

TABLE OF CONTENTS

INTRODUCTION.....	1
SECTION I: Me and My Feelings.....	9
1. Who Causes My Feelings?.....	11
2. Everyone Has These Feeling.....	15
3. What I Believe Determines What I Feel	23
4. How Do These Feelings Come About?.....	32
5. DSFs - Those Crazy Sequences of Feelings	36
6. Now That I Feel, What Do I Do?.....	40
SECTION II: I Feel, You Feel, We Feel - Intimacy	50
1. From “I-Me” to “We-Us”	51
2. The Suitcase - Shall I Open It?.....	55
3. Intimacy - Do I Want It?.....	62
4. For Those Who Dare - Exercises in Intimacy	69
EPILOGUE: Beyond the Individual.....	79
1. Cooperative International Relations Based upon the <i>Nature of Human Feelings</i>	80
REFERENCES.....	83

TABLE OF CONTENTS

POETRY

HAPPINESS.....	1
0	
SADNESS.....	13
ANGER.....	22
FEAR.....	33
HURT.....	35
GUILT.....	39
INTIMACY.....	49
SEXUALITY.....	54
LIES.....	57
LOVE.....	60
MARRIAGE.....	68

INTRODUCTION

As a behavioral scientist, one of my primary functions is to explain why things are like they are. From the study of the development of the human species, I have attempted to make some logical, practical and creative sense out of what is happening to our basic institutions of marriage, family, society and international interactions.

I have been a practicing developmental psychotherapist since the late 1950s. I am both child and adult trained and I have a variety of specialty training, including marriage, family and sex therapy. Over the past 25 years, I have not only seen significant changes in myself and my outlook on life, but also a dramatic change in the structure of society. During the 1960s someone said that my “educational” generation (those of us who were trained in the 1950s) must play a major function of being the bridge between the traditional family roles prior to and including the 1940s and the Aquarian Generation of the 60s and later.

There is no doubt in my mind that my “educational generation” is truly a bridge between two eras. Today we are on the verge of a new world outlook: a unification of the people of the world for survival. With the conquest of space, it is apparent as we look back at the earth that there are no national and international boundaries unless they are man-made. By the same token, our societies, our marriages and our relationships have no boundaries that have not been man-made.

The very essence of all our man-made limits are being challenged. The way we have been relating to people with our prejudices and biases are being challenged. The structure of our societies and of our family institutions are being challenged.

From the ashes of these challenges will emerge a whole new world that will have its fundamental basis in what I believe to be an irrefutable set of principles that seek a common universal source. This natural universal source is the feeling nature of human beings. Our feelings are the one thing that we all have equally and in common. There are differences in intellect, in social status and in cultural mores, but we are very fundamentally alike in the recognition, perception, expression and resolution of our feelings.

Our feelings are the one common source of instant contact, of incredible energy and power, of the greatest amount of joy and excitement and of all the creativity and destruction that goes on in this world. They are the expression of mankind whether it be peace, harmony and love, or threats, war and destruction; whether it be manipulation, subjugation and intimidation, or cooperation, caring and understanding.

Of course, what leads to the expression of any of these feelings is our belief system. Herein lies the dilemma of mankind: how do we create a new world of peace, harmony and cooperation with a better understanding of the universal nature of feelings when we have living generations of people with beliefs that are deeply rooted and different? Each generation accepts its belief as “truth”, and at the same time each generation’s “truth” is different. In addition, all

generations are willing to fight to the death for their “truth”.

Over the centuries we have seen the power of beliefs and their effects on the world: Christianity, British Colonialism, Japanese Imperialism, Naziism, Communism, Democracy, and the very current rise of Islam. Behind every one of these is a belief system which had as its central theme the belief that: 1. they are the one true system, and 2. that their system needs to be imposed on the world because “if it’s good enough for us and we believe it’s right, then it’s the best for everyone”. Doesn’t that sound similar to what parents do to children, men do to women and women do to men whenever we get into a relationship?

We somehow end up believing that what we believe and were taught as children (that’s where all of our beliefs come from) is the truth, that it must be imposed because it is the truth and that everyone else’s feelings don’t matter. This one belief of *truth* and *imposition* leads to all of the anger, aggression, criticism, defensiveness and fighting in the world, in the community and in the family.

The “truth-imposition” system has led to each of the wars this planet has seen. The problem is that the world shrinks with technology, transportation and communication, and as it does, we come closer and closer to the probability of annihilation. This becomes increasingly true as the world divides into three “camps” of beliefs: Democracy, Communism and Islamism. The Third World, whose major purpose has been survival, has not figured significantly in this power struggle.

It is within this world setting of “truth and imposition” by three major belief systems that we have come to the brink of disaster for mankind. It is within this setting of these three beliefs that we bridge the gap from the Piscean Age to the Aquarian Age. It is because of the development of technology, transportation and communication occurring at this time that self-destruction by a conflict of these beliefs is possible.

Many Biblical prophets, many medieval seers and many of today’s psychics envision the possibility of incredible destruction accompanying a bridge between the two ages, out of which will come a thousand year-long era of peace, harmony and cooperation.

Many of the international signs point to an increasing tension and eventual explosion among these three great ideologies, with the most radical of the three being the resurgence of Islamism. As has been historically true, the rise of any new major belief system comes to a quick head out of intensity, radicalism, and popular acceptances within that system, and perceptions of injustice and unfairness by those within the system. This intensity gives power to the leadership of the unified belief, which quickly leads to retaliatory aggression and destruction.

This is exactly what is happening in the Moslem world with terrorism as its radical edge, and their perceived suppression and injustice by the U.S. Our recent attacks against them is leading to much greater unity and motivation for the eventual retaliation by the most radical of

Islam. Because of the intensity of the new Moslem wave, it is not the peace attempts between the two other belief systems of Democracy and Communism that hold the key to world peace, but the immediate need for understanding the beliefs of the Islamic world.

There are those who believe that what seems to be an inevitable conflagration between the three belief systems can be averted by an even larger movement of peace, understanding, cooperation by the grass roots people of the world. This movement and belief system has as its tenants: a positiveness of thought and action, an understanding of basic feelings that are universal and natural, a drawing on positive energy from our Higher source and from one another to unite the world in brotherhood, peace, cooperation and understanding.

It is within the spirit of this “transitional generation” mentioned earlier that the thoughts and hypotheses of this book emanate and yet the conclusions that are drawn in this book must be perceived within the perspective of a societal world view.

My development has been greatly influenced by the basic research and theories of Heinz Werner, Jean Piaget, Abraham Maslow, Sigmund Freud, John Powell, Lawrence Kohlberg, Muriel James, Claude Steiner, Daniel Levinson, William Masters and Virginia Johnson and Milton Erickson. My theoretical bias as a psychologist influenced by these individuals will be evident to the reader who is familiar with these authors. The experiential material for the formulations in this text has come from my work with people - children, adolescents and adults with whom I have spent countless hours helping to sort out their lives as they have moved through different developmental levels and stages.

In turning now to the nature of human feelings, let me explain how some of my thought has evolved. In the mid-1970's, my training in sex therapy raised a number of conflicting issues which demanded resolution in my own mind if I were to function effectively as a sex therapist. One of these conflicts came from a basic position of the Masters and Johnson group that states “we are responsible for our own sexual excitement,” i.e., that others don’t “turn us on” but we “turn ourselves on.” The acceptance of this basic premise is essential in the treatment of sexual dysfunctions. More importantly, this position forced me to look at the entire gambit of feelings in a way that I had not done in the past.

Many of us in the helping professions spend the majority of our time with clients talking about their feelings. In graduate schools of social work and psychology, the cries of “get into your feelings” and “yes, but what are you really feeling” has become nauseatingly redundant.

In the 1960s, a brilliant woman with an advanced degree in the helping professions, who I was seeing as a client, seriously challenged me about not speaking or exploring enough about her feelings. It was one of those hours when you want to pay the client instead of being paid. Frankly, prior to that time, I didn’t know what she was talking about. This early tweak of my mind and my role as a therapist led me to further study in the area of feelings. Everybody was talking about feelings as if everyone else should know what was meant. There were no systematic approaches to the genesis, development and understanding of feelings. Authors and

therapists wrote and spoke about the need for expression of feelings in order to improve communications, but without any “cause and effect” predictable explanation of feelings. Indeed, some Biblical interpretations spoke of feelings as sins to be avoided. Most families in our society have placed a value on feelings and these values have been deeply embedded in the psyche of our children. Societies, too, have strongly varying values of feelings which also are passed on from generation to generation and from an ocean of difference between East and West and between Middle East and West.

Over the years, my primary role as an individual psychotherapist has shifted toward working more than couples and families. Some of the initial thoughts generated by my sex therapy training have been applied to the clients I have worked with. In developing workshops around the identification and expression of feelings, I have discovered a concept that to me is of primary practical value. I call it the *Developmental Sequence of Feelings*. It is an extremely exciting concept which has been verified in case after case.

Probably the most frightening aspect to this concept is the realization that each of our developmental sequences is completely automatic, and as such, they are unconscious and out of our purposeful control until we are made aware of them. In couple interaction, the discovery of each other’s developmental sequences of feelings can revitalize the relationship and give a completely new perspective to the relationship, promoting a more positive interaction between the two individuals. The revelation of the developmental sequence of feelings or DSF, has proven to be a valuable therapeutic adjunct which has “saved” a number of relationships that would otherwise have ended by default, that is, a situation where the couple was deadlocked without a way of breaking the deadlock.

No theoretical concept (to say nothing about a theory of feelings) has true worth until it has been stated and has given rise to challenge, modification and replication. The theorist should be the last person to research the theory. Originally, I wanted to make these concepts available to be challenged and perhaps to give rise to some rigorous research. For now, I simply want to make the statement.

In the following chapters there are several main points which I would like the reader to grasp:

1. Feelings are natural, universal and predictable. “Natural” means that it is normal and right for us as humans to feel. Every one of us has the response repertoire for the feelings given in this book. A feeling is first a physiological response which quickly gets translated into a unique concept, i.e., anger, fear, hurt, etc.

Our feelings are universal. They cross all cultures and exist in all of the human (and some primate) species. Our feelings are predictable. They *will* occur with very specific stimuli in a “cause and effect” manner.

2. Developmentally, feelings start with a physiological response to some stimuli and end in a predictable sequence of behavior. As we learn and develop beliefs, there is a flip-flop which

occurs: we move *from* the physiological response that leads to a feeling state, *to* beliefs, thinking, feelings and behavior.

3. We all have Developmental Sequences of Feelings (DSFs) that are identifiable and predictable.
4. An understanding of beliefs and values will lead to an understanding of feelings.
5. Resolution of feelings varies developmentally. There is an age-appropriate resolution for each of the feelings.
6. Recognition of differences in beliefs and values is essential in understanding the feeling interactions of couples and in the achievement of true intimacy.
7. The assumptions necessary for achieving intimacy are:
 - A. A trust relationship between two people.
 - B. Genuine care and concern about the other's feelings.
 - C. An ability to shift from "self" centeredness to "other" centeredness.
 - D. Positive attraction toward each other.
8. The creation of intimacy requires that intimacy become a priority, that time will be spent together identifying and reporting your feelings to your partner and vice versa.
9. A universal application of our knowledge about feelings will be necessary for the people of the world to survive and to create a world of cooperation, harmony and peace.
10. There is not a lot of true intimacy in the world and in relationships.

There are a number of secondarily learned feeling states that occur in human behavior. Jealousy, pride, humility, vengeance and greed are some of them. These states are considered extended states or combinations of the six natural universal feelings and they occur quite later in life. They are all quite complex and do not appear in all families or in all societies. I have not considered any of these states as a basic or a primary feeling state because of the learned nature of them and their limited existence.

Love is also a feeling state that exists as a combination of intimacy, acceptance, positive self-regard, concern for the other, meeting of mutual needs and the "x-factor". The "x-factor" is an intense attraction to the other by each other which is present immediately or not at all. It seldom occurs more than a few times in a person's life and in and of itself is not an indication of success in the relationship. When it does occur, however, it is an extremely powerful force and

is never forgotten. Many love relationships exist without the “x-factor” but when it exists it is a very intense feeling which may be one of the primary feelings that comes out of the “glad” groupings of feelings. There has been no logical explanation for the origins of the “x-factor”, and as such, some professionals discount the effects of it. “If you can’t explain it, it doesn’t exist” is a frequently encountered attitude toward this mysterious factor involved in many person’s love experience.

While the “x-factor” is not “love” itself, it is often mistaken for love because of the suddenness and intensity of the feeling. It often happens that the “x-factor” is present and love doesn’t materialize because of the absence of the other necessary characteristics: intimacy, acceptance, mutual needs being met, concern for the other and a positive self-regard.

Another type of love is the more generalized universal love of mankind. This is certainly a learned condition and cannot occur until other, more primary, considerations are met. In Maslow’s hierarchy of needs, at least those of food, shelter and clothing must be met before one can be concerned about oneself and the well being of others. The ability to shift from *self* to *others* is also essential to this type of universal love. That shift requires a stability and acceptance of oneself before the energy can turn outside to others. Those who express the universal love often do so in broad concepts by helping masses of people through projects and beliefs. The ship *Hope* is an example where the names of the originators are relatively unknown, but their concern for mankind was clearly expressed. Christ, Gandhi, Moses and other spiritual leaders are individuals who exemplify this universal love.

The complex feeling states can be reduced to a primary feeling. For example, jealousy comes primarily from fear of loss, and as such, is a complex extension of both loss and fear. Pride arises out of the glad feelings, where the excitement of success is integrated into the personality.

Humility comes out of the hurt feelings from criticism and fear of criticism. Vengeance is a destructive resolution of anger and is an extension of that primary feeling. Greed is a combination of the glad feelings of excitement from acquiring and the fear of loss of what has been acquired. It is also a fact of the inability of the individual to move beyond the very primitive stage of self-centeredness, where there is an obsession with acquisition. This is usually done under the mistaken notion that if I have more I will be secure. It is highly ego centered and has no concern for others.

It is time now to move on to the primary concern of this book, the development, cause and resolution of the primary natural feelings.

