an emotional organism and his insistence that he is, by nature, a rational being. In the achievement of the self-realization inherent in an effective personal credo of life, it is essential that a person think through an overall plan for the attainment of the goals he has set for himself. In doing this, he must take into account the factors previously described in our discussion of the main problems of life. If throughout this "thinking through," he is realistic, objective and factually minded and distinguishes carefully between fantasy and actuality, he should emerge with a *philosophy for living;* a foundation broad and staunch for the way he lives (behaves). Fantasy and daydream make for a so-called philosophy of life characterized by aimlessness, drifting and inconsistency; only objective understanding and acceptance of the self and its relationship to the world and others can make for a personally effective *philosophy of living.*

It is our contention that such a philosophy of living, functional and effective, can be developed by man without necessity for going beyond the known facts of human behavior. There is knowledge, ample and complete enough, to permit man to base his life behaviors upon a realistic and factually determined foundation; there is no necessity for recourse to myth or superstition. In fact, we have already seen that an effective adjustment to the Ultimate is possible without the doing of violence to these postulates.

Unfortunately, what commonly is called a "philosophy of life" much too often consists of a series of injunctions beginning with "One should," "One ought" or "One must." Equally commonly, these are but a verbalized set of precepts applicable in an "ideal" world but bearing little relationship to the individual's behavior. All of us know what "ought" to be done and are glib in enunciating the rules. However, relatively few persons have a functional philosophy of living that is part and parcel of their everyday behavior. It should be apparent that only in so far as a person's code of values guides and directs his *behavior* does he possess a life philosophy in any realistic sense. Let us be clear. Unless you are willing to *live* in terms

of the ideology you have developed (assuming that you have one, of course) you have no genuine technique for living however effectively you may prate of rules, either golden or base.

In a public address, the president of a small denominational college said that world unity and understanding would be attained only when no man was barred from participation because of his color or the religion of his choice. Yet this same president, in private discussion, refused to consider an applicant for an instructorship in his institution because the applicant was of the Jewish faith. The president's comment was to this effect: "Yes, I realize that the man is well-prepared and that he would, in all probability, do a good job. But, we don't want to consider him because of his religion." The president's "philosophy of life" obviously was for propaganda purposes only. Words, in the absence of verifying action, are the tools of hypocrisy, and the lazy person's way of rationalizing his lack of courage to make things the way he says they are.

One of the reasons for the failure of individuals to develop a functional philosophy of life is that we have assumed that the "learning" of codes of conduct somehow or other automatically makes them become actual guides for behavior. If any philosophical superstition has been thoroughly exploded, it is the ancient one that concepts, ideas and rules "transfer" from one situation to another without any active effort on the part of the person concerned. The belief that the memorization of "rules" in mathematics or Latin "trains the mind" so that it will operate efficiently in other areas of thought is known to be as fallacious as the belief that the earth is the center of the universe. However, these same rules *may* assist in critical thinking in areas other than the original ones *if* their application is demonstrated at the time of their learning. This latter implication is critical for the development of an adequate and functional philosophy of living; if ethical codes are to be at all effective in the life of an individual, they must not only be memorized, but the person *must be shown* how and where they *apply.* Having a person, child or student, memorize material to the point of recitation, however perfect in rendition, is but a job something less than half done. If the material is to be of any

use to him, he must be shown *how* he can use it. In this showing, there is no better technique than illustrative example. Pertinent here is the stern motto of those who were engaged in Job Instruction Training Programs during the war: "If the learner hasn't learned, the teacher hasn't taught!"

Concomitantly with the blithe assumption that verbalization and action are synonymous, such individual ideologies as develop commonly grow in haphazard fashion under the frequently inconsistent influences of home, school and church. Most of us had relatively little to do with the acceptance of such codes as we hold; they are but a heterogeneous collection of prejudice, distorted information and blind ambitions all usually obtained second-hand in quite uncritical fashion. To be effective, a code of ethics for personal use should be *our own,* the result of our own thinking and experience, rather than a set of beliefs simply handed to us. In the attainment of such a personalized code, the individual can do a great deal. And, there is need that he should. A few hundred years ago (when many current ethical beliefs were developed) social institutions and concepts were rather firmly established, change was slow and it was relatively simple to live in terms of the ideologies into which a person was born. This is no longer true. Now, change is rapid. We seem continuously to be in transition. Now, more than ever before, man must decide things for himself lest the 20th-century whirlpool engulf him as he clings to a 17th-century craft.

No one should superimpose a way of life upon another; each of us has both the duty and the right to evolve his own. However, certain elements may be considered as essential, if we desire to live effective and realistic lives. We may shape these fundamentals, in general terms, as questions. "What do you expect from life?" "What are the things or expectations in life you really are living for?" "What are you willing to strive for despite discouragement and failure?" "If life is worth the living, what about it makes it so?" "What in life is of real importance to you?" "What *are* your goals, your ideals, your values; in what do you really believe?" Your answer to these questions will be a

least common denominator of your philosophy of living. If you cannot answer them, then you have no philosophy and you are living in terms of the present alone with no port in view and with the shoals of regret dead ahead. If you cannot answer these questions, now is the time to begin work upon them; now is the time to insert *direction* into your life.[1]

First of all, a personal code, to justify designation as a philosophy of living must assist you to:

1. Maintain good health.
2. Realize happiness.
3. Be efficient.
4. Be a real person (consistent, unified, integrated) (225, p. 264).

A code that will enable you more closely to attain these four standards is a functional one indeed. Keeping in mind that we shall build in terms of what is *known*, let us see what the basic materials may be.

Wide-eyed innocence befits the babe, but scarcely the adult. It is well to keep in mind that no behavior occurs in purposeless fashion; all behavior is motivated. It is intelligent therefore, to look for the motivations behind the surface behaviors of man. Expect, of course, that these motives will not always readily be apparent. This does not mean at all that you must go through life with eyebrows lifted in cynicism but only that you strive for a realistic knowledge of man and his ways. Not to be aware of the devices man uses to obtain his ends is not innocence but ignorance and is to make you easily susceptible to the aims of the socialized sharpshooter. Remember, the more you know

[1] It must be recognized that purely in terms of its orienting function (aspirations and values) one philosophy of life is as "good" as another. Thus, the person whose life revolves about his own ego in a continuous search for sheer pleasure, or the individual whose code is one of ruthless conquest for self-aggrandizement, has a personal ideology that, in a very real sense gives direction to his life. However, we accept as a basic postulate that a desirable philosophy of living will serve an integrative function between the motives of the individual and the demands of his culture. That is, a truly functional philosophy of living (as we shall use the term) must include not only your needs but also those of your fellow man.

about a thing, the less likely are you to be prejudiced concerning it *(21)*.

Possibly the gravest danger to realistic living inheres in man's suggestibility. That man is suggestible has been demonstrated over and over again. Recall, if you will, the experiment comparing "intellectual" and "emotional" appeals in a political campaign *(108)*. Remember the demonstration of suggestibility described in Chapter 4. Add to this the fact that when one group of college students read favorable editorials and another group read unfavorable editorials concerning a visiting politician, 98 percent of the former group showed a favorable bias while 86 percent of the latter group were unfavorably disposed *(8)*. In another experiment, a group of college students were asked to rate, in order of preference, a list of twenty-five authors ranging from early Greek philosophers to current fiction writers. A week later, they were asked similarly to rate a group of twenty-five paragraphs of written material of approximately equal length. One week after this, they were given the same paragraphs to rate once more but this time, each paragraph was accredited to one of the authors previously rated. A high relationship was found between the preferences expressed for the names alone and the ratings given the selections *when* these were accompanied by author names. No relationship was found between the ratings of the selections alone and the names and selections. When one considers that all the written material was taken from the works of Voltaire and had been falsely assigned to other authors, one realizes the importance of prestige suggestion in the determination of opinion *(241)*.

Anyone who may doubt the effect that suggestion plays in the control of our lives need look only to the advertising copywriters for evidence. Any and all procedures, from straight reading of facts to singing commercials are utilized, and since their use is continued, one can but conclude that they are successful.

The writer once asked, more or less facetiously, a young advertising executive how the latter could justify his job since presumably he was well aware that much of his material was very shakily based in fact. Apparently, this was a frequently

encountered question because the executive smilingly replied: "Suppose you went into a store and asked for a white shirt and the clerk laid out three on the counter, all priced the same and all identical quality in so far as you could tell, but one was an *Admiration*, one a *Donegal* and one an *Arrow*. Which one would you buy?" The writer asks the same question: "Which one would *you* buy?"

It is important, therefore, to consider decisions in terms of the extent to which they may be influenced by pressure induced by suggestion. It is a rather unpleasant, almost frightening, experience to examine nearly any decision in retrospect. Commonly, we are concerned to discover how very little, in actuality, *we* had to do with it. Realistic living demands that we examine carefully the *factors* involved when deciding upon a course of action and that we then make decision in terms of available fact rather than second-hand fancy. Anytime we do something only to wonder later why we did it, we may be assured that we have been prey to the insidious effects of suggestion. Man's affinity for suggestion becomes readily understandable when we realize that the suggestion techniques devised by the human nature entrepreneur are calculated to reinforce and play upon man's tendency to follow the impulse of the moment and to live primarily in terms of present needs.