SECTION I

ME AND MY FEELINGS

IN SEARCH OF HAPPINESS

For many, your days are spent in the search
of the elusive myth, happiness,
One you have drunk a drop of that elixir
your thirst is like a drought awaiting the spring rains,
And when you are quenched it swells from within and explodes in a magnificent smile.

It glows from your countenance and if not bridled,
it strives to resound from the mountaintops
that the whole world might be infected;
But for naught.

For the feeling of happiness
rises only from within
when your soul is secure and
you are at peace with yourself.

The excitement of discovery
the enthusiasm of living,
the thrill of a day well spent,
the comfort of being accepted and nourished,
and the joy of love
are but a few contents of the well from
which flows this by-product called happiness.

So spend not your days searching and obsessing over this mythical God, but rather . . .

Live today with joy and enthusiasm,
loving fully and discovering uniqueness
in each of your hours.
Share the excitement of your discoveries.
Become engrossed in those of your loved ones.

Tarry not with those who drown
in the pools of their unhappiness,
but rather, thrill in the peace
of those who are kind
and are willing to share
their joy of life and
accept you and yours.

LCS, jr.

Blackhawk, November 1981

CHAPTER 1

WHO CAUSES MY FEELINGS?

Developmental psychology has provided the basis for process analysis of cognitive thought, moral development, sociological growth and adult life stages. With the advent of the new psycho therapies, i.e., Gestalt, Transactional Analysis and Neuro-Linguistic Programming, there has emerged a re-emphasis on the development of affective states within the individual.

The basic premise held by most of the TA theorists that there are five primary affective “feeling” states requires analysis and explanation of the natural development of these “feeling” states. “Mad,” “sad,” “glad,” “scared” and “hurt” have been widely recognized as the basic affective states of the “natural child.” We “own” each of these feelings; they are the fundamental affective responses of all individuals across all cultures.

Reduction of feelings to five fundamental affective states has long been a major tenet of Transactional therapists (some TA therapists postulate four feelings, saying that “hurt” is a “racquet” or a game, and as such, it is not a genuine feeling). I have added *guilt* as a sixth natural universal feeling which must be reckoned with. In recognizing the six basic feeling states, identification of the major stimuli for each of these feelings becomes necessary and possible. Indications are that the stimuli which cause each feeling state are mutually exclusive of stimuli producing other states. That is, it appears that very distinct concepts are the cause of each of our feelings and that these concepts are unique to the instigation of the specific feeling.

Children are brought up in American society to accept the notion that “others cause” each of these affective states. Others hurt us, make us angry, turn us on, scare us and make us sad. A significant theoretical position taken by TA therapists is that we each own our affective state and that others do not “cause” our feelings. In practice, this concept requires a major rethinking and a radical change in belief for the client, as it does for the therapist. It is fundamental to our concept of responsibility in our human interactions. If others “cause” us to have each of our feelings, then we become a function of the whims of those around us and we are not the determiners of our affective behavior.

So ingrained is the notion of others causing our feelings that it permeates our literature, our music and our daily interactions with everyone. In working with client couples as well as individuals, it has been particularly difficult to effectively demonstrate our ownership of these feelings, and especially difficult to establish the causative relationship between the feeling and its source of arousal. The effort to separate cause and effect in feelings becomes particularly difficult, yet theoretically crucial in the intimacy of sex therapy modeled after Kaplan and Masters and Johnson’s “sensate focus” therapy. In sex therapy, “owning” the responsibility for our sexual excitement is crucial to the success of the therapy.

The reader will soon discover that the reaction to the stimuli that gives rise to each of the basic feelings is truly individualized and is based upon belief systems acquired from childhood. This being the case, there is no doubt but that our feelings, although natural and universal are

aroused by specific stimuli which we perceive as happening to us.

Each of these feelings which we experience is activated by one of two things. The first of these can be externally specific stimuli. These include our feelings of “hurt” by criticism and rejection; our feeling of “anger” by control issues or perpetration of an injustice on us; our “sad” feelings by others leaving us or dying; the “glad” feelings of warmth and comfort by others’ support and nourishment and our sensuality by others’ acceptance, recognition and having a physical attraction which is pleasing to us.

The second activating force is an internal evocation of our feeling. We evoke our own feelings of “hurt” by having unrealistic expectations: we get “angry” when we can’t successfully control a situation; we become frightened or “scare” ourselves because of our perceived threats or our inexperience with the unknown; we turn ourselves on by our fantasies and we become “guilty” by violating our values and by feeling inappropriately responsible for others. We can also evoke the glad feelings of joy by our discoveries, excitement by our surprises and experience of newness, and we can increase our sensuality by self-acceptance and increase our comfort by self-support and self-nourishment.

The notion of a feeling “*feedback loop*” between two people is important in understanding the interactive effects of feelings. For example, in sexuality, when one person becomes turned on, this turn on stimulates the second person to be “turned on,” which increases the intensity of the “turn on” in the first person, which in turn increases the intensity of the “turn on” in the second person. When any feeling is acknowledged by the partner, the feeling intensifies back and forth between the two people.

This feedback loop occurs with all of the primary feelings: “fear,” “hurt,” “sadness,” “guilt,” “anger” and the “glad” feelings, frequently escalating each of these feelings in both parties when there is no interruption of the loop. The feedback loop can be purposely interrupted at any time by either party, thus stopping the acceleration of the specific feeling. Learning a way to break the interactive cycle in the case of the negative emotions (fear, hurt, sadness, anger and guilt) and enhancing the interactive cycle with the positive emotions (glad, joy, sensuality, excitement and warmth) is of great importance. As such, the “feedback loop” concept becomes very important not only in interpersonal communication, but also in understanding the development of most international interactions.

Because feelings have an impulsive “short term” spontaneous character compared to logical, rational thought, knowing how to effectively deal with the “feedback loop” in international affairs quickly and without error becomes absolutely essential in this age of push-button warfare. In interpersonal interactions, we have the luxury of time and continuity of the relationship in being able to enhance or interrupt the effects of this loop.

As the concept of a “feedback loop” helps us to understand the intensity of the interaction effect of any one feeling *between* individuals, so does the concept of a developmental sequence of feelings help us understand how quickly we move from one feeling state to another *within* the individual.

Each of the primary states of feelings has a corresponding developmental sequence of feelings (DSF) which is strikingly unique to the person experiencing it. Once the initial stimulus-response cycle begins for any of the primary feelings, it then sets off a DSF that quickly becomes strongly individualized to the experiencing person, as the sequence adds additional steps that have been learned at early ages.

The resulting DSF becomes very idiosyncratic in the very young child and sets the stage for feeling sequences which are unusually predictable in the adult person. The striking characteristic of each individual's six basic sequences (one for each of the natural feelings) is that they are unique, predictable, habitual, and more often than not, unconscious.

Experientially, the sequences have been found to interfere with interpersonal relations in intimate states and in non-intimate work situations. Once the sequence has been identified and individuals become more effectively aware of their sequences, they become significantly more capable of responsible emotional interaction with others around them.

SADNESS

Sadness is not often with you
but in its presence
all else is submerged
as it enfolds you in its entirety.
At its deepest level it enshrouds you in despair
as the night of the new moon
descends upon the forest.

In its beginning
it comes in waves
of tears and sorrow
followed by a trough of recovery
only to be besieged by yet another wave.

After forever,
the violence of the storm
is replaced by a deep aching
of the heart and soul.
Flashes of the past insure
the profundity of the loss
in such a way that the
gaiety and joy of what was
magnifies the despair of what is.

A field where you once watched the deer in the
moonlight

A birthday
The excitement of discovery
The joy of love
All increase the pain of separation
yet stimulates the expectation of continued presence
which denial allows to grow.
Then the "why"
followed by anger
The "if only"
as if a bargain could be struck.

Finally, weeks meld into months
and the ache which is still present
recedes into the afterthoughts
of the quiet night
and the moments alone.

- LCS, jr.
North Clear Creek
Spring 1982

CHAPTER 2

EVERYONE HAS THESE FEELINGS

A confusing abundance of literature exists which attempts to ascribe a variety of names to each of the six basic feeling states. Anger, for example, is referred to as a feeling of frustration, hate, mad, bitter, being peeved, hostility, incensed, enraged, etc. Individuals have spent long hours defending the fact that they aren't really angry, but just frustrated. In fact, the differences are only a matter of degree. All of the six feelings are universal in the human response repertoire and every individual has or will experience these feelings firsthand. A look at primates and canines clearly shows the existence of five of the feelings (excluding guilt) in both of these species. Jane Goodall, in the May 1979 *National Geographic*, talked about her primates having all the basic feelings. Any dog owner has observed in his or her pet each of the same feeling states.

It is apparent in studying a variety of cultures that the six primary feelings exist in all individuals of all cultures. As such, the six basic feelings are both natural and universal. By natural, I mean that each feeling state is a natural consequence of different perceived or actual behaviors. As John Powell says in his book *Why Am I Afraid to Tell You Who I Am?*, each of the feelings has no positive or negative value; they just exist. It is my contention, however, that they exist as the result of a very clear set of predictable variables. Some of the feelings do have negative or painful tones to them and some have a very positive aspect; however, they are not morally good or morally bad in and of themselves.

Subjective clinical research has led me to the conclusion that there are some very clear causes for each of the feelings, and each feeling is activated by a common denominator. Furthermore, each of the feelings causes a physiological response which is quite unique in the individual. The admonition "get in touch with your feelings" has a very real meaning to each of us. We want the individual to actually differentiate the body response to each of his or her feelings. In this way, the body becomes a *signal system* which in turn helps you to identify first, that you do have a feeling, and secondly that you do have some checking to do with yourself to see which feeling it is and what causes it.

The predominant *ego theme* that pervades all of the behavior at the time of the initial feeling is called the *ego status*. The ego status is the overriding self-concept at the time of the feeling. There appears to be a primary ego status for each of us when we are experiencing any of the basic feelings. Table I lists each of the most common ego status states that occur with each of the feelings.

In Table I, each of the six natural universal feelings are listed with the causes of the feelings, the ego status and some common sequences that occur in many individuals. These sequences are listed only as examples of those that occur, and as such, they are not universal. Both the causes and the ego status are universal in relation to each of the feelings. That is, all individuals experience the natural feeling from these stated causes and all individuals experience

the ego status for that specific feeling. In the following paragraphs each of the six natural universal feelings will be examined in more detail.

GLAD. The word “glad” has the broadest meaning of all the feelings. It is used to encompass feelings of joy, excitement, warmth, happiness, comfort, enthusiasm, sensuality, sexuality and love. The developing infant evidences gladness as early as 2 or 3 months of age. This is a very positive feeling that emerges as the baby encounters the world around it. Coos and smiles at inanimate objects and parental figures are quickly reinforced and readily recognized as expressions of the glad feeling.

TABLE I

<u>Basic Feeling</u>	<u>Stimulus Ego</u>	<u>Status Known</u>	<u>Sequences</u>
Glad (joy, excitement, warmth, happiness, comfort, enthusiasm, sensuality, sexuality)	Discovery, Surprise, Support, Nourishment, Protection, Recognition Acceptance Physical Attraction	Positive self regard Sexual excitement Love	A feeling of glee Immediate excitement an "ah-ha" experience Physical "turn on" Possible loss of objectivity Feelings override knowledge
Sad	Loss Separation	Loneliness Denial	Bargaining Anger Depression Acceptance
Fear (scared)	The unknown Threat	Insecurity Flight	Fight
Anger (mad, frustration)	Injustice Control of loss of control	Impotence Helplessness	Violent expression Covert expression Internalized withdrawal
Hurt (devastation)	Rejection Criticism Disappointment	Negative self-image	Anger Depression Embarrassment
Guilt	Inappropriate responsibility for others' thoughts, feelings or actions Violation of your beliefs and values Violation of others' values	Worthlessness Embarrassment	

Unlike some of the other feelings, joy is an internal individual experience at first. It appears to be motivated by what the learning theorist (Miller) has called the exploratory drive. *Discovery of something new elicits the feeling of joy and gladness.* Unfortunately, most of the glad feelings involve excitement and noise, and there is a considerable amount of negative conditioning by parents which quickly suppresses and represses the feeling of joy in children. One of the primary reasons for motivational problems in individuals is a direct consequence of the extent to which this feeling has been suppressed in the early years of childhood. Shutting off the joy of discovery reduces the creativity of the child and later creativity in adult life.

Logically extending this feeling to the feeling of happiness, we have another serious problem which has evolved in our society. Society's goal as stated in the Declaration of Independence is life, liberty and the pursuit of happiness. A number of studies have shown that happiness is the major pursuit of our work force. It is the major quest of families, couples and individuals. This strong unfulfilled need for happiness may be the direct result of suppression of the "glad" feelings in early childhood by unknowing parents. One client reported that she had been criticized and "shut down" whenever she entered her parent's' presence with the joy and excitement of discovery or of play. Her parents were always busy cooking, reading the newspaper or watching TV. They seemed to have little tolerance for their child's feelings of glad, perhaps because they were somewhat older than usual and had a young child. The client was unable to "find" happiness in her life and feared criticism if she experienced any new discovery. Many other clients with similar complaints have discovered within themselves strong scripts against being glad. Delaying a child's expression of joy with unfulfilled promises to listen "later" contributes to this frustrated search for happiness which has become such a preoccupation with many of us.

The complex feeling of "love" is included in the Glad feelings. It is a complex feeling that develops as a concept later in life and has many meanings at different life stages. The scope of this concept is beyond the purpose of this book. The concept of love has been examined by many other authors. It is important to note that love is not a natural universal feeling and that it is not a feeling experienced by everyone. For love to exist, the prerequisites of support, nourishment, warmth, affection and acceptance are necessary but not sufficient for a person to experience the feeling of love. If a child is raised without these necessary requirements he or she may grow and develop but not be capable of experiencing or expressing love.

This concept of love would have been conspicuous in its absence in this book if not dealt with here, even though it does not belong here as one of the natural universal feelings.

The primary ego status of the feeling of glad is positive self-regard. The "don't be glad" script often exists in those with a negative self-image who have been discouraged in the expression of glad feelings. The more one has been allowed to live life fully in the expression of joy, the better that person feels about oneself.

SAD. The feeling of sadness appears very early developmentally if the response repertoire is activated. It can be manifested as early as 4 to 6 months of age if there is a

traumatic shift from attachment caused by the loss of an attached parental figure. Bowlby, in his two books *Attachment* and *Loss* speaks quite relevantly about the infant's sadness, depression, withdrawal or failure to survive under these circumstances. *For the majority of us, sadness comes later in life naturally, from the loss of and/or separation from a loved one.* The primary ego status of sadness is loneliness. As noted by Bebensee and Paquette in their book *Perspectives on Loss*, a variety of loss experiences often lead to the primary feeling of sadness and the consequent ego status of loneliness.

FEAR. For our purposes here I would like to use the word "fear" as the primary feeling and "scare" or "scared" as a form of that feeling. Of the feelings, fear is innate within the human being. Fearful responses can be identified at birth by the existence of reflexes activated by loss of support. In normal development, the feeling of fright also manifests itself at 8 or 9 months of age. When the child reaches this stage, he or she has a marked fear response to the intrusion of any stranger into his or her presence. This can occur with other family members as well, but usually the mother or mother figure is exempted. Fear has a developmental reoccurrence at around the age of 4 years, when the child naturally reacts with fears of the dark, shadows, sirens, fire trucks, loud noises unfamiliar to the child, etc. *Fear comes basically from the unknown, or from a threat to physical or emotional well being.*

In later life, reported feelings of anxiety, nervousness and tenseness almost always represent an underlying fear. The ego status most commonly reported by frightened people is that of basic insecurity. The whole being feels insecure when confronting the unknown.

ANGER. The feeling of anger occurs developmentally between the ages of 3 months and 1 year. *Anger almost always occurs at this age around issues of control.* That is, whenever the child's behavior is being countered by an adult, or by a natural barrier, the appropriate feeling for the child is one of anger. There is a very clear continuing manifestation of this feeling between the ages of 1 2 and 4 years, and again during early and middle adolescence (ages 11 to 18). During the later stage, there is a secondary source for anger which is solidly in evidence. Indeed, the beginnings of this cause of anger occur whenever the child develops a sense of right and wrong. *Actual or perceived injustice develops as a natural cause for anger.* Adolescence forces conflict between the parent and the teenager's value systems, thus causing considerable anger on the part of those involved.

The usual ego status of the person feeling anger is one of helplessness. A great many of us have identified with this when we have experienced being put on restriction for misbehavior which we did not perceive as warranting such stringent restrictions. We have felt controlled and perceived an injustice resulting in feelings of anger and helplessness.

HURT. The developmental consequences of feelings of hurt emerge from a much more complex set of variables and can appear as early as one year. The reason becomes quickly apparent when the dynamics of hurt are understood. There are three major causes for hurt feelings. Two of these usually come from external sources, and one is a complex internal process which does not usually develop until later in life.

Hurt is evoked by others through rejection and criticism in childhood, adolescence and adulthood. The first source is actual or perceived rejection by someone who is meaningful. The second source is from external criticism. Our teachers, church, parents, relatives and peers are all highly critical. We have all participated in the process of criticism. Indeed, people in our society are so critical that it is of disease proportions. There is more negativity created by criticism than any other single behavior. Can you begin to imagine what this world would be like if there were no criticism? Can you begin to imagine what this world would be like if all of us had a positive self concept which does develop naturally when there is an absence of criticism?

The third source of hurt begins internally. Basically, *what we do is establish an expectation which comes out of our belief system. We then impose that value and expectation overtly or covertly on others around us. When the other person does not meet that expectation, we become disappointed and hurt.* In many instances, if the expectation has not been verbalized, we lose before we start because disappointment is inevitable. Obviously, if another's value system is different from ours, we can be vulnerable to disappointment and hurt.

The primary ego status which guides us when we feel hurt is a feeling of incompetence, unworthiness, or an evocation of negative self-image.

GUILT. In considering the feeling of guilt, it is important to recognize that its nature and origins come from a different source than the other five natural universal feelings. It has been said that guilt and pain are the signals necessary for our emotional and physical survival.

Guilt can originate from three different sources. The first source is totally dependent upon the belief system that we have been taught. This type of guilt occurs internally without direct interpersonal stimulation once the belief has been introjected. Stated simply, *whenever we violate one of our beliefs, we will feel guilty.* For example, if we have been taught not to eat meat on Friday and we eat meat on Friday, we will feel guilty.

The issue and question arises as to whether or not all of our beliefs are learned, or whether there are some that came from a universal conscience and thus are innate. The importance of this issue has to do with whether or not we can unlearn our beliefs and replace beliefs with new ones as we developmentally progress. If there is a universal conscience, then those beliefs which come from this universal conscience could not be unlearned and modified as we progress developmentally. Only those beliefs which are learned could be challenged and modified as we progress developmentally. I suspect that the issues which we are dealing with here are both those of "truth" from this universal conscience and learned beliefs which are often misteachings. It is the misteachings which get us in so much personal trouble. For example, a very common misteaching in our society is "don't hurt another person's feelings". If you can see that there are very distinct and predictable causes for hurt feelings and that these causes will be experienced by each one of us, then the teaching should be "Learn how to deal with hurt feelings when they occur." A corollary to that teaching would also be that "You will hurt peoples

feelings when you criticize them or reject them and we all will criticize and reject people in our lives. Don't do it unnecessarily but don't delay it once you know that you must do it." Can you begin to imagine how many marriages would not occur if we were taught that belief at a very early age? My experience as a therapist would lead to an estimate that 15-20% of all marriages have occurred because one partner was afraid to hurt the other person's feelings and refused to reject them prior to the wedding. This one misteaching has led to unbelievable emotional and financial expense in our society.

The guilt of original sin is an example of what has been said to be the result of violating a belief from universal conscience. Territorialism, possession of property and right to life are other examples of what others have said are universal consciousness beliefs. However, this issue of learned or innate guilt resolves itself in the future, the fact remains that if you believe and violate that belief, you will experience the feeling of guilt.

There are two other sources of guilt. Both occur as the result of interpersonal interactions. One is what has been referred to as emotional guilt. *This type of guilt occurs whenever we inappropriately take on the responsibility of another's feelings, thoughts or actions.* A friend is killed in an auto accident on his way to your house after you invited him to come over. You may feel guilty if you assume that the accident was your fault because you asked him over. If a parent tells you he will get sick if you don't visit, and he does, you feel guilty if you perceive the illness as your responsibility.

The third and final source of guilt comes from a violation of another's value system whether or not you agree with that value system. This type of guilt is more complex, and does not occur with everyone. It appears that the individual who feels guilty under these circumstances has to also have a strong need to "please others." Without this need to "please others," one can violate another's value system without guilt. For example, if your parents know that the neighbors have strong feelings about sitting out in front of the house in a car after a date and you do that, then your parents may feel guilty when you do it because they have allowed you to violate the neighbors' beliefs.

The usual ego status of the person who feels guilty is one of worthlessness. This can, and frequently does, turn into an ego status represented by a negative self-image.

ANGER

And when anger came
the clouds grew gray
and the fury arose from within.

Quickly it built into
an intensity of rage
as the scope of the injustice unfolded.

How could they dare perpetrate such an atrocity
While others around me
Who saw the same
Seemed less affected
because their belief
was not as intense
and had not been violated..

Yet for me the rage was real
and would not leave
Until the violators
could be punished.

Must it come from me
this vengeance I felt
or from the Ultimate in His judgment
But how can I release
the intensity of the fury in an acceptable solution empowered to me?
Until then
there appears not rest
for my overcharged system

- LCS, jr.
Breckenridge
April 28, 1984

CHAPTER 3

WHAT I BELIEVE DETERMINES WHAT I FEEL

The voyage into understanding, identification, expression and resolution of feelings begins with the awareness of the complexities involved. Based upon whether a feeling is learned or innate, the processes vary. Innate feelings have a physiological response which leads to an emotion which is then identified and labeled and reacted to behaviorally. For example, a perceived threat can produce an immediate physiological response evoking the fear, assessment and logical decision to fight or flee. In learned feelings, the thought is followed by the physiological reaction which leads to the experience of the particular feeling and the subsequent behavior. These processes must be thoroughly understood in the successful teaching of others to identify their primary feelings, the importance of which requires careful discussion of several apparent truths.

Fear, anger, sadness, and the joy and excitement of glad are initially innate in the human response repertoire. These feelings are initially evoked by a threat, control issues, loss or separation, discovery, newness and surprise. All of these feelings are mediated through the senses: sight, hearing, taste, smell and touch. These originally innate feelings quickly develop a learned component to them. Despite extremely heavy emphasis on learning, the distinction of whether feelings are innate or learned does not seem to play a significant factor in the understanding and identification of feelings.

All of our other feelings in the human response repertoire are learned at a very early age. Nonetheless, the purest expression of feelings in the response repertoire can be observed in infants and very young children. It is only as they become older and exposed to more adult constraints and teachings that these universal natural feelings become distorted and the responses layered, thus often disguising the existence of the primary feeling. It is as if we are born with a dormant feeling response repertoire which is just waiting for activation by stimulation from environment, parents, siblings, relatives and strangers.

One of the earliest feelings activated is the perception of warmth and comfort. Support, nourishment and protection, first by nurses in the nursery and then by mother and father, initiate “glad” feelings in the infant. From these early months and years of support, warmth and protection, there develops a belief in respect for life and for growth and development. Later, these beliefs are broadened to a respect for other people, animals and objects.

In a similar way, feelings of sensuality are stimulated by acceptance, touching and recognition, which in turn give rise to the belief in love and being loved, a positive self-regard and regard for others. As hormones are activated in early adolescence, sensuality is activated by physical attraction and the belief in becoming a sexual being is born.

In the infant, the innate feeling of joy is quickly activated by discovery. In a similar way, excitement is activated by surprise and newness. The feelings of joy give rise to beliefs in being

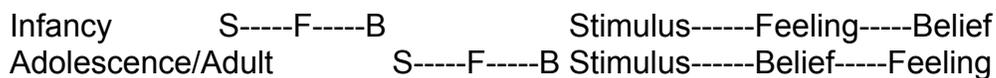
appreciated, in being creative, and later in the belief in the value of learning and education. Excitement leads to a belief and expectation of positive newness and positive experiences in the unexpected and eventually stability and continuity (the opposites of newness and surprise).

And so it is that all of the components of the “glad” feelings (joy, excitement, sensuality, warmth and comfort) develop from the stimuli of discovery, surprise and newness, acceptance and recognition, and finally support, nourishment and protection. These glad feelings also lead to very fundamental beliefs which remain with the individual throughout life. Growth, respect for life, respect for people, animals and nature, respect for objects, positive self-regard and regard for others, belief in love and sexuality - all have their origins in early infancy. Likewise, the individual’s beliefs in being appreciated, in creativity, in education and learning, in stability, continuity, newness and accepting the unexpected have their origins early in life.

As was mentioned in an earlier chapter, we as parents interrupt the expression of the glad feelings because they make noise, are disruptive and are inconvenient to us. This is particularly true with joy and excitement. A lack of tolerance and, indeed, encouragement of the expression of these feelings seriously interferes with the development of the positive beliefs associated with them. In a similar way, an absence of warmth and comfort which arises from limited support, nourishment and protection seriously erodes the individual’s belief in trust and respect for life, respect for people and hope in growth. Limited acceptance (or conditional acceptance) and recognition seriously interferes with the development of beliefs in oneself, positive self-regard, positive sexuality and ability to love.

Since it is true that early expression and encouragement of the very positive glad feelings play a fundamental role in the development and growth of the individual’s belief systems, the individual who acquires these very positive beliefs can continue to experience and express and share joy, excitement, sensuality and warmth as an adult.

As we move from infancy through childhood to ages of conceptualization and purposeful thinking, a reversal in function takes place. Instead of a stimulus leading to a feeling, which in turn develops a belief, the belief becomes the grantor of the experience and expression of the feeling whenever the appropriate stimulus occurs or fails to occur. This might be diagrammed to look like this:



As adults, each of our beliefs directly affects the recognition and expression of our feelings. If we were taught to suppress or extinguish our feelings of joy and excitement, then these feelings will have no value for us and the normal beliefs which would have emerged will be replaced with negative beliefs which can lead to a state of unhappiness and discontent.

All of us need permission to acknowledge and express those feelings which are part of the human response repertoire. Without that permission, the individual loses touch with the

emotional side of one's personality and becomes incapable of intimate relationships. *An intimate relationship requires an awareness of our feelings and a willingness to express these feelings honestly and openly by both parties. If one person of the couple has been taught not to express or identify his feelings, the degree of intimacy is limited by definition, until her or she learns to become aware once again of one's beliefs, one's feelings, and their causes.*

Our beliefs as adults play an extremely significant role in the identification and expression of our feelings. To further understand the importance of our beliefs, a look at the other five primary feelings will be helpful. It goes without saying that our beliefs have been learned from parents, religion, culture and society. The beliefs of males and females vary widely and directly affect our identification and expression of feelings.

In our society, it is a common taught belief that girls can have hurt feelings, but boys can't because it's "sissy" for a male to identify or express hurt feelings. As a result, the male often responds to criticism by getting angry instead of hurt. Hurt is the primary feeling from criticism for all sexes. It is predictable and guaranteed that if criticism occurs or is perceived to have occurred, there will be hurt feelings whether it occurs in a male or female. The only other requirement for the feeling to occur is that there be a meaningful relationship between the person being criticized and the one doing the criticizing. When this occurs, the male may have an automatic angry reaction to the criticism because of his belief in not expressing hurt. *If he maintains his belief, he will be less able to communicate effectively in an intimate relationship.* It then becomes the task of the educator, therapist or marriage counselor to clearly identify the causes of feelings, the nature of the natural feelings, and the distorted beliefs which we have acquired in our upbringing.

As we continue this identification process of the beliefs that typically exist in an awareness and expression of our primary feelings, it is important to reiterate that these beliefs may or may not be consistent with the reality of the experience of the primary feeling even though they are commonly held beliefs in our society.

In the primary feeling of anger, there are two causes: injustice and control issues. The degree of anger experienced by an individual in a situation where he perceives himself as being controlled or where he feels control slipping away from him, is a direct function of his belief in freedom and the constraints thereof.