Realistic living also implies an acceptance of life as it exists. In this acceptance, there is recognition that both good and evil flourish in the world, but that their growth largely is dependent upon what man has done and is doing. To try to ignore the actuality of evil (ignorance, injustice, disease) in the world is to bury one's head in the sands of complacency and, in fact, to make certain that the evil continues. It is literally true that we all are living in life together. Therefore, so long as injustice exists, *you* are threatened, so long as disease prevails, *you* are in danger and so long as ignorance is present *you* are liable to the charge of "heresy." You may, in emulation of either Pangloss or Pollyanna, chatter about living in a "best of all possible worlds" or pronounce your conviction that "everything happens for the best" or any other empty phrase man has developed to excuse his complacency, but neither saying nor dreaming things will

make them so. Intelligence insists that we recognize the existence of wrong and injustice but at the same time delivers the mandate that we also recognize that we can *do* something to correct these evils if only we will. Any attempt at this correction, however, implies a willingness on our part to *live* in terms broader than those determined by motives and desires indigenous to ourselves. As we saw in the chapter on "Realistic Living," man becomes a genuinely adequate organism *only* when he escapes the restrictions of the "self," and lives his life in compromise between his drives for selfness and the demands of others.

A realistic outlook on life implies the understanding that there is both evil and good in life; that there are forces making for stultification as well as for growth. Realistic living means facing life squarely, avoiding no issues, taking cognizance of all. Thus neither blind optimism nor yet curdled pessimism is characteristic. Just as realistic behavior is flexible behavior, so too a philosophy of living implies the recognition of *change,* that life is in a process of *becoming.* Further, the realistic individual accepts the charge that whatever the end-result of this process of becoming may be, *he* is in measure responsible. He finds no place in his living for the defeatism inherent in the shoulder-shrugging statement: "Things have always been this way" because he knows that "things" always have not been as they are. Further, he is well aware that if "things" have been a given way for a long period of time, it is only because man has so permitted them to be. He feels responsibility, personal and direct, for the way "things" are in life and is not content to leave them as they are if these "things" impede growth either social or individual. He knows indeed the reality in Donne's lines: "Therefore do not ask for whom the bell tolls, it tolls for thee."

Hand in hand with this willingness to accept his responsibilities for the life society protects for him, realistic living implies an acceptance of the human self that is. All too commonly man attempts to deny feelings of hostility, envy and selfishness and to convince himself that he really lives a life of such sweetness, generosity and kindness that there is no room for meanness and

hatred. The price he pays for the repression of negative feelings is costly. Self-denial of them but strengthens their force and insures that they will pervade increasingly his daily actions and habitual attitudes.

A young man came to college convinced of his "calling" for the ministry. He had been raised by a brutal father and a meek and subdued mother who, with the children, lived in continuous fear of the father's outbursts of anger. Throughout the life of the youth, he could not recall a single instance in which he had been praised for work well done but the times of punishment for failures were vivid in his memory. As a child he had struck back with all the power at his command. He had played truant, deliberately failed in classes, stayed out late at night, lied and cheated in futile attempts to escape from the tyranny of his father. During his junior year in college, he obtained a small country church and, at the beginning, enjoyed preaching tremendously. As time went by, however, he became increasingly dissatisfied without, he felt, any reason because, after all, was he not now doing just what he wanted to? Ultimately he came for help. A series of interviews revealed that his "call" was a direct attempt to strike at his father who, as a Catholic, was infuriated that his son would enter the Protestant ministry. As the bases for his vocational choice became clear to the youth, he changed to a social studies major. Shortly after the clarification of his outlook on life and the redirection of his vocational aims, a serious spelling difficulty of long standing began to disappear. Interviews also had uncovered that, in grade school, low marks for misspelled words were a certain means of evening scores with the father.

It is imperative that, in structuring a philosophy of living, the person be willing to admit and to accept the selfish and mean aspect of himself. These feelings must be recognized as *natural* to man and as artifacts of the kind of society into which he is born. Denial but strengthens them. Effectiveness in living insists that they be accepted and permitted some opportunity to function. That their function will involve but little of life activities is attested by the fact that commonly when such feelings are accepted by the individual, their force and strength are lost and they no longer operate importantly in his life economy. Realism in living, however, necessitates acceptance of the self,

desirable *and* undesirable. Someone once said, possibly Carlyle, that: "The greatest of faults is to be conscious of none." It is more important to know that the recognition and acceptance of faults tends to obliterate them.

As example, when you are "mad enough to spit," go ahead. Then, having spat, sit down in consultation with yourself and search into the causes of your anger. The probabilities are that you will, if you are honest, discover that one of the various prideful "toes" we all possess has been stepped upon. Often this recognition itself is sufficient to show the experienced slight in its true proportions. Equally often, this insight suffices to reduce the intensity of the emotion.

If, however, self-consultation serves only to intensify your feelings of wrong, then *do* something. Talk it over with the person or persons involved or, if this is not feasible, talk it over with a "neutral" person. Attempt to see the situation from his point of view and permit a non-emotionalized intelligence to survey the problem. This practice will assist you to obtain a relatively unbiased and objective overview of yourself and your real relationship to the provoking situation. The opportunity to perceive *your* situation through the eyes of a more or less disinterested individual is always desirable, and, for the relegation of the self to its true role, highly important. It will also help you to see yourself as you appear to others. For realistic allocation of yourself within your interpersonal relationships, nothing can be of greater assistance.

Talking over your personal problems with others is perhaps the technique most efficient in training you to live effectively. First of all, you are close to your own problems and therefore are in a position to speak of them readily, if only you will permit yourself to do so. Secondly, the mere talking over of problems with someone in whose judgment you have confidence, will ease the pressure upon you. Thirdly, you are obtaining experience invaluable in orienting your life in terms of the needs of others. You will discover, as you discuss worries with another that most of the troubles in life happen to us all impartially and the fact that you discover that your problems are being *shared* assists

greatly in removing the "why must this happen to *me*" feeling. The discovery, common to shared difficulties, that mankind tends to suffer together both in kind and degree, can but bring you closer to your fellow man and therefore closer to yourself. You already know from past experience that most of life's hardships loom enormous in prospect but shrink in threat as one looks back through time upon them. Discussing them with others, even when they appear as insurmountable barrier to your progress through life, permits you to regard them in something like retrospect because, since man has kinship in suffering, you are enabled to see how the other person met similar difficulty and what he did to resolve it. You may, then bring the future into the present and through this telescoping of time perceive your problem in a way akin to the manner you will view it when it is past. Further, you will have gained real insight into what is called "human nature."

If, after all this, you still feel surges of anger or fear, then work them off. Go for a walk, batter a golf ball, swim, dance, play badminton—in fact, engage in any form of activity that will get your blood to circulating and will permit you to discharge the excess energy pervading your body as the result of emotion. Remember, emotional living tends to feed upon itself and whenever you sit and sulk, however dignified you may appear, you are initiating the rotation of an emotional carrousel whose speed increases constantly as it endures. The time comes all too soon then, when reality appears as a blur and your vertigo will permit only that you attempt to maintain your present position by whatever means are available.

We have said repeatedly that the person finds effectiveness in living only through his willingness to "go along" with others. Basically, this willingness involves the accepting of others as you wish to be accepted. Recognizably, this is a paraphrasing of the "Golden Rule." To say, however, that if man were to apply this rule to his living, most human problems would be solved, is empty mouthing of phrase unless man also be told what he may do to effect application.

You may recall that we have upon occasion referred to the

term "ego-ideal" by which is implied the self as the individual tends to regard it. Thus, each of us envisages his "self" largely in terms of what his culture has erected as desirable. In Christian societies the ego-ideal commonly may be described by such words as "kind," "honest," "generous," "considerate," "humble," etc. Too often *we* see ourselves in such guise but also see others much more "realistically." That is, we see ourselves as we feel ourselves to be but see others as their behavior indicates they are. Therefore, in applying the Golden Rule to life behavior, it is imperative to keep in mind the fact that the other person also has an ego-ideal of himself and, possibly, one yet more grandiose than your own. It is helpful to suspect too, that he is likely to feel that you *are* what your *behavior* indicates you to be. Remember, he is no more aware of your ego-ideal than you are of his *unless* the self you fancy and the behavior you show are closely aligned. Since this latter possibility is rather rare, you may be reasonably safe in assuming that your ego-ideal and your ego-in-action are disparate.

So then, if you are interested in any realistic way in living in terms of the Golden Rule, *treat the other fellow as though he were in all actuality the kind of person you fancy yourself to be.* Treat him as though his ego-in-action and his ego-ideal were one and the same and you will have taken an enormous step toward assisting him to identify them as well as more closely approximating *in behavioral terms* your own private self. Make the assumption: "Man is good, man is kind, man is honest" and *live* accordingly. Deviants you may expect, thieves, cheats and chiselers you will encounter *but* by and large the attitude and the consequent behavior will pay off in the gold of effective interpersonal relations.

A contractor who constructs buildings from million-dollar hospitals to small homes, goes on the assumption that mankind is honest and that the human word is a human bond. Despite the cynic's immediate expectation that this contractor rapidly became bankrupt, people wait for him to build for them rather than contracting with someone else who could erect their home much sooner. It is custom with this builder whenever, through oversight, an item has been omitted from the specifi-

cations, to include it in the actual construction without the "usual" extra charge. Furthermore, inspectors report that his buildings are the only ones now being constructed in which no "shortcuts" have been taken and in which all specifications have been met to the letter. The contractor states his credo as follows: "I believe that people are honest and that they will keep their word. When I say I'll do a thing, I do it and no contract is necessary—I just assume that the other fellow will do the same. Although sometimes I've had to wait for my money, I've never lost a cent. Until I do, I'll just have faith in man."

It takes strength to trust, but inherent in this trust is the recognition that others cherish themselves even as you. Possibly, appeal, simple and direct, to the ego-ideal of man is a highly effective way of permitting him to live in terms of it.

A large part of the strength necessary to trust mankind is found in the ability to give and to receive. Many accomplish the latter with superficial ease, but to receive graciously, without envy or hate, is a skill possessed by relatively few. Others, contrariwise, are unable to give. Everything they acquire, whether it is affection or property immediately becomes so intimate a part of themselves that they cannot part with it without experiencing a sense of loss too great to be borne. Misers do not hoard gold alone.

The individual capable both of giving and receiving without fear is one who feels adequate and secure. The formula would be: adequacy plus security equals *freedom* to give and to receive. Thus it is that out of the strength feelings of adequacy and security bring, comes the capacity to trust without which there can be little interpersonal effectiveness. Efficiency in living, like efficiency anywhere is expressed by the ratio of input to output; effectiveness in life is a direct function of what one puts into it.

Feelings of adequacy and security in life can be developed only by the person himself. In their development, two attitudes are necessary:

1. Recognize yourself as modifiable.
2. Recognize yourself as a *part* of your culture.

The individual who behaves as a modifiable organism, admitting and effecting the need for change, and who also feels himself to be a bit of all mankind will function adequately in his interpersonal relations. Further, through selfless effort toward making this a somewhat better world, he will obtain personal security. Paradoxically, we find personal security only through non-personal behavior. More than this, no man may demand.

To effect non-personal behavior, man must treat the events of life as the external processes they are rather than regarding them as *reflections* of his own wishes. To "see life clearly and see it whole," the person must remove the shackles of selfness and become free enough to live *permissively,* i.e., to live with, and in part, for others. He must be able to accept fact unvarnished by his own fancies. Living in terms of others implies three ways of behaving *(144,* pp. 212 f.):

1. Recognizing that "truth" is relative.

This implies plasticity, the willingness to alter plans in terms of new facts. We know that historically, at least, "truth" has changed often and constantly. This may be illustrated by the shift in what was considered true in the causation of disease from an imbalance between bodily "humors" to the role played by germs. Not so long ago, wounds had to suppurate: "laudable pus" was held to be a sign of the healing process. Now, however, it is true that conditions must be as sterile as possible, with pus formation kept at a minimum. There are many still who hold it to be true that man is born to his station in life while evidence indicates that, in truth, man becomes what he has been trained to be. Thus, what we call truth is variable, a relative thing and, what is true under some conditions may not be so under others. Whatever the ultimate reality may be (and no man knows), what we have lived by and known as truth has changed constantly. We may expect this to continue.

2. Being sufficiently strong to live by the truths we find.

This implies the willingness to behave in terms of the knowledge and fact we possess without warping them to fit our preconceived ideas. This means a willingness to give all evidence a fair hearing and continuously to ask: "How much am *I* con-

tributing to this decision, belief, attitude, etc.?" That is, how much of your attitude is an expression of what you *want* to believe and how much of it is based upon knowledge of the facts involved?

Suppose, as illustration, that you are "anti-management." How much do you *know* about the issues at stake? What do you know of the role management plays in the industrial picture? With how many representatives of management are you acquainted and how well do you know them? What actual percentage of gross profits is paid to men of management? Is work, or labor, limited only to those who "work with their hands"? Do you know anything about the National Association of Manufacturers or do you just "hate" it? Actually, whether you approve or disapprove of management or of the N. A. M. is unimportant, but it is all important that you determine the bases of your judgment. To do this, you must examine both sides of the issue in question (whatever it may be), you must search for *evidence* and must not be taken in by smooth but empty words. Remember the extent to which man, and you, are susceptible to suggestion and insist upon your right to such facts as exist. Remember, concepts of fundamental strength are never destroyed by scrutiny, however searching it may be. Ask yourself therefore, "What is truth?" and keep in mind that in so far as people are concerned, "truth" is more likely to be found in what they *do* and is less likely to occur in what they *say.*

3. Maintaining new brain control.

Skill in behaving in terms of the dictates of your cortex (new brain), is obtained as is skill in anything—through *practice.* Basic to this acquisition however, is the application of the two principles previously described. If you recognize that truth is relative and are willing to live in terms of the truths you find, you have taken the most important step toward putting the potentialities of your new brain into action. And, the application of these potentialities to the problems of life is essential if you wish to live rationally. This is true because only in so far as you are able to put your new brain to work are you able to attain the understanding of mankind that permits for the tolerance

requisite to efficient interpersonal relations. This process works something like this. If you try to *understand* aspects of living, you will be forced to wait a bit before you reach a decision. This delay prior to action is precisely what is implied by new brain control; it means that the neural activity underlying the behavior is "long circuited" and therefore you "think before you act."

In this chapter, by definition, we have been attempting to describe a philosophy of life adequate for effective living. In point of fact, the entire book has been aimed at a description of psychological man sufficiently comprehensive that a realistic understanding of his nature and problems might be attained. Toward this end, we have tried to tell man's story in the light of accumulated knowledge sincere in the belief that only through the application of this knowledge to daily living may we be able to remove ourselves from the shackles of social myth, superstition and traditional belief. May we repeat; man has available sufficient information to permit him to live an adequate and affective existence if only he is willing to accept and utilize this knowledge. In large part, the problems that haunt him are a direct result of his refusal to accept realistic interpretations of life and his insistence upon the maintenance of antiquated belief. It may be said in much truth, that we know the way to functional interpersonal relations but the way is commonly missed because it is clouded by tradition-bound misinterpretations of man.

For the attainment of equanimity in the face of life, nine principles, tested and proved under war-induced stress, have been developed.[2] These and their implication for effective living follow:

1. The recognition and acceptance of struggle between the self and society.

We have seen that man, by nature, is primarily an egocentered organism. Yet, if he is to live effectively he must come to learn respect for the needs of others and consider these needs in the

[2] W. Menninger, *Psychiatry in a Troubled World*, New York, Macmillan, 1948, pp. 351 ff.

determination of his own behavior. Succinctly, man, a human animal at birth, must become, through a process of training, man, a socialized human being. It has been indicated previously that this process of training, or domestication, differs only in degree from the domesticating procedures utilized in any other form of animal life. In this process, dog or man has to learn to relinquish the autonomy of selfness for the more restricting but socially more approved, you-orientation of group living. There is no virtue in delusion nor bliss in ignorance; the facts are that man is born neither a rational nor yet a social organism. By "nature," he is a wishful, willful creature that takes on so-called "human" characteristics only as a result of long and arduous process of training. Thus, what the man as an adult *is*, is what he has been *trained* to be.

2. The recognition and acceptance of the facts of emotional conflicts and of their effects upon the body economy.

If we recall our discussion of the "mind-body problem" in which the *unitary* nature of man's reactions to the events of life was stressed, we will remember that the way man *feels* about things has much to do with his behavior. So it is that whenever opposing tendencies clash, the energy induced by this conflict often expresses itself in the guise of disease symptoms. If then, man is to live effectively, he must admit to himself something of the reality of the strains evoked by emotions-in-conflict as well as recognizing the role played in his life behavior by feeling itself. Man is an emotional organism whose tendency to *feel* his way through life makes him easy prey to neurosis. Denial and repression of this reality serves only to augment its unfortunate consequences and to prevent man from doing anything constructive toward intelligent living.

3. The willingness to grow with new ideas, new facts, new truths.

We have held throughout that only in so far as an individual can incorporate accumulated information into his own behavior patterns and hence live in terms of the knowledge science has gathered, may he behave in ways we have termed adequate and effective. Life itself is a process of continuous change and

he who would countermand time is stultified. Throughout the life span, man must continue to be receptive to new concepts; to keep his new brain actively functioning in his life space. By so doing, he continues to grow with the times and is not forced into a futile railing against them. Further, although he must inevitably age as the years roll by, if he maintains an intellectual interest in and alertness to the demands of the day, he will never become *old.*

4. The promotion of more effective individual, family, community, state and national relations.

In extension of the relegation of "selfness" to "otherness" implied in the first principle, this factor in efficient living insists upon the kind of cultural orientation implicit in the term "brotherhood of mankind." It is the living *with* others that has been intimate in the ethical credos devised by man from time unknown but is also what he has yet to put into actual practice. Man, individual or group, has been so engrossed in promoting himself, to the exclusion of other individuals or in asserting the superiority of his way of living (religious, social or political) that he has had neither time nor energy to attempt to view problems from external frames of reference. We have emphasized continuously, however, that only in so far as man may come to understand and to accept ways of living deviant from his own may he lay genuine claim to rationality. May we repeat, personal security is a direct function of the individual's skill in interpersonal relations; only as man accepts others and is accepted by them may he experience real feelings of belongingness. The political shibboleth of "rugged individualism" is a fearful cowering in a foxhole of anachronism.

5. The willingness to work together, as a team.

Since we live in groups, we are fools indeed if we do not exploit to the utmost the benefits of group living. Pertinent here is the success of group therapy in which the individual grows as he discovers commonality of problems and as he finds ways other than his own to attack "personal" problems. Beyond this are the values inherent in group discussion. It has been shown clearly that more accurate decisions are obtained through the

joint efforts of several individuals than can be obtained by the activities of any one person. However, a word of warning. While group discussion is of great value in revealing errors of individual thinking, it does not follow that the majority is always right. In fact, it can be shown historically that the majority usually has been wrong. Group discussion as an idea-clarifying, error-reducing process operates effectively *only* when reliable and factual information is available upon which the discussion may be based. There is nothing whatsoever to prevent groups from working in ignorance abysmal and complete. Therefore, teamwork to be at all effective, must be preceded by a search for pertinent fact and the discussion must be guided by such evidence as may bear upon the problem. There is no virtue in "many minds" unless the minds be informed as well as numerous.

6. The willingness not only to be led, but to lead when necessary.

The first leaders we learn to follow are our parents. From them, as we have seen, we take such follower-leader relationships as may characterize our lives. Our reaction to, and feeling about, authority commonly springs from the parent-child relations that existed in our home. We have reviewed abundant evidence to indicate that kind of leader we can follow readily as well as our attitude toward leaders in general is conditioned by the kind of training we have been given within the home.

Whatever our feelings about leadership-followership relations may be, we must recognize that efficiency and happiness in life reside in large measure within our ability to accept and to delegate responsibilities. We must be able to follow readily and without rancor whenever due process or necessity of emergency places leadership in the hands of another. Similarly, we must be willing to accept the responsibilities of leadership itself whenever we are chosen to do so or whenever the demands of the moment insist that we act.