An individual who is raised in an ultra-liberal family and who has been taught that the ideal of complete freedom can happen as a reality, will have great difficulty with the feeling of anger whenever he or she perceives an authority controlling his or her freedom. At the extreme, this individual will get angry at the presence of a stop light, at the request to sign up for the draft, at the need to be in school, etc. To most of us this would appear to be a very angry young person. This individual sees his or her behavior as substantiating his or her acquired belief in total freedom.

In the same manner, anger will occur whenever there is a real or perceived injustice.

The problem becomes quickly defined when we realize that what each of us judge to be an injustice is dependent completely upon our beliefs and what we have learned to be injustices.

The differences in what we believe to be “just” caused the split in our society which precipitated the Civil War. As a nation we collectively divided and subscribed either in the belief in slavery or in the belief in freedom from slavery. The anger caused by each of those beliefs reached the classic epoch state of war in which there was a readiness to kill those who did not believe as we did. Abortion is a similar issue with a potential to split a nation and cause anger of unrestrained proportion. The great Crusades were predicated on similar intense belief systems. Thus justice to one may be injustice to another. The great injustice of the sneak attack on a Sunday morning in December of 1941 resulted in national unification based upon a common belief that we would be annihilated if we didn’t unite. The Japanese, on the other hand, launched the attack on their belief that territorial expansion was necessary for the survival of the Japanese nation.

In understanding our feelings of anger, it becomes very important to identify beliefs, challenge them and restructure them as different stages of adulthood are reached. Many relationships have been broken because the beliefs of each person were not clearly identified before one or the other realized that they could not live with someone who perceived justice in such a different way. Politics, religion, abortion, Viet Nam, nuclear power, the oil embargo, terrorism - these are all issues which can lead to extreme anger because individuals see these “injustices” in different ways.

In our society, the feeling of sadness is usually not experienced until a few years later in life. The feeling of sadness is caused by loss or separation. Unlike all of the other feelings, a child’s sadness is often not activated until the age of 5 or 6 years when he or she must leave the parent and go off to school. Separation was never a part of the child’s belief until he or she was rudely awakened one morning and trundled off to school. While this is not a sad experience to all children, in many homes it is the first experience of sadness.

Sadness occurs as a shock to many people because of the belief prevalent in our society that relationships and people live forever. In spite of a 45 percent divorce rate, practically every wedding that occurs incorporates the promise “until death do us part.” These unrealistic beliefs lead to excessive feelings of sadness when the loss or separation occurs. Once again, our beliefs strongly affect our expression of sadness. Males and females are taught to believe very differently about the expression of this feeling. Again, women may have more appropriate access to the sad feeling than men. *In our society, we have done a good job in teaching the male to be an emotional cripple by not acknowledging his feelings at an early age and by misteaching him to suppress his natural feelings.*

The feeling of hurt is learned later and has greater complexity than the other natural feelings. Hurt is evoked from three sources: criticism, rejection and our expectations. Our beliefs about rejection seem quite distorted as well. We teach that *rejecting* is something to be avoided so as not to hurt another's feelings. The fact is that rejection does cause hurt. Another

fact is that we will reject and we will be rejected in our lifetime - many times. We fail in education when we fail to teach how to deal with the rejection and consequent hurt. Once again, if we are taught that relationships are forever, then we believe we will never be hurt from rejection. If we have a more realistic belief about not always being unconditionally accepted, then our experience of hurt comes easier and it is then something to be adapted to instead of something to be avoided.

In a similar vein, if we believe in unconditional acceptance and that no one will judge us negatively, then we will be particularly sensitive to criticism, with excessively prolonged hurt feelings when criticism occurs. We have an unusually critical society; criticism is epidemic in scope in our society. Indeed, it is so endemic that I have developed a series of workshops titled "The Disease Called Criticism." What happens more often than not is that we have experienced an overabundance of criticism. We believe we will be criticized by everyone around us. We become hypersensitive to criticism with excessively hurt feelings. A general rule of thumb is that the more criticism we receive from either or both parents, the more sensitive we are to criticism and the more defenses we build to avoid criticism. One of the major defenses to criticism is avoidant behavior which manifests itself by silence and a refusal to communicate. Ironically, the more we have been criticized in growing up, the more critical we are of our children and those around us whom we are close to. This criticism is automatic and we are often totally unaware of it in ourselves. *The Disease Called Criticism* is probably the most destructive disease known to mankind.

In most situations, the hurt feelings that occur from criticism and rejection come from other people. The third source of hurt feelings is primarily an internal process that goes like this: Whenever I have a belief, it sets up an expectation that is then imposed on myself or someone else. When that expectation is not met, there develops a feeling of disappointment and a primary feeling of hurt. Obviously, the greater number of expectations (strong beliefs or idiosyncratic beliefs), the greater the disappointments and subsequent hurt.

This process of expectation, disappointment and hurt frequently leads to a feeling of injustice and a primary feeling of anger in a piggyback effect: first of hurt from disappointment, then anger from the perceived injustice of not meeting the expectation. In these sequences it becomes very difficult for the individual, who often is operating automatically, to stop and label the belief and the expectation in order to understand why he hurts and why he is angry.

All of us have expectations because we all have beliefs. Realistic expectations, beliefs that have options and which are not rigid, directly reduce vulnerability to hurt from this cause. Learning not to impose our beliefs and expectations on others reduces disappointment and minimizes hurt.

The feeling of fear is first experienced at the reflex level in infants when there is the threat of an abrupt loss of physical support. As such, this reflexive feeling is probably the first to emerge developmentally in the human response repertoire. Infants who are threatened purposefully or who are suddenly introduced to unknown or unexpected situations quickly

initiate their fear response. Children of both sexes who experience normal fear of the unknown are quickly cautioned by their parents “not to be afraid.” We as adults often assume that children who are very inexperienced in the newness of the world *should* have total knowledge of new situations. This is particularly true if we as parents believe that we should know everything, as we often do. Our intolerance for our fear and for their fear often manifests itself by our attempt to brush off their fear with the “don’t be afraid” admonition.

Often as adults, if we thought that we were aware of all the variables and we discover new information, our fear increases because we suddenly realize that there may be a lot more that we don’t know. *Fear begets fear and once the cycle begins, it has a tendency to snowball until we are in a real panic attack.* The cycle can be stopped by identifying that which we first became frightened about, gathering the necessary information and giving our self the necessary reassurance. Willingness to let go of the fear is an essential ingredient in this process of fear reduction.

The learned feeling of guilt varies considerably from culture to culture and even within a culture. Guilt occurs when we violate our beliefs and values or when we inappropriately accept the responsibility of others’ feelings, thoughts or behavior.

Once again, our feelings are a direct function of our beliefs. Guilt will occur whenever we have a belief which we violate. For example, if we believe that we shouldn’t steal and we take a candy bar from the store, we will feel guilty. Awareness and adherence to our beliefs and values or changing these beliefs are the only two ways we can avoid this type of guilt. *Unlike the other five feelings, guilt appears to have as its main purpose the development of conscience and encouragement of adherence to our beliefs.*

The second type of guilt does not appear to be activated in all individuals. While we seem to have the human response repertoire for the guilt caused by inappropriate responsibility, if it is not taught in childhood, that repertoire may never become activated in some individuals. *Because guilt from inappropriate responsibility is learned and not universal, it can be unlearned.* The feeling aroused by this type of guilt then takes on a unique position among the feelings. *It becomes the only feeling which can be extinguished or unlearned.*

In order to sort out the issue of inappropriate responsibility, one must first determine for oneself what one’s responsibility is. This is not an easy task and usually requires self-awareness and some analysis of what must be done to fulfill our beliefs and values before we can determine what is not our responsibility in fulfilling our beliefs and values. A major part of the problem is that issues of inappropriate responsibilities for others’ feelings, thoughts or behaviors often involve what we have been taught by our parents and our religion. Indeed, since these beliefs are taught very early in life by important figures in our lives, it is particularly difficult to sort out what is inappropriate without some outside objective guidance. *One method of self-help that I have found effective is to check with yourself to see if you would expect others to be responsible for the same feelings, thoughts or behavior as you do.* Many times what we expect of our self is not at all what we would expect of our friends and that is a clue to the possibility that we may be

inappropriate in what we expect of our self.

Table II summarizes many of the common beliefs which precede and lead to our feeling response whenever one of the perceived causes (i.e., stimuli) of these feelings arise.

This table is a pretty good representation of the early adolescents or young adult's belief system. It does not address the problem of when or how these beliefs became a part of the individual's cognitive structure.

In the case of anger caused by control issues, the feeling response is evident extremely early in the child's life - possibly as early as 2 or 3 months. If this is the case, it is extremely difficult to believe that the infant has any known cognitive "belief" in freedom at this age. Yet the child responds with apparent anger when he cannot control his environment.

In a similar manner, sudden loss in a very young child often leads to a response of sadness and apparent depression. It is not believed that the infant has the cognitive belief in the attached parent remaining in his or her life forever because the infant cannot conceptualize at that level. While he may simply be responding to the positive feelings of the bonded parent's presence, it is challenging to pose the question of how he or she came to expect or believe that this positive feeling would be "forever" and that the parent would not go away.

Finally, the developing of the beliefs leading to fear are as intriguing as those leading to anger and sadness. Once again we have evidence of automatic fear responses very early in life, way before cognitive notions of beliefs can be verbalized. Another question to pose for the reader is, "how does the infant go from an automatic response to fear to one which is quite well differentiated?" It is not many years in a child's life before he can differentiate threatening situations from those that are not threatening. This still does not describe the process that takes the infant from the automatic fear response to one cognitively founded on beliefs, yet this is what appears to happen.

The development of the other feelings are based more on learning than the three discussed above. As such, they do not pose as big a problem in the understanding of the development of their belief systems. For example, the person who feels guilty from taking inappropriate responsibility, clearly has had to learn that he or she is responsible for other persons feelings, thoughts or actions. Thus the belief "I am responsible" developed from the teaching that this was appropriate.

TABLE II

BELIEFS WHICH GIVE RISE TO FEELINGS

<u>BELIEFS</u>	<u>PERCEIVED STIMULUS</u>	<u>FEELING</u>
All of our beliefs and values	Injustice	Anger
Belief in freedom	Control	Anger
Belief in forever/possession	Loss/separation	Sad
All of our beliefs, teachings, labelings	Expectation	Hurt
Belief in unconditional acceptance	Criticism	Hurt
Belief in forever; permanence of relationships	Rejection	Hurt
Belief in total knowledge	The unknown	Fear
Belief in safe environment, continuity, stability	Threat	Fear
Belief "I am responsible"	Inappropriate Responsibility	Guilt
All of our beliefs	Violation of Beliefs	Guilt
Belief in being appreciated in creativity, in learning	Surprise, discovery	Glad, joy
Believe in love of self and others, natural sexuality	Acceptance, recognition, physical attraction	Sensuality, sexuality, love
Belief in stability, continuity discovery of the unexpected	Surprise, newness	Excitement
Belief in respect for life of people and animals, growth	Support, nourishment	Warmth and comfort

FEAR

Fear is thy most bitter of enemies
Yet at times
it is the Protector of Survival.
When there is a threat to life or limb or safety
We muster unknown physical strength
to overcome obstacles
of death and destruction.
Our fight takes on proportions of bravery
which are never recognized in significance
until we have the clear vision of hindsight.

However, that which becomes our enemy
is the Unknown.
It lurks in the darkest corners
of our mind
and grows into paralyzing proportions.
It tricks our every sense
giving rise to signals
that tremble our innards
rushes our blood and hastens our breath.

We allow it to grow
first infinitesimally
then by logarithmic proportions
until it fills every cell of our body.
The immobility, the withdrawal
the fear of our greatest fears
slowly begins to shapen
in our mind's eye.

Loss of control, loss of sanity,
total rejection, loss of power,
loss of wealth, loss of life,
All forms of loss
feed this enemy called fear.

Only when we can let go freely
does the fear subside.
Only when we have ample information
does the fear subside.
Only when we give ourself reassurance
does the fear subside.
Only when we possess naught
does the peace and serenity
overcome this dreaded enemy.

- LCS, jr.

Breckenridge - May 28, 1984

CHAPTER 4

HOW DO THESE FEELINGS COME ABOUT?

In earlier discussions of the basic feelings, their developmental onset and causes, we discovered that by the age of 2 years, almost everyone has experienced at least four of the six basic feelings. But what happens once the child has had these experiences?

In our society, the sex roles of boys and girls are established early. The following generalizations concerning what the different sexes are taught about feelings are at best stereotypes that need to be further evaluated by research. We have found a great deal of individual variation around these stereotypical roles, and as such, they cannot easily be applied to an individual or a couple without specific inquiry. We have also found that most individuals are capable of unlearning the tapes and scripts that they have been taught around each of the basic feelings. Here are some of the stereotypes.

We teach boys from a very early age that it is okay to be angry. Fathers in particular encourage aggressive behavior in their sons as a way of enhancing their son's and their own masculinity. However, if you have ever been to a Little League baseball game, you will have seen many examples of mothers encouraging anger in their sons as well. By the same token, we teach girls that it is not all right to be angry, "it simply isn't feminine." While there may be some genetic differences brought about by hormonal differences in natural aggressiveness between males and females, there is no doubt that a large portion of the variance is taught and learned.

As a result, boys and men express anger more openly. During adolescence there are many more physical fights between males than females. Girls, on the other hand, have considerable difficulty getting in touch with angry feelings. Females, more often than males, turn their anger inward into depression and self-recrimination.

One of the effects of these role differences is that men often assume that their *primary* feeling is anger even when situations call for one of the other feelings to be primary. For example, they often jump to the conclusion that it is anger that they feel even in situations of rejection where the primary feeling is hurt. Women, too, have a problem often in the reverse way. They seldom assume that their primary feeling is anger and have a difficult time identifying anger when it is called for.

When it comes to sadness, the sex roles are reversed. It is all right for females to express sadness. Women are frequently found at the airport crying as their loved ones leave for a trip. It is seldom that a male is found in that role. Indeed, if boys or men express sadness, they are considered to be "sissies" or effeminate or "just not a very strong person." One of the results of these sex role differences is that men are often seen as "heartless" and unfeeling and women are seen as "over-emotional." This inequality of expression in the area of sadness creates distance between couples and seriously affects the degree of intimacy that the couple can experience.