All of this implies an active interest in leadership as such within our society. Despite the operation of "pressure groups," "lobbyists" and other activities designed to influence leadership

along paths of individual interest, we must develop and maintain an active part in leadership selection. Confidence in the leader is essential to efficient functioning whatever the situation. To possess this confidence, we must take an active role in the assignment of leadership to man. If no other motivation is available, remember that non-democratic societies develop out of an apathetic electorate. So long as the individual *does* something actively about his prospective leaders, just so long does he have a measure of control over them. Effective leadership is always a reciprocal relationship in which the "leader" expresses as best he may the desires of those who have given him his position of trust.

7. The recognition of the need for purposiveness and goal-orientation in our vocational life.

In our discussion of the vocational life, we saw the need for planning in the career of work. Intimate to this is the necessity for a clear recognition of the "why" of the job. It is highly pertinent to general health and to efficient living to foresee as clearly as possible where one is heading in his work and therefore to understand why he is doing whatever he may be. Clairvoyance, in its literal sense (clear seeing), is of the essence in assisting us to make our way through life as smooth and as predictable as possible.

We have stressed the fact that life largely is *struggle.* In meeting the countless disappointments and frustrations that are inevitable to living, we can be greatly helped *if* we actively *want* to do the life task in which we are engaged. Therefore, we make effective use of the potentialities of our new brain only when we utilize all available techniques better to aid us in entering a vocation in which we can foresee our progress toward an end we admire. The strength and adequacy of our personality is measured by the determination we show in our willingness to work toward goals we know we can attain. Working toward goals we *want* but for the attainment of which we have no reasonable guarantee of success, is an expression of emotional wishfulness that can bring only frustration and regret. Working toward no goal at all, in the vague expectation that some-

thing will turn up, is fruitless, indeed *foolish,* living. The man is measured by the goals he strives for in life and by the *extent of his awareness of the probabilities for success.*

8. The willingness and ability to *play.*

If many of the problems that torment mankind occur because man fails to *do* something about them, then he who refuses to play sets psychological snares for himself. Playing implies *doing something* and we have seen that man's hope for happiness largely resides in his ability to *do* in life. Work without play is not only dulling; it is also irritating, frustrating and stultifying to the worker.

One of the best outlets we know for the unexpended energy emotion accumulates within us is an adequate and enjoyable recreation. Play does indeed recreate; it helps us to utilize the pent-up energy life frustrations bring and renews our zest for living. This play need not be actively overt (as in handball, tennis or golf) but is equally effective in such guises as bridge, poker or checkers. The important thing is that we should *enjoy* the doing of it and that we play merely for the game itself without any compulsions about "winning." He who plods through a game with the end in view *only* of defeating an opponent or of establishing a record might just as well stay at his office and scheme "deals." Anyone can make a job of work out of any game. However, if recreation is to meet the implication within the word, the man must *play.*

Recreation, game, hobby or whatnot, may be freely selected. It is good as well as desirable to come home from work with its endless compromises, minor defeats, pressures, etc., and turn to the doing of what one wishes. The complete autonomy and freedom of action in *playing* is an essential aspect of adequate living. Play, after all, is just this doing whatever we wish at the moment. Therefore, it gives opportunity for some release of throttled wish and restores to man some of his primitive autonomy. The value of outlet for feeling to man living within a rational technology should be apparent. No better outlet exists than frank, youthful play.

9. The development of the faith in mankind inherent in a functional religion.

Beyond the need for an active participation in life itself, man needs an active faith; faith in himself and his fellow man. He needs to believe that behind all the sham and hypocrisy man's words and actions commonly present, there resides a basic goodness and fundamental humanity. Only out of faith of this kind may arise the mutual living togetherness that a functional religion postulates. We have seen that the qualities the potential man possesses are sufficient for this change if only he will remove the blindfold tradition and emotional thinking have placed over his eyes.

A religious credo, realistic and in line with the times, can become an important support in man's adjustment to life. Within the matrix of an abiding faith in human fellowship may be found comfort, assurance and reason for living. Comfort in the fact that he is sharing common problems with all mankind, assurance that he belongs and is acceptable to his fellow man and reason for striving toward the goal of human betterment. To believe that the rationale, even permission, for membership in the human race is to leave the world of man a little better place than it was when the individual came into it, is to orient the self toward living in terms of others. Such community of action finds its natural and rightful place in a realistic religion in which the dignity and integrity of man finds its most complete expression. Life becomes meaningful only as we share it with others. The depths of meaningfulness in life are plumbed by the acceptance, each of the other, brought by a working religion. This acceptance is the ultimate in man's relation to man.

Success in life, as well as success with the problems of life, is reached by *working* at the job. If man wishes to become less of a creature and more of a creator, he must apply himself to the task. Wishing and talking about it alone will arouse unresolvable tension, man must get out and *do* if he is interested in a life as complete and as happy as his potential can make it.

BIBLIOGRAPHY

1. Adams, C., and Packard, V., *How to Pick a Mate,* New York, Dutton, 1946.
2. Ailing middle class, The, *Time,* April 12, 1948, p. 80.
3. Allport, G., *Personality: A Psychological Interpretation,* New York, Holt, 1937.
4. Allport, G., Gillispie, J., and Young, J., The religion of the postwar college student, *J. Psychol.,* 1948, *25,* 3-35.
5. Alschuler, R., and Hottwick, L., *Painting and Personality: A Study of Young Children,* Chicago, Univ. Chi. Press, 1947, 2 vols.
6. Anderson, O., and Liddel, H., Observations of experimental neurosis in sheep, *Arch. Neurol. Psychiat.,* 1935, *34,* 220-354.
7. Anderson, W., Some social factors associated with the vocational choices of college man, *J. Educ. Sociol.,* 1932, *6,* 110-113.
8. Annis, A., and Meier, N., The induction of opinion through suggestion by means of planted content, *J. Soc. Psychol.,* 1934, *5,* 65-81.
9. Anon., Too many now seek professional training, reported in *What the Colleges Are Doing,* 1948, No. 81, Boston, Ginn.
10. Arey, L., *Developmental Anatomy,* Philadelphia, Saunders, 1943.
11. Arnold, M., On the mechanism of suggestion and hypnosis, *J. Abn. & Soc. Psychol.,* 1946, *41,* 107-128.
12. Axline, V., *Play Therapy,* Boston, Houghton-Mifflin, 1947.
13. Bain, R., Man, the myth-maker, *Sci. Mon.,* July, 1947, 61-69.
14. Bard, P., On emotional expression after decortication with some remarks on certain theoretic views, *Psychol. Rev.,* 1934, *41,* 309-329.
15. Bateson, G., Sex and culture, *Ann. N. Y. Acad. Sci.,* 1947, *47,* 647-660.
16. Bell, H., *Youth Tell Their Story,* Washington, Amer. Counc. Educ., 1938.
17. Bell, H., *Matching Youth and Jobs,* Washington, Amer. Youth Comm., 1940.
18. Bentley, M., Sanity and hazard in childhood, *Amer. J. Psychol.,* 1945, *58,* 212-246.

19. Berne, E., *The Mind in Action,* New York, Simon & Schuster, 1947.
20. Beverly, B., *A Psychology of Growth,* New York, McGraw-Hill, 1947.
21. Biddle, W., The relationship between knowledge and a measure of autistic thinking on certain international problems, *J. Soc. Psychol.,* 1931, *2,* 493-496.
22. Biel, W., The effects of early inanition on a developmental schedule in the rat, *J. Comp. Psychol.,* 1939, *28,* 1-15.
23. Bills, M., Relation of scores on Strong's Interest Analysis Blanks to success in selling Casualty Insurance, *J. Appl. Psychol.,* 1938, *22,* 97-104.
24. Bingham, W., *Aptitudes and Aptitude Testing,* New York, Harper, 1937.
25. Bolanovich, D., Interest tests reduce factory turnover, *Personn. Psychol.,* 1948, *1,* 81-93.
26. Bowman, H., *Marriage for Moderns,* New York, McGraw-Hill, 1942.
27. Bowman, H., "How can you Tell if it's Love?" in Fishbein, M., and Burgess, E. (eds.), *Successful Marriage,* New York, Doubleday, 1947, Part 1, chap. 1.
28. Boynton, P., Dugger, H., and Turner, M., The emotional stability of teacher and pupils, *J. Juv. Res.,* 1934, *18,* 223-232.
29. Brav, S., Note on honeymoons, *Marr. & Farm. Liv.,* 1947, *9,* 60.
30. Bridges, K., A genetic theory of emotion, *J. Genet. Psychol.,* 1930, *37,* 514-527.
31. Britten, R., Sex differences in physical impairment in adult life, *Amer. J. Hyg.,* 1931, *13,* 741-770.
32. Brown, M., "Education and Family Life," in Fishbein, M., and Burgess, E., (eds.), *Successful Marriage,* New York, Doubleday, 1947, Part 5, chap. 7.
33. Bruder, E., A clinically trained religious ministry in the mental hospital, *Quart. Rev. Psychiat. & Neurol.,* 1947, *2,* 543-552.
34. Bruner, J., and Goodman, C., Value and need as organizing factors in perception, *J. Abn. & Soc. Psychol.,* 1947, *17,* 33-44.
35. Bryson, L., *Science and Freedom,* New York, Col. Univ. Press, 1947.
36. Burgess, E., "The Wise Choice of a Mate," in Fishbein, M., and Burgess, E. (eds.), *Successful Marriage,* New York, Doubleday, 1947, Part 1, chap. 2.

37. Burgess, E., and Cottrell, L., *Predicting Success or Failure in Marriage,* New York, Prentice-Hall, 1939.
38. Burgess, E., and Wallin, P., Homogamy in social characteristics, *Amer. J. Sociol.,* 1943, *49,* 109-124.
39. Burgess, E., and Wallin, P., Predicting adjustment in marriage from adjustment in engagement, *Amer. J. Sociol.,* 1944, *49,* 324-330.
40. Burlingame, C., If child guidance clinics—why not parentoriums? *Conn. State Med. J.,* 1947, *11,* 829-832.
41. Burtt, H., An experimental study of early childhood memory: final report, *J. Genet. Psychol.,* 1941, *58,* 435-439.
42. Byrns, R., Relation of vocational choice to mental ability and occupational opportunity, *Sch. Rev.,* 1939, *47,* 101-109.
43. Cameron, N., The development of paranoic thinking, *Psychol. Rev.,* 1943, *50,* 219-233.
44. Cannon, W., *The Wisdom of the Body,* New York, Norton, 1932.
45. Carrel, A., *Man the Unknown,* New York, Harper, 1935.
46. Carter, H., and Foley, L., What are young people asking about marriage? *J. Appl. Psychol.,* 1943, *27,* 275-282.
47. Child, I., Potter, E., and Levine E., Children's textbooks and personality development: An exploration in the social psychology of education, *Psychol. Monog.,* 1946, *60,* 54 p.
48. Cleckley, H., *The Mask of Sanity,* St. Louis, Mosby, 1941.
49. Cobb, S., *Borderlands of Psychiatry,* Cambridge, Harv. Univ. Press, 1943.
50. Cole, L., *Psychology of Adolescence,* New York, Rinehart, 1936.
51. Cole, L., *The Background for College Teaching,* New York, Rinehart, 1940.
52. Cole, L., *Psychology of Adolescence,* rev. ed., New York, Rinehart, 1942.
53. Collins, S., A general survey of the causes of illness and death at specific ages, *U. S. Pub. Heal. Rep.,* 1935, *50,* 237-255.
54. Conn, J., Sexual curiosity of children, *J. Dis. Child.,* 1940, *60,* 1110-1119.
55. Cooper, E., and Jahoda, M., The evasion of propaganda: How prejudiced people respond to anti-prejudice propoganda, *J. Psychol.,* 1947, *23,* 15-25.
56. Cowan, R., The wish never to have been born, *Amer. J. Sociol.,* 1932, *37,* 547-559.

57. Cowdry, E., We grow old, *Sci. Month.*, 1940, *50*, 51-58.
58. Crider, B., The hostility pattern, *J. Clin. Psychol.*, 1946, *2*, 267-273.
59. Cromwell, R., and Parmenter, M., Occupation Course, Unit 3, *Success in the World of Work*, Canada, Guidance Pub., 1945.
60. Davis, J., Testing the social attitudes of children in the government schools in Russia, *Amer. J. Sociol.*, 1927, *32*, 947-952.
61. Davis, K., Extreme social isolation of a child, *Amer. J. Sociol.*, 1940, *45*, 554-565.
62. Davis, R., The relation of muscle action potential to difficulty and frustration, *J. Exper. Psychol.*, 1938, *23*, 141-158.
63. Dearborn, L., "Masturbation," in Fishbein, M., and Burgess, E. (eds.), *Successful Marriage*, New York, Doubleday, 1947, Part 4, chap. 5.
64. Dennis, W., Does culture appreciably affect patterns of infant behavior? *J. Soc. Psychol.*, 1940, *12*, 305-317.
65. Dewees, L., "Premarital Physical Examination," in Fishbein, M., and Burgess, E. (eds.), *Successful Marriage*, New York, Doubleday, 1947, Part 1, chap. 5.
66. Dewey, J., *How We Think*, Boston, Heath, 1933.
67. Dockeray, F., *Psychology*, New York, Prentice-Hall, 1942.
68. Dreikurs, R., *The Challenge of Parenthood*, New York, Duell, Sloan & Pearce, 1947.
69. Dunbar, F., *Psychosomatic Diagnosis*, New York, Hoeber, 1943.
70. Dunbar, F., *Emotions and Bodily Change*, 3rd ed., New York, Col. Univ. Press, 1946.
71. Dunbar, F., *Mind and Body: Psychosomatic Medicine*, New York, Random House, 1947.
72. Dunlap, K., *Personal Adjustment*, New York, McGraw-Hill, 1946.
73. du Nouy, L., *Human Destiny*, New York, Longmans, 1947.
74. Duvall, E., and Hill, R., *When You Marry*, New York, Assoc. Press, 1945.
75. English, O., "Sexual Adjustment in Marriage," in Fishbein, M., and Burgess, E. (eds.), *Successful Marriage*, New York, Doubleday, 1947, Part 2, chap. 3.
76. English, O., and Pearson, G., *Emotional Problems of Living*, New York, Norton, 1945.
77. Etsten, B., and Himwich, H., Stages and signs of pentathol anesthesia: physiologic basis, *Anesthesiol.*, 1946, *7*, 536-548.

78. Evans, H., and Bishop, K., On the relation between fertility and nutrition: IV. The production of sterility with nutritional regimes adequate for growth and its cure with other foodstuffs, *J. Metab. Res.*, 1923, *3*, 233-316.
79. Fairbanks, R., Cooperation between clergy and psychiatrists, *J. Pastoral Care*, 1947, *1*, 1-5.
80. Faris, E., *The Nature of Nature*, New York, McGraw-Hill, 1937.
81. Fenton, N., *Mental Health in School Practice*, Stanford, Stanford Univ. Press, 1943.
82. Fine, B., *Our Children Are Cheated*, New York, Holt, 1947.
83. Finger, F., Sex beliefs among male college students, *J. Abn. & Soc. Psychol.*, 1947, *42*, 57-61.
84. Folsom, J., *The Family and Democratic Society*, New York, 1943.
85. *Fortune*, January, 1938, p. 86.
86. Franklin, J., Schiele, B., Brozek, J., and Keys, A., Observations on human behavior in experimental semistarvation and rehabilitation, *J. Clin. Psychol.*, 1948, *4*, 28-45.
87. Freeman, G., Our muscles and our minds, *Sci. Month.*, August, 1938, 161-167.
88. French, T., Psychogenic factors in asthma, *Amer. J. Psychiat.*, 1939, *96*, 87-98.
89. Freud, A., and Burlingham, D., *War and Children*, New York, Intern. Univ. Press, 1943.
90. Fulton, J., *Muscular Contraction and the Reflex Control of Movement*, Baltimore, Williams & Wilkins, 1926.
91. Gallagher, B., "Christianity and Color," in Bryson, L., Finkelstein, L., and Maciver, R. (eds.), *Approaches to Group Understanding*, New York, Harper, 1947.
92. Gardner, G., A factor in the sex eduation of children, *Ment. Hyg.*, 1944, *28*, 55-63.
93. Gates, R., *Human Ancestry, Cambridge*, Harv. Univ. Press, 1948.
94. Gesell, A., in *Encyclopedia Britannica*, 14th ed., vol. v, p. 468.
95. Gilbert, J., Mental efficiency in senescence, *Arch. Psychol.*, 1935, No. 188.
96. Gilbert, J., Senescent efficiency and employability, *J. Appl. Psychol.*, 1936, *20*, 266-272.
97. Gilbert, J., Memory loss in senescence, *J. Abn. & Soc. Psychol.*, 1941, *36*, 73-86.

98. Gilman, C., *A Vocabulary for Family Use in the Early Sex Education of Children,* Minneapolis, Women's Coop. Alliance, Inc., 1931.
99. Girard, R., Man's cerebrum offers lasting peace, *Sci. News Lett.,* 1948, *53,* 184.
100. Girden, E., Role of response mechanisms in learning and in "excited emotion," *Amer. J. Psychol.,* 1943, *56,* 1-20.
101. Goldstein, K., Organismic approach to the problem of motivation, *Trans. N. Y. Acad. Sci.,* 1947, *9,* 218-230.
102. Gray, J., and others, *Psychology in Human Affairs,* New York, McGraw-Hill, 1946.
103. Grinker, R., Hypothalmic functions in psychosomatic intercorrelations, *Psychosom. Med.,* 1939, *1,* 19-47.
104. Grinker, R., and Spiegel, J., *War Neuroses,* Philadelphia, Blakiston, 1945.
105. Hagman, E., A study of fears of children of pre-school age, *J. Exper. Educ.,* 1932, *1,* 110-130.
106. Hall, G., *Senescence: The Last Half of Life,* New York, Appleton-Century, 1922.
107. Halliday, J., *Psychosocial Medicine: A Study of a Sick Society,* New York, Norton, 1948.
108. Hartmann, G., A field experiment on the comparative effectiveness of "emotional" and "rational" political leaflets in determining election results, *J. Abn. & Soc. Psychol.,* 1936, *31,* 99-114.
109. Hartmann, G., and Newcomb, T. (eds.), *Industrial Conflict,* New York, Cordon, 1940.
110. Hartshorne, H., May, A., and Shuttleworth, F., *Studies in the Organization of Character,* New York, Macmillan, 1930.
111. Hattendorf, K., *Parent's Answers to Children's Sex Questions,* Pamphlet No. 30, Iowa City, Child Welfare Research Station.
112. Hepner, H., *Psychology Applied to Life and Work,* New York, Prentice-Hall, 1941.
113. Hewitt, L., and Jenkins, R., *Fundamental Patterns of Maladjustment: The Dynamics of Their Origin,* Springfield, State of Illinois, 1946.
114. Hilgard, E., and Allen, M., An attempt to condition finger reactions based on motor point stimulation, *J. Gen. Psychol.,* 1938, *18,* 203-207.
115. Himwich, H., "The Physiological Action of Alcohol," in Emerson, H. (ed.), *Alcohol and Man,* New York, Macmillan, 1932.