We have seen that both sexes are taught not to be "glad" when growing up. The glad

feelings create distraction and often noise which occurs when this feeling is expressed. Somehow, women seem to be more able to express this feeling than men, but neither sex is allowed enough freedom in this regard. As adults, natural childhood joy is easily overridden by the injunctions against the free expression of this feeling. The admonition to “stop and smell the roses” comes from our ease of forgetting the joy of the little natural things in our environment. The expression of the glad feelings are at the basis of all of our humor, all of our play, all of our sexuality and all of our romance and love. When a married couple begins to have marital difficulties, one of the first things that disappears is their ability to play together. Usually, one or both of the individuals has regressed back to the earlier scripts of “don’t be glad” or “don’t be happy.”

When we were children going through the natural developmental stages of fear, the usual first parental admonition was “don’t be afraid.” Both sexes are properly warned about being afraid. In some instances, more often with females than males, there is a subtle reward for being afraid. The parental figure, often the father, will have a tendency to protect and shelter “his little girl” if she is frightened. Males, once again, are blatantly shut down around the expression of fear. *As happens with all feelings, we as parents automatically and habitually spend much more time shutting down feelings than we do teaching children how to cope with their feelings.* Thus both sexes grow up having difficulty knowing how to deal with their fears. *The effect of this is also to restrict the degree of intimacy anyone can have with another person.*

Hurt is once again the province of the female gender. Women “wear their feelings on their sleeve.” It’s okay for a girl to cry when she gets rejected or when she is criticized; it’s almost expected of her. Women learn early that “more battles are won by tears than guns.” Males once again have to have their male ego protected. The “macho” image does not include a male expressing his feelings of hurt. As such, it is no easy task to get a male client to even consider that he may feel hurt. I have found several who were so removed from the feeling that they were unable to distinguish a distinct physiological response to rejection or criticism. This is true in spite of their logical recognition that rejection and criticism might cause hurt. Even the understanding of the process of expectations, disappointments and hurt is more difficult for males than females.

As a society, we have successfully taught both sexes to do a hurt-anger sequence. We have been particularly successful in raising young males to exhibit a feeling of anger immediately when criticized or rejected. The response is so swift that they may never acknowledge a feeling of hurt, even in hindsight. The hurt-anger sequence is so prevalent in our society that it takes a major effort to sort out the differences between anger from this hurt sequence and the real primary feeling of anger which is caused by injustice or control issues. Only by careful analysis of the events that preceded the anger and the correct perception of these events by the person, can anger and hurt be distinguished as the primary feeling.

There has been a major shift in our society’s perception of guilt over the past 80 years. With the shift of focus away from the family and toward the individual there has been a parallel shift away from “neurotic” guilt with an overall lessening of the feeling of guilt throughout our

society. There has been a greater shift away from the second and third types of guilt discussed earlier and a clearer focus on the first type of guilt, that which results from the violation of the individual's beliefs and values. The entire movement in educational circles toward "values clarification" has been part of the impetus of this shift.

A final step of clarification in this process involves the individual's shifting in reference from "other" responsibility to his or her "own" responsibility for one's behavior. When this individual is able to shift from feeling responsible for others' feelings, thoughts or actions, to being responsible only for one's thoughts, feelings or actions, all of the type two and three guilt disappears. After a person sorts out who is responsible for whom, one must then shift to what, in fact, one is responsible for based upon one's own beliefs and values. For example, one may not be responsible for visiting and caring for one's mother on a daily basis as she would have one believe (type two), but one may believe that one has to make these visits once or twice a week if one is to live within oneself without guilt (type one).

We might ask at this point what the purpose or need for sorting out the basic feeling might be? The answer is improved communication and greater intimacy. For example, a couple gets enmeshed in the wife's criticism of her husband's long working hours. Often an angry stalemate is reached in which he gets angry in return, and she reciprocates by anger out of hurt when he yelled at her. If the husband responds directly to the criticism by saying something like "I really get upset and hurt when I feel criticized for working long hours when I'm just trying to get us some extra money," the entire "argument" has a different feeling quality and some resolution is possible instead of the angry stalemate. This response will invariably lead to a discussion of different values between the couple as well.

We have come to a basic guideline for intimacy which is that individuals must be willing to risk talking about their feelings. *If they cannot accurately identify what they are feeling, there can be no accurate expression of the feeling, and consequently no growth through intimacy.*

HURT

The feeling of hurt
arises from those who would judge
and those who would reject.

Oh how easy it is to judge
and pronounce the way life "should" be.
Criticism is a rampant disease
for which there is no known antitoxin.
It is volunteered without asking
it is "constructively" offered
And in each instant
it destroys self-image
stifling positive self-regard
growth and creativity.

All the hurt that is done under criticism
can be replaced
with love and acceptance
through support and nourishment.

Oh that the hurt from rejection
could be as easily removed
as that of criticism.
From the beliefs
of "Forever" and "Possession"
We allow ourselves in this life
to deny rejection
creating our own hurt
as "forever" isn't
and "Possession" never was.

Only by seeing the flow of relationships
as gifts to be temporarily shared
can release the hurt from rejection.

- LCS, jr.
Breckenridge
May 28, 1984

CHAPTER 5

DSF's - THOSE CRAZY SEQUENCES OF FEELINGS

In watching couples interact in session after session, recurring themes become evident. They frequently get "locked in" during these recurring sequences and have no way to free themselves. Closer analysis of the process reveals a fascinating repetitive sequence and has led to the following observation which has been verified in several cases: *Each individual has a clearly distinct sequence of feelings that occurs around each stimuli for each feeling.* For example, whenever I perceive an injustice and get angry, I then proceed through a number of other steps that are *automatic, unconscious* and *predictable* in every instance of perceived injustice. In a similar way, when I feel rejected by someone significant, I may become hurt, then withdraw, become silent, think repetitively about what happened, talk to myself about whether the rejection is real or imagined (personalized), and then, if it is real, I may get out of the relationship by further distancing, etc. This sequence of feeling around rejection and hurt may be different for each individual. Each person will have a completely different sequence around injustice-anger, another unique sequence around criticism-hurt, and yet another unique sequence around threat-scare. These sequences have been traced back to the earliest memories for each individual and they have been found to have their beginnings in those very early first experiences. It is for this reason that I have coined the term "developmental sequence of feeling" or our "DSF."

A few general principles operate around each DSF. The longer the DSF in time and sequences, the poorer the communication between any two people. Also, each DSF can be traced back to very early development where each step of the sequence can be understood by the manner in which it originated. The younger the individual, the shorter the sequence. It appears that the DSF tends to become lengthened with age. It is as though age and learning have a layering effect on the DSF. Each of an individual's DSFs end by a self-styled resolution of the feeling, which is highly variable from person to person and which is a function of the age-appropriateness for that response.

DSFs are simply our psychological way of denying or adapting to our basic feelings. The stronger the parental teaching which led to denial of the basic feeling, the greater the chance that there is a long DSF. Those individuals with long DSFs tend to have greater communication problems with people because they have less of an understanding of their own feelings. Once individuals can identify their sequences they then have the capability of breaking the sequence and improving their ability to communicate with others. Once the individual becomes aware of one's DSF, one can then address oneself immediately to the *primary feeling and its source*, which has the effect of breaking the sequence, making communication much more cogent and meaningful to one's partner.

The consequences of the discovery of our DSFs are quite far reaching psychologically. First, there is an immediate awareness by the partner (if a couple is being seen) that except for the origin of the basic feeling, the partner has had nothing to do with the other party's reaction

and sequence. It becomes simply a sequence that is idiosyncratic to the individual who is experiencing it. This information helps remove a lot of guilt from the partner if he or she feels responsible for the other party's feelings. It also lays the primary responsibility for the individual's DSF on the person who "owns" the sequence. Each of us carries these sequences with us from relationship to relationship, and the only variance is the extent to which the partner inadvertently acts as a catalyst to engage the sequence.

This reaffirms our belief that each one of our basic feeling sequences is our very own. As such, the basic position of Masters and Johnson on our sexuality being our responsibility spills over into all areas of feelings, such that we have developmentally learned what to express and what not to express. We have unknowingly successfully layered a clear sequence of responses over the fundamental natural universal feelings in a highly idiosyncratic fashion.

We are able to arrive at each person's DSF by simply taking an example of a feeling situation and, in detail, asking in a step-by-step process "what did you feel next?" ending with the question "how did you get out of the feeling state? Specifically, "what was your resolution to the feelings that you had in that particular situation?" It is most important in doing this that the feeling situation be clearly understood in terms of cause (e.g., a threat) and effect (e.g., a scare). Once the individual gives two or three examples of one's process for that particular basic feeling, the next example is pulled from the earliest childhood memory. Analysis of the sequences to each of the given examples reveals the individual's developmental sequence of feeling for that singular basic feeling.

It quickly becomes obvious that if any intervening individual engages the sequence inadvertently (acting as a catalyst for the other party), that the intervening individual will have no earthly idea of where the other person is coming from. This process has explained a significant number of communication breakdowns between couples, and between parents and children. These particular sequences result in a lot of the games people play, and are probably the basis of an individual's inability to stop the games. If specific behavior is automatic, unconscious and the only known response to a basic feeling by the individual, *it is not possible to be held purposefully accountable for the behavior until one has become aware of it.*

If any two individuals get strung out on each of their own sequences, the communication gap which ensues is formidable. We have now a solid theoretical basis for the position that it is necessary to clearly identify what you feel and what caused that feeling for communication to improve between any two individuals. We have found repeatedly that once the DSF is understood and demonstrated for a specific basic feeling, it is easy to teach the individual how to circumvent the entire DSF, and to respond directly to the primary feeling in a short, concise, understandable manner.

In the example given at the beginning of this chapter (wherein rejection caused hurt, then withdrawal, silence, repetitive thinking, self-talk about real or imagined rejection, further distancing, etc.), if the person has the knowledge of one's sequence and knows that rejection by someone significant will cause hurt, then all one has to do is to tell the rejecting person that one

feels hurt from the perceived rejection. Once that is done, the entire sequence is interpreted and intimate, accurate communication is completed.

Since almost all intimate communication is feeling based, this corrected process has had remarkable effects on relationships. While it is helpful for each of us to know each of our DSF's for each of the six feeling states, many of our sequences are short enough so as to not affect our interactions with others significantly. In practice then, we have not had to go through each of the six feeling states to discover the individual's DSFs for each of the feelings. Clinically and therapeutically, we can focus on those which appear to have the most repetitive and destructive pattern in order to aid inner communication.

GUILT

Guilt arises from our bosom
when we transgress our very own rules
For guilt has no home
where there are no taboos to be violated.
Only strict adherence
to that which we believe
can keep the scepter of guilt from us.

For the feeling of guilt
is but a warning to us
of changing beliefs.
It is a signal
to reassess and challenge
to review and realign our behavior
to our every growing morality.

And yet another kind of guilt
plagues our psyche,
that wish arises from
Inappropriate responsibility
Responsibility for others' feelings
Responsibility for others' behavior
Responsibility for others' thoughts
Responsibilities which we have accepted
as part of our learning
which now must be challenged and modified.

For guilt from this inappropriateness
may be unlearned
even as it was learned
thus feeling the energy of the psyche
for more satisfying endeavors.

- LCS, jr.
Breckenridge
May 28, 1984

CHAPTER 6

NOW THAT I FEEL, WHAT DO I DO?

The recognition of our DSF and the circumvention of that sequence by directly responding to the primary feeling in a short, concise, understandable manner was stressed in order to lay the groundwork for greater intimacy among individuals. The importance of recognizing the primary feeling and response to it cannot be overemphasized if there is to be an increase in warmth, acceptance and understanding in families and, indeed, internationally among nations.

The 1986 incident of the shooting down of an unarmed Korean airliner is an excellent example of the Russian nation's collective belief that other world nations threaten their security, which keeps them in a constant state of fear and in turn has set up a DSF around that fear. Their sequence, which has manifested itself many times over the past 40 years, includes a purposeful attempt to destroy anyone who intervenes in their air space, regardless of the innocence or maliciousness of the invader. This national DSF is predictable and automatic. It probably has its origins in the Napoleonic War and was further strengthened by the Nazi invasion of Russia. This DSF has caused the Russian nation many problems in international interactions and will continue to do so until some work is done to modify their belief and until other more direct ways of dealing with fear are found.

Similarly, we observe that the age-appropriate resolution of the evoked feelings of a nation must progress through different stages of development, as they must in the case of an individual. Developmentally, Russia is in the adolescence of its existence under its present political ideology. Unfortunately, like some individuals, it has been stuck there for too long. It does appear that Gorbachev's recent reforms are a signal of renewed growth out of late adolescence.

The age-appropriate resolution of feelings in individuals becomes significant in the understanding of how we finally resolve each of the six natural universal feelings. If we again go back to basic developmental principles, we recognize quickly that the way we handle anger varies as a function of developmental age. A person at age 1 year, 14, 35, and 60 will resolve his or her anger quite differently in the final outcome even though the step-by-step DSF may be identical. At 14 years it may be age-appropriate to fight physically as a resolution to the anger, whereas verbal confrontation may be more age-appropriate at 35, and a creative parry of the anger more age-appropriate at age 65.

With the following table (Table III), the reader will recognize that there are different age-appropriate resolutions to each of the natural universal feelings as well as to the learned feeling of guilt. Table III gives examples of age-appropriate resolution of feelings across four age groups selected arbitrarily but representing infancy, adolescence, mid-life and old age. This table is in no way complete, but it is presented to demonstrate the idea that each of the feelings result in clearly different resolutions of the feeling at the end of the individual's sequence.

It is not unusual for an individual to get “stuck” in an early stage of expression of the primary feeling. When this happens, the age-appropriateness in the expression of feeling is often recognized by others. A middle-aged woman who throws temper tantrums as a response to being unable to handle situations out of her control, often is seen as "spoiled", "bitchy" or "threatening". In any case, others perceive her behavior as age-inappropriate. This “stuck” behavior may need to be recognized and worked through before she can go on to a more age-appropriate resolution of her angry feelings. Reassessing the control issue and confronting verbally when she feels controlled are important developmental steps for her to take in the maturing process.