116. Himwich, H., The physiology of "shock" therapies, *Psychiat. Quart.*, 1944, *18*, 1-17.
117. Holler, B., Personality Differences Between Institutionalized and Non-Institutionalized Adolescents, Honors Project, Denison University, 1946.
118. Hoppock, R., N. Y. U. students grade their professors, *Sch. & Soc.*, 1947, *57*, 70-72.
119. Horney, K., *New Ways in Psychoanalysis,* New York, Norton, 1939.
120. Horney, K., *Our Inner Conflicts,* New York, Norton, 1945.
121. Hunt, E., and Smith, P., Vocational guidance research: 10 years' work by the Birmingham Educational Committee, *Occup. Psychol.*, London, 1938, *12*, 302-307.
122. Hunt, H., Business demands more character education, *Pitmanite,* April, 1937, reported in Hepner, H., *Psychology Applied to Life and Work,* New York, Prentice-Hall, 1941, p. 10.
123. Hunt, J., The effects of infant feeding-frustration upon adult hoarding in the albino rat, *J. Abn. & Soc. Psychol.*, 1941, *36*, 338-360.
124. Hunt, J., Scholosberg, H., Solomon, R., and Stellar, E., Studies of the effects of infantile experience on adult behavior in rats: I. Effects of infantile feeding frustration on adult hoarding, *J. Comp. Physiol. Psychol.*, 1947, *40*, 291-304.
125. Huschka, M., Masturbation threats, *Psychoan. Quart.*, 1938, *7*, 338-356.
126. Jacobsen, C., Functions of frontal association areas in primates, *Arch. Neurol. Psychiat.*, 1935, *33*, 558-569.
127. Jacobsen, C., Studies of cerebral functions in primates, *Comp. Psychol. Monog.*, 1936, *13*, No. 63.
128. Jacobsen, C., Wolfe, J., and Jackson, T., An experimental analysis of the functions of the frontal association areas in primates, *J. Nerv. & Ment. Dis.*, 1935, *82*, 1-14.
129. Jacobson, E., *Progressive Relaxation,* Chicago, Univ. Chi. Press, 1929.
130. James, W., *Talks to Teachers,* New York, Holt, 1900.
131. Jersild, A., *Child Psychology,* New York, Prentice-Hall, 1933.
132. Jersild, A., "Emotional Development," in Carmichael, L. (ed.), *Manual of Child Psychology,* New York, Wiley, 1946.
133. Johnson, P., Religious psychology and health, *Men. Hyg.*, 1947, *31*, 556-566.

134. Jones, H., "Environmental Influences on Mental Development," in Carmichael, L. (ed.), *Manual of Child Psychology,* New York, Wiley, 1946.
135. Jones, H., and Conrad, H., The growth and decline of intelligence: A study of a homogeneous group between ages of 10 and 60, *Genet. Psychol. Monog.,* 1933, *13,* 223-298.
136. Kapp, F., Rosenbaum, M., and Romano, J., Psychological factors in men with peptic ulcers, *Amer. J. Psychiat.,* 1947, *103,* 700-704.
137. Kardiner, A., *The Individual and His Society,* New York, Col. Univ. Press, 1939, (Linton, R. "The Marquesans")
138. Katz, D., *Animals and Men: Studies in Comparative Psychology,* New York, Longmans, 1937.
139. Katz, W., Psychology and apologetics, *J. Pastoral Care,* 1947, *1,* 5-12.
140. Kimber, J., Interests and personality traits of Bible Institute students, J. *Soc. Psychol.,* 1947, *26,* 225-233.
141. Klein, D., *Mental Hygiene,* New York, Holt, 1944.
142. Kleinberg, O., *Negro Intelligence and Selective Migration,* New York, Col. Univ. Press, 1930.
143. Kraines, S., *The Therapy of the Neuroses and Psychoses,* Philadelphia, Lea & Febiger, 1943.
144. Kraines, S., and Thetford, E., *Managing Your Mind,* New York, Macmillan, 1944.
145. Krasnogorski, N., The conditioned reflexes and children's neuroses, *Amer. J. Dis. Child.,* 1925, *30,* 753-768.
146. Kroger, R., and Loutitt, C., The influence of father's occupation on the vocational choices of high school boys, *J. Appl. Psychol.,* 1935, *19,* 203-212.
147. Kuyzser, H., Psychic concomitants in wartime injuries, *Psychosom. Med.,* 1945, *7,* 15-27.
148. Landis, C., Psychotherapy and religion, *J. Pastoral Care,* 1947, *1,* 17-27.
149. Landis, C., and others, *Sex and Development,* New York, Hoeber, 1940.
150. Lathrop, J., "Cultural Bridges in Religion," in Bryson, L., Finkelstein, L., and Maciver, R. (eds.), *Approaches to Group Understanding,* New York, Harper, 1947.
151. Lawton, G. (ed.), *New Goals for Old Age,* New York, Col. Univ. Press, 1943.

152. Lawton, G., *Aging Successfully,* New York, Col. Univ. Press, 1946.
153. Laycock, S., *Cheating Your Children,* Toronto, Ryerson, 1947.
154. Lehman, H., The creative years in science and literature, *Sci. Mon.*, 1936, *43*, 151-162.
155. Lehman, H., The creative years: Best books, *Sci. Mon.*, 1937, *45*, 65-75.
156. Lehman, H., and Witty, P., Vocational guidance: Some basic considerations, *J. Educ. Sociol.*, 1934, *8*, 174-184.
157. Leibman, J., *Peace of Mind,* New York, Simon and Schuster, 1946.
158. Leonard, E., Miles, L., and Van der Kar, C., *The Child at Home and at School,* New York, American Book, 1942.
159. Lewin, K., *A Dynamic Theory of Personality,* New York, McGraw-Hill, 1935.
160. Levy, D., Primary affect hunger, *Amer. J. Psychiat.*, 1937, *94*, 643-652.
161. Levy, D., *Maternal Over-protection,* New York, Col. Univ. Press, 1943.
162. Lichtenstein, P., and Small, S., *A Handbook of Psychiatry,* New York, Norton, 1943.
163. Lindsey, A., *Problems in Living Together* (Unpublished manuscript).
164. Lindsley, D., "Electroencephalography," in Hunt, J, (ed.), *Personality and the Behavior Disorders,* New York, Ronald, 1944, vol. ii.
165. Link, H., Wheat and chaff in vocational guidance, *Occup.*, October, 1934.
166. Linton, R., *The Cultural Background of Personality,* New York, Appleton-Century, 1945.
167. *Living Philosophies,* Cleveland, World Publ., 1942.
168. Loomis, A., Harvey, E., and Hobart, G., Electrical potentials of the human brain, *J. Exper. Psychol.*, 1936, *19*, 249-279.
169. Loucks, R., The experimental delimitation of neural structures essential for learning: The attempt to condition striped muscle responses with faradization of the sigmoid gyri, *J. Psychol.*, 1935, *1*, 5-44.
170. Loutitt, C., *Clinical Psychology,* rev. ed., New York, Harper, 1947.

171. Lundberg, F., and Franham, M., *Modern Woman: The Lost Sex,* New York, Harper, 1947.
172. Lunger, R., and Page, J., Worries of college freshmen, *J. Genet. Psychol.,* 1939, *54,* 457-460.
173. Luria, A., *The Nature of Human Conflicts,* New York, Liveright, 1932.
174. Lynd, R., and Lynd, H., *Middletown in Transition: A Study in Cultural Conflicts,* New York, Harcourt, Brace, 1937.
175. Magoun, F., Scholarship and distinction, *Technol. Rev.,* 1935, *37,* No. 8; reported in Hepner, H., *Psychology Applied to Life and Work,* New York, Prentice-Hall, 1941, p. 360.
176. Maier, N., *Studies of Abnormal Behavior in the Rat,* New York, Harper, 1939.
177. Maier, N., and Klee, J., Studies of abnormal behavior in the rat: XVII, Guidance vs. trial and error in the alternation of habits and fixations, *J. Psychol.,* 1944, *19,* 113-163.
178. Marshall, J., "Rationalization and Abattoirs," in Bryson, L., Finkelstein, L., and Maciver, R. (eds.), *Approaches to Group Understanding,* New York, Harper, 1947.
179. Martin, J., The blast at Centralia No. 5: A mine disaster no one stopped, *Harper's Magazine,* March, 1948, pp. 193-220.
180. Maslow, A., Self-esteem (dominance-feeling) and sexuality in women, *J. Soc. Psychol.,* 1942, *16,* 259-294.
181. Maslow, A., and Mittelmann, B., *Principles of Abnormal Psychology,* New York, Harper, 1941.
182. Masserman, J., The hypothalamus and psychiatry, *Amer. J. Psychiat.,* 1942, *98,* 633-637.
183. Masserman, J., *Behavior and Neurosis,* Chicago, Univ. Chi. Press, 1943.
184. McFarland, R., The older worker in industry, *Harv. Bus. Rev.,* Summer, 1943, 505-520.
185. McKinney, F., Personality adjustments of college students as related to factors in personal history, *J. Appl. Psychol.,* 1939, *23,* 660-668.
186. Mead, M., *Growing Up in New Guinea,* New York, Morrow, 1930.
187. Mead, M., *Sex and Temperament in Three Primitive Societies,* New York, Morrow, 1935.
188. Menninger, K., *Love and Hate,* New York, Harcourt, Brace, 1944.