TABLE III

AGE-APPROPRIATE RESOLUTION OF FEELINGS – Ages 1- 4

<u>Stimulus</u>	<u>Feeling</u>	<u>Age 1-4</u>
control	anger temper	tantrums
injustice	anger	statements of unfairness and physical anger
loss, separation	sadness withdrawal,	nightmares, physiological depression, behavioral problems
criticism	hurt	withdrawal, fear, denial
rejection	hurt	physiological withdrawal, acting out behavior
disappointment	hurt	withdrawal, temper outbursts
threat	fear	nightmares, expressed terror
unknown	fear	nightmares, expressed terror
discovery	joy uncontained	spontaneous expression
surprise	excitement uncontained	spontaneous expression
acceptance, attraction	sexuality	closeness and touching
recognition, nourishment	warmth	closeness and touching
violation of beliefs	guilt	secretive, lying, hiding
inappropriate responsibility	guilt	parenting of sibs, “taking care of” behavior

TABLE III (cont'd)

AGE-APPROPRIATE RESOLUTION OF FEELINGS (Ages 12 – 16)

<u>Stimulus</u>	<u>Feeling</u>	<u>Age 12-16</u>
control	anger	physical confrontation, verbal confrontation
injustice	anger	physical confrontation, verbal confrontation
loss, separation	sadness	withdrawal, keep feelings in, no tears
criticism	hurt	verbal abuse in return, run away, school problems, avoidance behavior
rejection	hurt	denial, hurt-anger sequence
disappointment	hurt	sour grapes, defensiveness
threat	fear	fight or flight, less caution
unknown	fear	avoidance of anticipated unknown
discovery	joy	inhibition of expression except with peers
surprise	excitement	inhibition of expression except with peers
acceptance, attraction	sexuality	greater sexual excitement and spontaneous expression, impulsive sexuality
recognition, nourishment	warmth reciprocal	expression embarrassment
violation of beliefs	guilt	more verbal expression of guilt
inappropriate responsibility	guilt	willingness to look for and accept blame

TABLE III (cont'd)

AGE-APPROPRIATE RESOLUTION OF FEELINGS (Ages 30 – 40)

<u>Stimulus</u>	<u>Feeling</u>	<u>Age 30-40</u>
control	anger	verbal confrontation - gestures
injustice	anger	demonstration and verbal confrontation
loss, separation	sadness	deal with unfinished business, expression with tears and grief, recognition of need for time to pass
criticism	hurt	verbalization of hurt, critical behavior
rejection	hurt	greater incorporation of rejection as a part of relationships
disappointment	hurt lowered	expectations
threat	fear	reduction in threatening experiences, confrontation
unknown	fear	more willingness to risk, gather information and give self reassurance
discovery	joy	greater inhibition of expression
surprise	excitement greater	subdued expression with all other people
acceptance, attraction	sexuality	more selectivity in sexual expression
recognition, nourishment	warmth	greater reciprocal expression
violation of beliefs	guilt	reassessment of values, adherence to new values
inappropriate responsibility	guilt	clarification of responsibility issues

TABLE III (cont'd)

AGE-APPROPRIATE RESOLUTION OF FEELINGS (Ages 60 – 75)

<u>Stimulus</u>	<u>Feeling</u>	<u>Age 65-75</u>
control	anger creative	parry
injustice	anger constructive	resolution, understanding instead of perceived injustice
loss, separation	sadness	acceptance as part of flow of life
criticism	hurt confrontation,	intolerance of criticism by others
rejection	hurt	acceptance of rejection, recognition that others accept you
disappointment	hurt	acceptance, excuse building
threat	fear	withdrawal, protective devices, increased caution and perception of danger
unknown	fear	gather information, give reassurance, ask for help
discovery	joy	subdued vitality of expression, yet more freely expressed
surprise	excitement	subdued vitality of expression, yet more freely expressed
acceptance, attraction	sexuality	greater sensuality, less sexual intensity
recognition, nourishment	warmth	more compliments, more praise
violation of beliefs	guilt	greater adherence to values
inappropriate responsibility	guilt	fewer incidents of inappropriate responsibility

Very small children (ages 1 to 4 years) have greater access to the natural feeling, but a much poorer cognitive grasp of the cause and effect and of the ability to deal directly with the primary feeling. Applying the suggestion “if you want to know what a child is feeling, ask him”, one may very well get a direct response of the primary feeling. If a further question is asked as to why the child is feeling that way, very few will be able to quantify the feeling by other than an “I don’t know.” This situation continues with children up until early adolescence, when they progress through higher stages of cognitive development and are more able to use logic in their reasoning and see a cause-and-effect relationship between the stimulus for their feelings and the expression of the feeling.

Still lacking these mature reasoning abilities, children may directly express their feeling, or if this is not encouraged in their upbringing, they may develop apparently unrelated behaviors from the feelings. The child who fears going to school may not go to sleep at night or may develop nightmares and other behavior problems. Physiological withdrawal may also occur in response to the loss of a person significantly bonded to the child. Academic problems, behavioral problems in school, withdrawal, sleep or eating disorders - all may be manifestations of the young child’s inability to connect emotional expressions with the ability to understand the appropriateness, cause or complexity of feelings.

As adolescence approaches, along with hormonal changes, it is as if the intensity of feelings explodes in an impulsive, excessive exhibition which frightens the adolescent and often those around him or her. Add to this hormonal overload a natural intense desire to break away from those who have parented him or her and there is a potentially explosive emotional situation around every corner. Throw in the marked awareness of peers and of all the different ways they have been and are being raised and we have suddenly a predictably unpredictable human being; we have one who’s not afraid to fight when angered, one who has developed an incredibly hostile vocabulary that is expressed in words or writing seemingly at the slightest provocation. We have one who withdraws to one’s room and will not allow any expression of positive feelings except on rare occasion. We have someone who avoids and denies, someone who has an incredible sensitivity about hurting the feelings of peers and attempts to avoid doing this to the extreme, only to find that it is ultimately impossible. And finally, we have someone who is willing to risk body and limb through the use of alcohol, drugs and fast driving. The risk of impulsive and spontaneous sexuality also becomes a way of life for many early adolescents.

For the adolescent, there is still a large gap between feelings and the reason for feelings. The feelings appear in the *here* and *now* and are expressed so rapidly that the time is often not taken to analyze and assess the extent of the causes of intensity. Some modulation of feelings does occur during this stage of development. The peaks and valleys have less amplitude and gradually become more manageable.

There is no intensity like the first: The first physical fight, the first death of a peer, the first love, the first rejection, the first near auto accident, the first lie, the first drunk and the first violation of an important belief. As more experience builds for the adolescent, he or she is able to compare and to weigh, to modulate and temper these feelings. Finally, adolescents become

able to analyze and understand more about what caused the feelings and why they reacted the way that they did.

As the individual moves into early adulthood, this process of modulation increases, as does the ability and the desire to understand why we are like we are and why we feel like we feel. More experience is gained in all areas of feeling. Our own beliefs, still strongly influenced by parents, religion, society and peers, begin to emerge more clearly and go through a slow but definite process of challenge, refinement and clarification.

This process, unbeknown to us, gradually builds to the mid-life years where the second major life crisis begins to evolve. During these years, increasing maturity clearly calls for a different resolution in the final expression of each of the feelings that we experience. We learn to verbally confront in angry situations, to demonstrate for our beliefs and to sublimate anger through sports and hobbies. *We learn that to be angry and to express it is acceptable, even and especially, with those whom we wish to be intimate. We learn that they, too, get angry with us, and life and love goes on. We can express sadness more openly and freely, talk about our hurts and live with criticism and rejection.* We find that we are survivors in spite of all these difficult feelings. Fewer things scare us as the world becomes more manageable, so risking the unknown doesn't appear to be the barrier that it was. While it still may set a definite parameter around our behavior, we become more comfortable within that parameter. God forbid that we should go outside those comfortable enclosures; that thought does become frightening. Unfortunately, we also have fewer surprises, fewer discoveries and fewer physical attractions unless we are willing to go outside these boundaries which we have set for ourselves.

It is as if one final reassessment of "who we are" and "why we are" and "what we believe in" has to occur before the hormones become quiescent, before we run out of energy and guts to take the risks that evolve out of our new challenges and our newly adorned beliefs and values.

The age-appropriate resolution of our feelings changes significantly from adolescence through the middle years and on now to later adult years. For those who have progressed through the other stages with appropriate maturity, anger is resolved by more careful parrying, by creativity in developing independence from control and by viewing injustice with less passion. Frequently, anger increases as we become more controlled due to health, finances or family situations. To avoid this, our society needs to focus on developing systems of independence for the elderly for as long as they can maintain themselves.

Loss and separation are seen as a part of the natural flow of life and begin to be accepted as the final stage of life. Death becomes a reality and often a preoccupation.

Hurt feelings are not as intense and are dealt with by more direct confrontation with the ones we wish to be close to. There very often is less tolerance of criticism *by* others and more criticism *of* others because of increasing generation gaps. Our way is the best and other ways can't possibly work. Maybe that's true at all stages of development, only now there is a certainty about it. Often, more family rejection occurs at these later years and the hurt from this

needs to be addressed as a societal problem.

Fear increases as we become less physically able to deal with the threats that may occur. We verbalize the fear more, ask for help more, seek greater protection and safety. Fear often becomes a disabling feeling that limits and shortens our life. There is less willingness to risk going outside the parameters of our daily existence.

Information and self-reassurance continue to be necessary steps in reducing the fear.

The expression of joy, excitement, sexuality and sensuality become more subdued - yet often they are more freely expressed. There may be more praise and more compliments of the younger family generations. There is more acceptance of feelings with less intensity of expression.

Our values and beliefs have become quite fixed now and there is little guilt from transgressions because there are fewer transgressions. Issues of responsibility for others' behavior have been resolved and there is more of a guilt-free existence. The exceptions to this occur where there may be excessive responsibility of one to another and death or ill health occurs, leaving the "responsible" party guilt-ridden. Sometimes failure of one's children also leads to issues of guilt during this stage. Further clarification of issues of responsibility are necessary here.

INTIMACY

ONLY IN *RECEIVING* CAN WE GIVE
PLEASURE TO THE OTHER
WHOSE GIFT IS TO GIVE.

ONLY IN *GIVING* CAN WE GIVE
PLEASURE TO THE OTHER
WHOSE GIFT IS TO RECEIVE.

THE *BALANCE* BETWEEN RECEIVING
AND GIVING BECOMES THE
SYMPHONY OF INTIMACY

-LCS, jr.

Arvada

June 13, 1985

SECTION II

I FEEL, YOU FEEL, WE FEEL INTIMACY

CHAPTER 1

FROM “I-ME” TO “WE-US”

It had become more and more apparent in the late 1970s and first half of the 1980s that a repeated problem unique to this generation has emerged. Those born after the 1955-1960 period (the 20 to 30-year-olds of the 1980s) have been raised through all the effects which produced the “me” generation. These effects include: television’s contribution to the instant and immediate gratification of this generation by its short stories and with quick themes, stories that are complete in one-half to one hour vs. the radio serials of the >30s and >40s; the pill, which has had a significant effect on immediate sexual gratification; intensity of music from rock and roll to heavy metal; movies with themes moving from the romantic love of the >30s, >40s and >50s to those of physical love of the >60s and >70s; parents’ increased affluence, which allowed them to give more material goods to their children instantly without the need to “delay” and “save” until the desired object was earned; a shift in the work force from head of household to both parents working (one of the effects of this is greater responsibility and independence of the children); a marked increase in the women’s liberation movement, with women moving toward independence and equality in marital relationships; a marked decrease in number of children per couple, with the large family (six or more children) almost becoming extinct. This gave parents more free time and fostered even greater “me” thinking. *And finally, the entire society during this generation was moving from the Protestant ethic of JOY - Jesus first, others next, Yourself last to the beginning of the YOU ethic - Yourself first, Others next, and Us last.* There are many other subtle influences on this generation: The “instants” - instant replay, instant gelatin, instant potatoes, instant rice, instant air transportation with hourly schedules, instant world news and weather information, even instantly clean, non-press clothes. All of these things have given us greater freedom manifested by more time, which has led to more play, more fun, shorter work days and the four-day work week for some.

The biggest psychological effect of the “me” generation has been a distinct shift in psychiatric disorders, from the neurotic to the character and behavior disorder in the severest sense. What we are seeing as therapists in the less severe cases is a distinct shift away from guilt-induced problems (I am only responsible for me - not you) toward increasing self-centered problems, which strongly affect relationships. These self-centered problems are affecting relationships between parent and child, between lovers, and in career areas that work in teams, such as airline crews, nursing teams, production teams, etc.

As a society we have truly moved to a focus of “take care of yourself,” but not at all toward “know yourself.” In health-related areas this shift is distinctly away from “Doctor, fix me” to “let me fix myself.” This movement has both positive and negative effects on us as individuals. On the one hand, we are taking greater responsibility for our body, our health and our wellness. On the other hand, the pendulum has swung so far to the left that we often miss physical and psychological disease because of our lack of knowledge of its symptoms.

It is surprising that “take care of yourself” and “fulfill your needs immediately” have left

such an absence of "know thyself." There is little knowledge of "why we do what we do," of "what our feelings really are and how they got that way" and what our purposes are in this life and how we can shape them. There is little knowledge, awareness and concern of planetary issues - of the unity of mankind and the need for mankind to work collectively to correct the ills of the planet and its people. *It is as if the "me" generation has a blindfold around itself and all it can see or do is to immediately gratify the self-centered ego.* Senses of local, national or international purpose are grossly lacking. The emptiness, which is individually felt by "taking care of Number One," creates a moral and purposeless vacuum which catches up with people in their early thirties and forties.

The "I-Me" syndrome has a very definite effect on intimacy and relationships. I have seen many couples recently who have married, or who are living together in their twenties and early thirties, who came to me because they are doing nothing different than before they were together. That is, each is leading his or her own life independently in this "relationship" as if they were roommates. There is no closeness, no risk, no touching, no sharing. The male hunts two or three months a year; the female works and leads her social life without him. There is a great deal of substance abuse, either independently or together, but no real interaction. They unilaterally make decisions about work, vacation and weekends. If those decisions work out, then fine. But if they don't, well, that causes problems. There is little or no sense of concern or care for the other's feelings, only that each gets to do what he or she wants.

On a feeling level, there are hurt feelings from perceived rejection. There is anger from perceived unfairness and from feelings of being controlled by the insensitivity and side effects of the other's independent decisions. There is hurt and disappointment from expectations that haven't been fulfilled.

Underneath all of this is the therapists' terrible awareness that these two "I-Me" individuals do not have the slightest idea of

1. how to think and plan as "We-Us,"
2. how not to follow the divorced parents role model of independence,
3. how to break their life-long pattern of "I-Me,"
4. what the pleasures are of an intimate "We-Us" relationship,
5. how to shift from Me to Us in their functioning as a relationship,
6. how to think or care about the other person as if that person were onself,
7. how to plan together,
8. how to give up and give in sometimes,
9. how to experience the reward of pleasing the other, giving to the other, instead of taking from the other,
10. how to talk and ask for what they want and say "no" or give alternatives and options.

This shift from an "I-Me" relationship to a "We-Us" relationship is extremely difficult. *It usually means each person must give up his or her immediate gratification for secondary pleasures gained from delay and*

giving. These pleasures are simply not as intense, not as immediate, not as instantly rewarding. Indeed, the rewards of the shift to “We-Us” are obscured at first. Support, nourishment, long pleasurable sexual and sensual interactions, warmth, comfort, deeper feelings of love and “soul-mate” connectedness, the joy of giving and seeing the other excited and surprised, the joy of creating a child and sharing the discoveries as it grows are seldom experienced by the “I-Me” couple who do not make that shift to the “We-Us”. Even the fun of saving coins or bills for “our” vacation is not experienced by the “I-Me” couple.

Needless to say, true disaster strikes a couple if one is “I-Me” oriented, and the other is “We-Us” oriented. Without a significant shift or change by the “I-Me” person, the relationship will end. It is as simple as that - the relationship will end. The only question is “when?”

The exercises in intimacy which follow in the later chapters will work for truly motivated people. We do know enough to teach individuals and couples to move from the “I-Me” to the “We-Us” relationship. This move is possible without losing individual identity, independence, or autonomy. Indeed, couples can richly expand their freedom, their awareness and their ability to reach out and move on to broader concepts of love, care and concern for mankind. *Until one makes that all-important shift, one cannot experience love nor can one function out of love for oneself and one’s fellow human beings.* There is no one so empty of capacity to love as the self-centered “I-Me” individual. Unfortunately, I am afraid that we have successfully raised a generation of these individuals, and that we must re-educate this generation and also the ones who are “up and coming” to stop this serious trend.

THE WONDER OF SEXUALITY

Let it be known to all
that each one of us determines
our onset of sexual experience.
No religion, no parent, no peer,
and often no belief
has the full power to determine
our giving to another or
our taking from another.

For sexuality is the most intense and pleasurable
of all the human feelings.
Early in life its power often overwhelms
all the "shoulds" and "shouldn'ts"
whether from the uninvolved sexuality of two newcomers
or
to the depth of intimacy between two Soul-Mates.

Let the intimacy of a relationship build
as you explore one another;
As you share histories, beliefs, feelings and phantasies.

However, restrain yourself from the emotional bonding
which occurs by leaping the chasm of sexuality.
For once the chasm is bridged
the emotional bond increases ten-fold and
backing away leads only to eventual separation
as the chain becomes unlinked.
For relationships always move in a direction
and sexuality is the key to the speed of the movement.

Once you have found your love and you bond sexually,
pleasure in the sensuality of each other,
in the passion of each other,
in the ecstasy of each other.

As you come together to listen to the other's breath
that it may hasten yours
which in turn may hasten your partner's
in an ever increasing spiral loop - to the climax,
followed by the fullness of fatigue.

Share in the ultimate physical, mental and spiritual
bonding
and pleasure each other fully
for this is one of the uniquenesses of the universe
which will not be experienced in the spiritual afterlife.

- LCS, jr.
Boerne, March 1985

CHAPTER 2

THE SUITCASE - SHALL I OPEN IT?

Now that we have a basic overview of the nature of feelings, we shall explore the interaction effect of feelings between individuals. Identification of feelings, the sources of feelings and the individual's responsibility in the resolution of feelings are all essential as steps in the building of intimacy. While we cannot have intimate relationships with everyone, we can choose those with whom we wish to be intimate. It is possible to enhance the degree of intimacy between any two people given certain conditions.

A concept which we like in marital therapy is the notion of the "suitcase." Each person enters a relationship bringing along his or her own suitcase. The suitcase is filled with one's past: one's beliefs, myths, legends, invisible loyalties, past traumas, expectations, etc. The building of a relationship is analogous to the two parties gradually opening (risking and trusting) and unpacking their suitcases in front of each other. If either party laughs at the long underwear or "dirty underwear," the suitcase gets closed quickly and it will be a long time before it is opened again. The next time, it will be opened more gingerly and without the openness of the first attempt to be intimate.

The suitcases contain each of our developmental sequences of feelings way down in the bottom under everything else. *These don't get exposed except by accident.* Your partner presses a sensitive button, and out pops one sequence automatically.

For example, one of your parents was alcoholic, and your husband doesn't know that yet. One night, your husband gets higher than you've ever seen him. This presses your scare button, and you panic, you know he's on his way to alcoholism, he's just like your father, you get angry, you yell at him and then withdraw filled with self-doubt about your decision to spend years with this man. You become more depressed and less communicative. By day two, your partner wonders if you are okay. By day three, he thinks you're nuts. Not only does he not know what he did wrong, but he has absolutely no awareness that your developmental sequence around the scare of alcoholism is just running its automatic unconscious course.

This same sequence may occur two other times during the first year before you both begin to talk about it and possibly figure it out. You may never figure it out, or it could drive you into therapy. If your relationship doesn't make it, you pack up your suitcase and take it to the next person and the series continues. It is not until we stop and take a thorough look at the contents of our suitcases and figure out more effective ways of dealing with our natural feelings that we are able to free ourselves of some of the contents of our suitcase.

Some fairly universal content in all of our suitcases in our society include the following: *We all have a tendency to assume that everyone thinks and feels and believes like we do. If it works for me, it's got to be good, so everyone else should do like I say and do. The morning that we wake up and find that our partner doesn't think, feel and act like us is a rude awakening, but it*

teaches us quickly not to assume.

We also have a tendency to impute motives and feelings, such as “I know why you did what you did. You may not know why, but I do.” Every couple who has been together for a few years violates this principle of not imputing motives or feelings. If the person who imputes is accurate (and they will be 30 percent to 40 percent of the time), the spouse may feel personally violated. More often than not, the partner denies the impute. However, if the partner is wrong (and they will be 60 percent to 70 percent of the time), then the spouse gets angry or disgusted because the other one doesn’t know what he or she is talking about and, in addition, the spouse has been unjustly violated. In this case, the partner who imputes is discounted and the spouse knows that he or she is not understood. A real credibility gap builds between the two people.

In a similar way, we have a tendency to discount what the other person says that he or she is feeling. For example, one says, "You may say that you are not scared but I don't believe you". This can happen for several reasons. The first is that “I don’t believe that you will be honest with me about how you feel.” Another reason is that “you never felt that way before so why now?” Still another is the belief that “I know you better than you do.”

In many of our suitcases is the belief that once we are together, I cannot say “no” to any request my partner makes. Each person has to maintain his right to veto or to say “no.” Unfortunately, if it is done with bluntness it can set up a feeling of rejection which is unacceptable and unreasonable to you. The right to say “no” must contain a viable option which you are willing to do. For example, “No I don’t want to make love tonight but let’s plan to take extra time to do it tomorrow night.” Also, there is often the belief that we can’t ask for what we want. *Or, more often, there’s the belief that our partner must magically know what we want.*

A part of the contents of the suitcase is the belief that if my partner isn’t to my liking, then it’s up to me to change him. This assumption of change sets up an attitude in the relationship of “I’m right - you’re wrong,” “I know best” or “I’m better than you, so you need to change.” It is based on the primary premise that “I’m OK and you’re not.”

To move from the assumption of *change* to that of *acceptance* requires a fundamental attitude change. Accepting your partner “as is” immediately creates a greater level of comfort and ease in the relationship than if the goal is to change your partner. *In a relationship predicated on change, there is an immediate feeling of tension, defensiveness and/or withdrawal.*

Other communication blocks in intimate relationships frequently stem from not understanding the dynamics of jealousy, possessiveness and lies. For this reason, I would like to take a moment to discuss the dynamics of these frequent issues.

First is an understanding of the dynamics of lies. Most of us have been raised with a very powerful injunction against lying. Rarely does a family raise its children on an understanding of why lies exist. The dynamics of lies demand a different approach in handling lies in our society than presently exists. Instead of lies being seen as a sin or an anathema, the following understanding may help.

Whenever there is a difference in values or beliefs between two people, only three things can happen: Confrontation, going underground or lying. Many times there is not a real difference in values or beliefs, but only a fear or assumption of difference in beliefs. Whether the difference in beliefs is perceived or real doesn't matter because the behavior is always the same - *confront*, *go underground* or *lie*. We teach confrontation in our society as an adult's mode of interacting. Unfortunately, we also teach that it is important to please others, not get angry and not hurt others' feelings. As couples seek to create an intimate relationship, confrontation is extremely difficult, lying is extremely destructive, and staying underground may be temporarily safe but often deceitful.

LIES

If someone lies to your
Then you know they
Think you don't understand

If someone lies to you
Then you know they
Think you won't accept them

If someone lies to you
Then you know they
Believe differently than you

- LCS, jr.
Arvada
December 27, 1986

It takes two very mature, confident, self-assured people to confront and walk away friends. As a result, there are a lot of lies told in relationships, most of these to fulfill the injunction "don't hurt the other person." Ironically, if the lie is discovered, hurt will occur. The only way to avoid this hurt is by confrontation.

Because there are differences in beliefs and values, and hence expectations between any two people, there is always a potential for lying. While confrontation is the most desirable solution to these differences, there are few, if any, relationships that do not involve going underground on some issues, or outright lying about your behavior when it is basically different from the person with whom you wish to be intimate.

The fact of this is of utmost importance between parents and adolescents, parents and

children, and between marital partners. A lie-free relationship, while an excellent ideal to strive toward, is much more of an illusion than a reality. For this reason, there also is a limitation in the degree of trust that can exist between any two people.

Obviously, the more exactly alike the beliefs and values are between two people, the less the likelihood of confrontation or lying and the greater the opportunity for trust and intimacy. This ultimately would reach its zenith of perfection in the terribly boring notion of having an intimate relationship with your clone.

By the same token, the greater the differences between any two people's beliefs and values, the poorer the communication, the less the intimacy, and the greater the chances for confrontation, lying and mistrust. Because of this, confrontation, lying and trust are relative issues rather than absolutes. If we take Kohlberg's six stages of moral development, it is safe to say that whenever we have two people interacting at a difference of two or more stages, there will be poor communication and very limited degrees of intimacy possible. That is, if any two people have significantly different beliefs or values, they will not be able to be understood by the other one who holds the beliefs or values which are developmentally earlier.

Let us touch on the topic of jealousy for a moment and see what is in store in this suitcase. Jealousy is a response that frequently occurs in relationships. There is a much greater occurrence of jealousy in relationships where the pair is very young or where one of the couple is more immature than the other. The dynamics of jealousy are also essential in the understanding of this behavior.

Jealousy most often involves three people, A, B and C. Man (A) is jealous of his wife's (B) male friend (C). Jealousy appears out of an ego state of insecurity in person A. He is convinced that person C has what he doesn't have or has characteristics that he wishes he had. He is also convinced that his wife (B) will see those characteristics in person C and leave him because of it. This process has a couple of premises which are usually false. The first of these is that person B wants what person A doesn't have. The second is that person C will be desirable to person B simply because he has what A doesn't have. Person B usually has little or no knowledge of what A wishes that he had and as such she isn't even looking to person C for anything pertaining to person A.

There are several ways to reduce the jealousy in a situation like this. Probably the most immediate way is to have person A meet person C. This often reduces the phantasized expectations that A had about C. Of course, the final way to eliminate jealousy is to remove the insecurities that A seems to have. Since this usually requires increased maturity, it is a lot easier said than done. Another way is for A to move to a very positive state of self-regard with the realization that he will survive and be okay even if B leaves him for C. These last two solutions often require a good deal of self-analysis or psychotherapy.

Since jealousy comes out of the feeling of fear, it frequently has an unresolved issue of loss connected with it which could be the basis of person A's developmental sequence of feeling

that includes jealousy as one step in his sequence.

In summary, jealousy emerges from fear and fear emerges from anticipated loss. This process is most apt to occur where there are strong beliefs in the notion of a relationship lasting “forever” and in the belief that we can “possess” another.

Then said Almitra, Speak to us of Love.
And he raised his head and looked upon the people, and there fell a stillness upon
them. And with a great voice he said:

When love beckons to you, follow him,
Though his ways are hard and steep.
And when his wings enfold you yield to him,
Though the sword hidden among his pinions
may wound you.
And when he speaks to you believe in him,
Though his voice may shelter your dreams as
the north wind lays waste the garden.

For even as love crowns you so shall he crucify
you. Even as he is for your growth so is he
for your pruning. Even as he ascends to your
height and caresses your tenderest branches
that quiver in the sun,
So shall he descend to your roots and shake
them in their clinging to the earth.

Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked.
He sifts you to free you from your husks.
He grinds you to whiteness.
He kneads you until you are pliant;
And then he assigns you to his sacred fire,
that you may become sacred bread for
God's sacred feast.

All these things shall love do unto you that you
may know the secrets of your heart,
and in that knowledge become a fragment
of Life's heart.

But if in your fear you would seek only
love's peace and love's pleasure,
Then it is better for you that you cover
your nakedness and pass out of love's
threshing floor,
Into the seasonless world where you
shall laugh, but not all of your laughter,
and weep, but not all of your tears.