189. Metfessel, M., Relationships of heredity and environment in behavior, *J. Psychol.*, 1940, *10*, 177-198.
190. Miles, C., and Miles, W., The correlation of intelligence scores and chronological age from early to late maturity, *Amer. J. Psychol.*, 1932, *44*, 44-78.
191. Miles, W., "Psychological Aspects of Ageing," in Cowdry, E. (ed.), *Problems of Aging*, Baltimore, Williams & Wilkins, 1942.
192. Moehlman, C., *The Church as Educator*, New York, Hinds, Hayden & Eldredge, 1947.
193. Moffie, D., The validity of self-estimated interests, *J. Appl. Psychol.*, 1942, *26*, 606-613.
194. Mowrer, O., Anxiety reduction and learning, *J. Exper. Psychol.*, 1940, *27*, 497-516.
195. Muncie, W., *Psychobiology and Psychiatry*, St. Louis, Mosby, 1939.
196. Munthe, A., *The Story of San Michele*, New York, Dutton, 1930.
197. Murphy, G., *Personality: A biosocial approach to origins and structures*, New York, Harper, 1947.
198. Murphy, G., Murphy, L., and Newcomb, T., *Experimental Social Psychology*, rev. ed., New York, Harper, 1937.
199. National Association of Manufacturers, *Your Future Is What You Make It*, 1947.
200. Niebuhr, R., *The Nature and Destiny of Man*, vol. i, New York, Scribner, 1941.
201. Neibuhr, R., *The Nature and Destiny of Man*, vol. ii, New York, Scribner, 1943.
202. Owings, C., A social hygiene research program, *Studies in Parental Sex Education*, Paper I, Minneapolis, Univ. Minn. Press, 1931.
203. Pace, C., *They Went to College*, Minneapolis, Univ. Minn. Press, 1941.
204. Paterson, D., "The Genesis of Modern Guidance," in *Frontier Thinking in Guidance*, Chicago, Sci. Res. Assoc., 1945.
205. Pavlov, I., *Lectures on Conditioned Reflexes*, New York, Internat. Pub., 1928.
206. Paynter, R., and Blanchard, P., *Educational Achievement of Children with Personality and Behavior Difficulties*, New York, Commonwealth Fund, 1928.
207. Pearl, R., *Man the Animal*, Bloomington, Principia, 1946.

208. Phillips, A., Helpful sex education success in schools here, *Pitts. Sun-Telegraph,* January 13, 1947.
209. Porteus, A., *Primitive Intelligence and Environment,* New York, Macmillan, 1937.
210. Porteus, A., and Peters, N., Maze test validation and psychosurgery, *Genet. Psychol. Monog.,* 1947, *36,* 3-86.
211. Proctor, W., A 13-year follow-up of high school students, *Occup.,* 1937, *15,* 306-310.
212. Pullias, E., Masturbation as a mental hygiene problem; a study of the beliefs of 75 young men, *J. Abn. & Soc. Psychol.,* 1937, *32,* 216-222.
213. Radke, M., *The Relation of Parental Authority to Children's Behavior and Attitudes,* Minneapolis, Univ. of Minn. Press, 1946.
214. Rank, O., *Will Therapy,* New York, Knopf, 1936.
215. Reik, T., *The Psychology of Sex Relations,* New York, Rinehart, 1945.
216. Rennie, T., and Woodward, L., *Mental Health in Modern Society,* New York, Commonwealth Fund, 1948.
217. Ribble, M., *The Rights of Infants,* New York, Col. Univ. Press, 1943.
218. Rice, S., Contagious bias in the interview, *Amer. J. Sociol.,* 1929, *35,* 420-423.
219. Robinson, G., "The Patient as a Person," in N. Y. Acad. Med. Lectures to the Laity, No. X, *Modern Attitudes in Psychiatry,* New York, Col. Univ. Press, 1945.
220. Robinson, J., *Mind in the Making,* New York, Harper, 1921.
221. Robinson, M., What price lobotomy? *J. Abn. & Soc. Psychol.,* 1946, *41,* 421-436.
222. Rogers, C., A study of mental health in three representative elementary schools, *Ohio State Univ. Educ. Res. Monog.,* 1941, *25,* 130-161.
223. Rogers, C., *Counseling and Psychotherapy,* Boston, Houghton Mifflin, 1942.
224. Rogers, C., Some implications of client-centered counseling for college personnel work, Paper read before Amer. Coll. Personn. Assn., Chicago, 1948.
225. Sadler, W., *Mental Mischief and Emotional Conflicts,* St. Louis, Mosby, 1947.

226. Sapir, E., What is the family still good for? *Amer. Mercury,* 1930, *19,* 145-151.
227. Scheinfeld, A., *Women and Men,* New York, Harcourt, Brace, 1944.
228. Schreiber, J., Interdependence of democracy and mental health, *Ment. Hyg.,* 1945, *29,* 606-621.
229. Sears, R., Experimental studies of projection; I. Attribution of traits, *J. Soc. Psychol.,* 1936, *6,* 151-163.
230. Sears, R., Experimental studies of projection: II. Ideas of reference, *J. Soc. Psychol.,* 1937, *8,* 289-400.
231. Sears, R., Levels of aspiration in academically successful and unsuccessful children, *J. Abn. & Soc. Psychol.,* 1940, *35,* 498-536.
232. Seward, G., *Sex and the Social Order,* New York, McGraw-Hill, 1946.
233. Shaffer, L., Fear and courage in aerial combat, *J. Consult. Psychol.,* 1947, *11,* 137-143.
234. Sheldon, W., and Stevens, S., *The Varieties of Human Physique,* New York, Harper, 1940.
235. Sheldon, W., and Stevens, S., *The Varieties of Temperament,* New York, Harper, 1942.
236. Sherman, M., and Henry, T., *Hollow Folk,* New York, Crowell, 1933.
237. Sisson, E., Vocational guidance of college students, *Sch. & Soc.,* 1937, *46,* 765-768.
238. Slaughter, F., *Medicine for Moderns,* New York, Messner, 1947.
239. Sparling, E., Do college students choose vocations wisely? *Teach. Coll. Contr. Educ.,* Columbia Univ., 1933, No. 561.
240. Steckle, L., The utility of the instructor's rating scale, *J. Educ. Psychol.,* 1941, *32,* 631-635.
241. Steckle, L., Unpublished study.
242. Steckle, L., Unpublished study.
243. Steckle, L., and O'Kelly, L., Persistence of response as a function of thirst in terms of early experience with electric shock, *J. Comp. Psychol.,* 1941, *32,* 1-9.
244. Stellar, E., Morgan, C., and Yarosh, M., Cortical localization of symbolic processes in the rat, *J. Comp. Psychol.,* 1942, *34,* 107-126.

245. Stone, C., Delay in the awakening of copulatory ability in the male albino rat incurred by defective diets. I. Quantitative deficiency, *J. Comp. Psychol.*, 1924, *4*, 195-224.
246. Stone, C., Delay in the awakening of copulatory ability in the male albino rat incurred by defective diets. II. Qualitative deficiency, *J. Comp. Psychol.*, 1925, *5*, 177-201.
247. Strecker, E., *Their Mother's Sons,* Philadelphia, Lippincott, 1946.
248. Strong, E., Interests and sales ability, *Personn. J.*, 1934, *13*, 204-216.
249. Strong, E., *Vocational Interests of Men and Women,* Stanford, Stanford Univ. Press, 1943.
250. Super, D., Occupational level and job satisfaction, *J. Appl. Psychol.*, 1939, *23*, 549-564.
251. Symonds, P., *The Psychology of Parent Child Relations,* New York, Appleton-Century, 1939.
252. Symonds, P., *The Dynamics of Human Adjustment,* New York, Appleton-Century, 1946.
253. Teagarden, F., *Child Psychology for Professional Workers,* rev. ed., New York, Prentice-Hall, 1946.
254. Terman, L., *Psychological Factors in Marital Happiness,* New York, McGraw-Hill, 1938.
255. Terman, L., Miles, C., and others, *Sex and Personality: Studies in Masculinity and Femininity,* New York, McGraw-Hill, 1936.
256. Thorndike, R., A note on the relationship of allergy to neurasthenic traits, *J. Gen. Psychol.*, 1937, *17*, 153-155.
257. Thorpe, L., *Child Psychology and Development,* New York, Ronald, 1946.
258. Toynbee, A., *A Study of History* (abridged by D. Somerville), New York, Oxford Univ. Press, 1946.
259. Toynbee, A., *Christianity and Civilization,* Wallingford, Pendle Hill, 1947.
260. Travis, L., and Baruch, F., *Personal Problems of Everyday Life,* New York, Appleton-Century, 1941.
261. U. S. Dept. of Labor, *Dictionary of Occupational Titles,* Parts I-IV, 1939.
262. Vaughan, W., Are academic subjects in high school the most desirable preparation for college entrance? *Peabody J. Educ.*, 1947, *25*, 94-99.

263. Webster, E., A follow-up of vocational guidance, *J. Appl. Psychol.*, 1942, *26*, 285-295.
264. Weidenreich, F., *Apes, Giants and Men*, Chicago, Univ. Chi. Press, 1946.
265. Weiss, E., and English, S., *Psychosomatic Medicine*, Philadelphia, Saunders, 1943.
266. Wheeler, L., A comparative study of the intelligence of East Tennessee mountain children, *J. Educ. Psychol.*, 1942, 33, 321-334.
267. White, B., Cobb, S., and Jones, C., Mucous colitis, *Psychosom. Med. Monog.*, 1939, *1*.
268. Whitman, H., The biggest taboo, *Collier's*, February 15, 1947, p. 24.
269. Wieman, H. and Wieman, R., *A Normative Psychology of Religion*, New York, Crowell, 1935.
270. Wieman, H., and others, *Religious Liberals Reply*, Boston, Beacon, 1947.
271. Wolf, H., Emotions and gastric functions, *Science*, 1943, *98*, 481-484.
272. Wylie, P., *Generation of Vipers*, New York, Rinehart, 1942.
273. Yacorzynski, G., and Davis, L., An experimental study of the functions of the frontal lobes in man, *Psychosom. Med.*, 1945, 7, 97-107.
274. Young, K., *Personality and Problems of Adjustment*, New York, Crofts, 1940.

INDEX

Abnormal, 80, 96
Accident, 73
Adaptability, 94
Adjustment, 34, 80–83
Adrenalin, 76
Affect hunger, 112
Age distribution, 276–277
Aged person, and activity, 297–298
  and change, 278
  and employment, 286–290
  and illness, 284–285
  and intelligence, 280–283
  and society, 277–279
  and talkativeness, 298–299
Alcohol, 13
Amnesia, 137–138
Anger, 23, 28, 35
Antipathy, search for, 111, 125–134
Anxiety, 23, 35–38, 114, 154, 263
Anxiety states, 114–117
Apathy, search for, 111, 134–140
Arapesh, 168–169, 172
Asthma, 71–72
Augustine, 155, 160, 255, 256
Autonomic nervous system, 74–77
  parasympathetic, 76
  sympathetic, 76

Balance, 82–83
Bartlett, F., 282
Behavior, adjustive, 35, 61
  non-adjustive, 35, 61
  old brain, 9
Berg, I., 79
Berman, L., 167
Biosocial development, 3
Blitz, 84
Brain, new, 9, 10, 25, 61, 67, 74, 89
  old, 7, 9, 10, 61, 67, 74, 76, 90
Breakdown, 60, 62
Briffault, R., 3
Browning, R., 300
Bryant, W., 295
Burgess, E., 162, 209, 213

Carlyle, T., 301, 317
Carmichael, L., 75
Cathartic habit, 296
Cerebral cortex, 74, 322
Child psychology, 30
Child training, 77
Church, 21, 153–156
Climateric, 285–286
Colitis, 70
Common sense, 52
Community, 220
Compulsions, 128–130
Conditioning, 8, 58
Conflict, 22, 92
Consistency, 93
Constitutional concept, 97–100
Consultation, 317–318
Courage, 95
Credo, 271–272

Death, 16, 249–250, 293–295
Delinquent, 100, 135
Democracy, 305
Dependency, 100
de Schweinitz, K., 180
Detachment, 100, 135
Donne, J., 315
Dunlap, K., 49, 199, 202, 204
du Nouy, L., 253

Early experience, 31–35, 83
Ectomorphy, 98
Education, 147–153, 219, 223–224

Educational guidance, 86
EEG, 56
Ego, 16
Ego-ideal, 21, 93, 283, 319
Ehrensperger, H., 274
"Either-or" concept, 80
Emotion, and intelligence, 5, 20
  circularity, 15, 37
  control, 15
  development, 14
  dilemma, 5
  emergency function, 3–4
  physiology, 4
  suppression, 15
Emotional training, 25–26
Employability, 237–246
Endomorphy, 98
Essential hypertension, 64–65
Experience, 291–292
Experimental neurosis, 58–59

Failure, 26
Family, 187–192
Fatigue, 297
Fatigue states, 122–125
Favoritism, 109–110
Fear, 16–20, 23–28, 35, 256, 265
Fear states, 117–120
Feeling vs. judgment, 35
Femininity, 168–174
Firdausi, 269
Fishbein, M., 209, 213
Fixation, 101
Flexibility, 105
Flight, from reality, 204
  into fantasy, 43–44
  into reality, 45
Flirt, 205
Formula for living, 83
Fouché, J., 294
Frank, L., 276
Freedom, 263
Frigidity, 73
Frontal lobes, 52
Frustration, 19, 21, 26, 28, 32, 35, 86, 107
Fry, G., 140
Fundamentalism, 271

Gantt, W., 73
Geriatrics, 301
Gesell, A., 34
Gibbon, E., 264
Gide, A., 78
God, 268–269
Goiter, 73
Golden Rule, 318, 319
Guidance, 86

Habit, 97, 144
Hall, G., 302
Handicrafts, 300
Heart disease, 73
Hebb, D., 59
Home, 21, 83, 107–111, 144–147, 190–191, 218
Homo sapiens, 2
Honeymoon, 211–212
Hood, T., 277
Horney, K., 100
Hostility, 125–126
Human nature, 102
Hypertension, 64–67
Hypertensive personality, 65
Hypnosis, 55
  and asthma, 57
  and digestion, 57
  and heart rate, 56
  and skin disease, 57
  and vision, 56
Hypochondria, 139–140
Hypothalamus, 7, 74
Hysteria, 120–122

Identification, 38–40
Illness, 17
Imagining, 54, 55
Impotence, 73
Inadequacy, 36
Industry, 288–289
Infatuation, 194
Ink blots, 91
In-laws, 204
Inner self, 85, 303
Insight, 15, 67, 69, 90, 200–202
Instability, 105
Integration, 92
Intelligence, 5
Interests, 233–235
Internalizing, 61–62
Interview, 243–247

Jealousy, 202
Job satisfaction, 227
Job success, 232–235
Jolles, I., 102
Judgment, 11

Kant, I., 106
Kantor, J., 52
Kelly, G., 213
Kinsey, A., 174, 181, 285
Knowledge, 53, 62–63, 306, 323
Kuder Preference Test, 234

Lawton, G., 276
Learning, new brain, 77
  old brain, 77
Letter of application, 239–243
Liebmann, J., 259
Loss of function states, 120–122
Love, 193–195, 196–197, 205
Lying, 204

Machine design, 289
Maladjustment, 80–83
Man, early, 2
  emotional, 20
  history, 1 •
  rational, 21
  relation to other animals, 7
  social, 1, 3
  solitary, 1, 3, 134
  training, 21
Manias, 130–132
Mann, H., 293
Manus, 171–172
Marital preparation, 207–208
Marquesans, 171
Marriage, 165
Martin, C., 174
Masculinity, 168–174
Massermann, J., 13
Masturbation, 180–183
Maturity, 93
McGrath, E., 152
Meaning, 53
Menninger, W., 323
Mental hygiene, 305
Mental illness, incidence, 20
Mesomorphy, 98
Mind, 49–55
Mind-body "problem," 51
Mind-body relationships, 55–62
Mindedness, 51, 53, 58
Missionary tendencies, 203
Mittlemann, B., 63
Mode of single solution, 104
Mom, 195, 204
Morris, W., 298
Mothering, 30–31
Motivation, 235–236
Mowrer, O., 79
Mundugumor, 169–170

Narcissism, 42–43
Neo-orthodox, 255–256, 258
Nervous system, 74–77
Neurosis, 11, 12, 20, 105, 106
Neurotic behavior, 33, 77, 105
  causal situations, 60
  development, 59–63, 107–114, 140
  rigidity of, 105, 134
  symptoms of, 119
  trends toward, 100, 107, 111, 132, 203
Niebuhr, R., 255, 256
Normal, 80, 96, 105
Normality, 82

Obsessions, 126–128
Occupational preference, 228
Occupations, 229–231
O'Kelly, L., 101
Optimism, 92
Organismic self-determination, 61
Original sin, 255
Outer self, 85, 303
Overprotection, 107–109

Paranoid tendencies, 132–134
Parental attitudes and child behavior, 144–146
Parents, 84, 97
Partch, V., 12
Pennington, L., 79
Peptic ulcer, 67–71
Perfectionism, 45–46
Personality, 100–103

Petting, 210
Philosophy, of life, 88, 304, 308, 309
  of living, 309–311
Phobia, 118
Physiological development, 3
Pitkin, W., 301
Planning, 87
Plasticity, 48, 77, 275
Play, 328
Pomeroy, W., 174
Premarital counseling, 196
  physical examination, 208
  sex experimentation, 209–211
Projection, 40–41, 105, 133
Projective tests, 91
Psychological assessment, 86
Psychoneurosis, 106
Psychosis, 106
Psychosomatic, 55, 63–77
Psychotherapy, 20, 63, 75, 116, 119–120, 124, 134

Rationalization, 40
Regression, 44
Rejection, 110–111
Religion, and psychology, 252–260, 267–268, 269
  and psychotherapy, 261–263, 270
Repression, 38
Responsibility, 88, 94
Retirement, 289–291
Richards, C., 219
Rigidity, 77, 105
Romantic love, 192–193

Schmidt, B., 102
School, 21, 147–153, 218–219
Sedatives, 297–298
Self-evaluation, 89, 223
Self-expressionism, 30
Self-knowledge, 18
Self-preservation, 3
Self-reliance, 94
Self-sufficiency, 95, 134
Sensation and feeling, 8
Sense of humor, 89
Sex, 158–162
  adjustment in marriage, 212–215
Sex—(*Continued*)
  and culture, 167–173
  education, 162–167, 175–180
  information, 162–164
Sheldon, W., 98, 99, 100, 101
Sin, 260
Sociability, 94
Social behavior, superimposition of, 13–14
Social heritage, 190
Social isolation, effects of, 34
Social obligation, 88
Social skill, 97
Society, 284, 303–304
Soul, 50
Spinal cord, 74
Stability, 84, 105
Steiglitz, E., 280
Stephens, A., 209
Stevens, S., 99
Stewart, G., 1
Strong Vocational Interest Blank, 234
Substitution, 46–47
Success in work, 247
Suggestion, 55, 313–314
Sunday school, 153
Suppression, 114
Suspiciousness, 132–134
Sympathy, search for, 111, 112–125

Tchambuli, 170
Tension, 15
Thalamus, 7, 9, 10
  as "center" of emotion, 8
Thinking vs. feeling, 14
Threat, 6, 265–266
Toynbee, A., 81, 264
Training, 62
Transfer, 310
Traumatic neurosis, 136–137
Truth, 321

Unitary behavior, 54, 63, 324
Urticaria, 72–74

Vacillation, 41–42

Value judgment, 227
Vicious circle, 15, 37, 64, 114, 303
Vocational choice, 216–218
Vocational guidance, 86, 219–224
Warren, H., 75
Whitman, W., 278, 294
Wolfe, W., 301
Work, 216