Love gives naught but itself and

takes naught but from itself.
Love possesses not nor would it be possessed;
For love is sufficient unto love.

When you love you should not say,
"God is in my heart," but rather,
"I am in the heart of God."

And think not you can direct the course
of love, for love, if it finds you worthy,
directs your course.
Love has no other desire but to fulfill
itself.

But if you love and must needs have
desires, let these be your desires:
To melt and be like a running brook
that sings its melody to the night.
To know the pain of too much tenderness.
To be wounded by your own
understanding of love;
And to bleed willingly and joyfully,
To wake at dawn with a winged heart
and give thanks for another day of loving;
To rest at the noon hour and meditate
love's ecstasy;
To return home at eventide with gratitude;
And then to sleep with a prayer for the
beloved in your heart and a song of praise upon your lips.

- Kahlil Gibran
The Prophet
1923

CHAPTER 3

INTIMACY, DO I WANT IT?

In our intimacy and sexual enrichment workshops, we have arrived at a rather complex definition of intimacy based upon the assumption that intimacy is on a continuum. For practical reasons we have given this continuum a range of from a *little* (0) to a *lot* (10). Intimacy here is defined as the desire to feel a closeness to the partner on an emotional, physical and spiritual level; or, in any combination of two of these levels. There are no two individuals who have exactly the same needs for intimacy at the same moment in time of the relationship. In addition to this difference in need, there is a marked hesitance in clearly communicating (if in fact one is consciously aware of these needs) what our expectations are at any one moment of interaction. The person with the greater need for intimacy at the moment is the one who most frequently has the greater expectation from the partner and consequently is most often disappointed and hurt when that need isn't fully met at the expected level. The rejection cycle is begun and a communication barrier often denies both persons from any of the intimacy desired, resulting in frustration, withdrawal, anger, depression, and eventually separation.

I recall one woman who, for seven years of her marriage, had worked diligently to get greater intimacy with her husband. (This person was operating on the hope of *change* as mentioned in an earlier chapter.) She was unaware or unbelieving of the fact that he never had any desire for the intense intimacy that she desired. She thought it was her fault that she was unable to elicit the level of intimacy from her husband which would meet her need. This was in spite of her husband's repeated intimations over the years that he didn't want to talk about feelings and really wasn't as interested in how people felt as she was. A final awareness and acceptance of this fact made a significant impact on the woman and restructured her entire relationship with her husband. She enlarged her support system of close intimate female friends, and was able to put her energy into a more positive relationship with her husband.

With this awareness of different needs for intimacy, we may progress in two directions: The first is to complete the definition of intimacy, and the second is to examine some of the different reasons for the varying degrees of intimacy desired between two people.

It is not at all difficult to get a couple to state that they want more intimacy than they currently have. In the first place, many men think intimacy means more intercourse. The problem is that intimacy has a different definition for each individual. One may want more touching and greater sensuality, while the other may want more time, greater family closeness, or more communication. We are sophisticated enough to know at this stage that intimacy can be increased if the following occurs:

1. Both parties have to be willing to spend more time working on intimacy; intimacy has to become a greater *priority* in their life. While it is easy for a couple to give lip service to wanting more intimacy (after all, it's almost un-American to not want intimacy), when the couple learns the game plan necessary to achieve intimacy they begin to back down, often in an

indirect and passive manner. Sabotage becomes most evident when there is no significant shift in priorities which would make it possible for the couple to spend more time together. Our busy schedules and commitments are a handy reason to avoid intimacy. There will be no change until there is a decided and significant shift in priorities. It is easy to “lose” a couple on this point because the shifting of priorities does not come quickly or easily.

There is further reason to believe that these priorities do change developmentally in later adult life, according to some of Levinson’s research of adult life stages reported in *Passages* by Gail Sheehy and in *Seasons of a Man’s Life* by Levinson. In light of this research, it would seem that shifting priorities is once again part of a developmental process, and as such, it becomes quite difficult to “force” a shift. A more thorough understanding of all the factors involved in changing priorities might lead to treatment techniques that would be more effective in the future.

The point is that spending more time together to achieve greater intimacy may have a number of powerful developmental forces pulling against it. For example, the need to achieve and succeed in a career may be such a powerful driving force that the couple may lose their relationship, and all the spoken words for greater intimacy are naught.

2. Both parties have to be willing to risk by *understanding* their own feelings and *reporting* them and *listening* to the other’s feelings from a non-defensive position.

It quickly becomes apparent that *risking*, too, is a complex and not an easily attainable skill when we look at the assumptions necessary for risk. *Trust* is a very necessary component to risk. If there has been a damaged trust relationship, then neither person is going to be willing to risk without some necessary prerequisites. A period of time to rebuild the trust is necessary. The length of time is highly individualized and based on the seriousness of the breach, the amount of pain experienced, and the harmed person’s ability and willingness to forgive the incidents. The contrition of the person breaking the trust is also a major factor as well as the motivation of the person who broke the trust. If the breach was accidental, incidental and not purposeful, then it is more easily forgiven. It must be remembered that, as was discussed in the last chapter, trust is relative rather than absolute.

3. There has to be a genuine *caring* and *concern* about the other person and how he or she does feel. This requires a personal ability to move from the self-centered position of your own feelings to the other-centered position of their feelings. This ability to shift from *self* to *other* becomes a key step in diagnostically determining the extent that the development of intimacy can occur. There appears to be at least two “stoppers” in this ability to shift.

The first is that the individuals in the relationship have become so entrenched over the years that they are psychologically unable to move beyond the position of self-justification. Whenever this is the case, justification becomes the goal and shifting to understanding the other person’s feelings isn’t even a thought. This type of client typically comes to marital therapy with the basic request for the therapist to be the judge and “tell me that I’m right, and he (or she)

is wrong.” When this fails to happen, it is not unusual for the client to abruptly terminate counseling or to seek another counselor who will be the “judge”. This client is often at Kohlberg’s level two or three of moral development, and as such, he or she is searching for a moral framework compatible with his or her belief system. If, in this case, there is a significant difference in the level of moral development, i.e., belief system, between the two individuals, you may find the person at the higher level able to understand the person at the lower level; but the inverse may not be possible and the desire for intimacy may be truly blocked and unattainable at that time. Because we have not the knowledge or skills to help people move up the ladder of moral development, goals of intimacy may have to be abandoned in this case.

The second “stopper” is one where we believe that we know how the other person feels based upon some statement from years before. In our omnipotence and need for consistency, we “know” the other person hasn’t changed, so we continue to “listen” but not to listen. While we all expect others and ourselves to change over the years, we tend to be very intolerant and, indeed, often feel outraged when the partner has changed the tried and true game plan of feelings. In this circumstance, the shift from *self* to *other* appears to have occurred but in fact it has not.

4. Finally, there has to be a *positive attraction* between the couple which is *stronger* than the *negative forces* between them. The positive attraction can be primarily sexual, primarily a connection of the mind, or of the spirit (i.e., belief system). There can be an attractiveness on any one or more of these three levels, as long as the negative interaction at any of the remaining level(s) is not greater in intensity.

If all four of the above conditions are present, then we know that intimacy between these two people can be increased. A purpose of this book is to more clearly lead to the understanding and dynamics of feelings and hence intimacy. Because of the universal nature of many of the feelings discussed in earlier chapters, the causes of feelings appear much more readily accessible. In the past, it was an acceptable excuse to not know what you felt or why you felt it. That led to an impossible situation when intimacy was desired. It is obvious that one cannot report one’s feelings if one doesn’t know what they are, doesn’t know what caused them and/or doesn’t know that it is appropriate, natural and predictable that given cause “, there will be a feeling B.

“ momentary pause for analysis of the situation allows one to get in touch with what was felt, and report it. *The risk involved in doing that is based upon a degree of trust, knowing that your partner will not use the reporting of your feelings against you in the future.* If that type of trust does not exist, there will be no risking and hence only a very limited amount of intimacy. Few persons are foolhardy enough to report sadness and tears only to have the partner laugh or joke about this at a party. As was stated in the last chapter, we open our “suitcase” gingerly.

In every couple interaction, the position of being one-up and one-down occurs frequently. In competitive relationships, however, there are several factors which lead to the one-up position. Differences in age, intelligence, education, socio-economic backgrounds, religion and

attitudes toward sex are the greatest natural causes of one person being one-up and the other person being one-down. How a person pays bills, spends money, saves money, eats food, dresses, etc., are all areas for one-upmanship. Any of these areas, and more, are stumbling blocks in risking a disclosure of feelings. Thus, the task of risking becomes a formidable barrier to intimacy, and one where the couple has to lay new ground rules before there is an attempt at risk.

Our feelings are at the heart of our very essence. To expose these feelings places us in an extremely vulnerable position. “If others know how I feel, they won’t accept or like me” is a common fear we all have in varying degrees. Overcoming this is indeed a formidable task. Recognition of this vulnerability is essential for each partner. A willingness to protect the other person’s vulnerability is also essential. If there are excessively hostile or hurt feelings from the past that have not been dealt with, protection of the other person is not very easy. The negative feelings between the couple must be dealt with first before new ground rules can effectively be established.

Perhaps the greatest two causes of failure to risk are fear of criticism and fear of rejection. Each one of us has a lifelong history of having made ourselves vulnerable by sharing our feelings. As children we have shared our feelings with our parents and teachers, as adolescents with our peers and as adults with those with whom we have attempted to become intimate. Our lives are replete with example after example of criticism for our feelings, thoughts or actions and with rejection from peers, lovers, and sometimes parents and teachers. It is a wonder that any of us are willing to risk *ever again* at any age following the trauma of adolescence. However, that need for love, closeness and intimacy is a much more powerful force than the pain of criticism and rejection for most of us.

In the late 1960s and early 1970s, following the accompanying social revolution, there was a very significant turning point in our society. Up through the mid-20th century, there was a taboo on the expression of feelings, especially the four negatively toned feelings of hurt, sadness, scare and anger. With the advent of the Flower Children, with love and trust of anyone and everyone, there ironically occurred an open expression of all the negative feelings as our society began its polarization in the 1960s.

This led to a very timely book written by John Powell called *Why Am I Afraid to Tell You Who I Am?* In this book, Powell renewed everyone’s right to feelings: “There is no good or bad about feelings, they just are.” Unfortunately, coming off the decade of the 1960s, the reader was falsely led to believe that one could indiscriminately express and share all feelings with everyone. There was no stress upon the fact that you can only be intimate (and share feelings) with individuals who are willing to play by the same rules that you are in the expression, identification and sharing of feelings.

Thus, the “selection process” of a partner who has similar goals and needs as you, and who wants the same as you, becomes a critical factor in the establishment of new relationships. In the first half of this century, we were ready to form relationships based on sexual needs. We

were not ready for the mutual need basis of marital relationships until we had a better knowledge of and understanding of our self, our feelings, beliefs, needs and desires. Developmentally, this doesn't occur until the 25 to 30 year age range, if there has been independence and separation from parents and love relationships for significant periods of time (one to two years). The increase in the average age of marriage has risen significantly from 17 to 21 years. Unfortunately, this isn't moving upward fast enough to accommodate the shift from *basic* need-based marriages to *mutual* need-based marriages that are more complex, and as such, occur in that 25 to 30 year age range. Because of the developmental nature of the more complex relationship, the "selection process" seldom gets off the ground in marriages that occur before the age of 20.

At this stage of our society's development, I would like to propose a very controversial law. If it were in my power to pass any one law, it would be the legislation forbidding marriage until the age of 25, and then only if the individual has lived separated from the family and lived alone outside a love relationship for one or two years. This law would violate so many basic freedoms that it would be unconstitutional and never pass, but the concept is much more important than the legality. The concept is founded on the premise that during your twenties, very significant growth occurs in the individual which drastically affects the "selection process." The choice of a partner at 18 or 19 years would be extremely different from the choice of a partner at 27 or 28 years for most of us. It would be based on an entirely different set of needs and consequently we would choose entirely different people.

I would like to hypothesize that our increasing divorce rate (40 percent to 45 percent) is in part a function of the changes that occur during the ages of 17 to 30 years. Much more research needs to be done to determine the process of the changes which occur in this age range.

Clinical experience suggests that there is a need for an active period of exploration between relationships and following departure from the primary home. Active exploration with no long-term romantic relationship appears to help the individual sort out values and beliefs which are important to him or her in new relationships. This stage is then followed by more active and purposeful selection of this ego ideal.

Earlier in this chapter it was mentioned that we would look at some of the reasons for the different degrees of intimacy desired from one individual to another.

One of the basic explanations of how the relationships begin is that two individuals come together because each feels that the other person meets a number of personal needs. Such a need-system theory is based on the premise that when we are infants and in the process of growing up, there were certain basic specific needs which we all have, i.e, the need for nurturance, for security, for protection, for support, etc. These needs, when fulfilled at appropriate developmental ages, produce individuals with positive self-image, positive and secure feelings about themselves and their ability to cope. When these needs are not met at the age-appropriate times, as more often happens, there is residual behavior and need that the individual has which manifests itself in all of his or her relationships.

Individuals with strong needs for intimacy usually have had a model of intimacy in upbringing. They have been raised in a warm, loving, close, touching family where they have learned that intimacy is part and parcel of relationships. If this was modeled by both parents, then they will expect it in their adult life relationships. Individuals who have been raised this way often learn giving as a model and frequently the need to give is a larger need than to receive. These individuals are often ill-equipped in the selection process and seek out a needy partner who unbeknown to them is only a taker. Only later do they become disenchantedly disappointed when nothing comes back in return. Only later do they refine their selection process and choose a partner who can give and receive.

Individuals with low needs for intimacy are more often males than females. In our society, there is a more negative connotation to sensitive males than to the strong macho male who expresses few sensitive feelings. Men following this stereotype characteristically have been raised to suppress, repress and deny the existence of feelings. They have little physiological separation of feelings, and an absence of awareness of other feelings besides anger. Needless to say, this sex difference presents the therapist with a very difficult nut to crack (so to speak), if in fact you can get the male into the office to begin with. Men who have been raised this way do truly believe what they have learned, and may well declare that they don't want to spend time learning about feelings and that they have no need to deal with feelings. The problem is that the options that are available to them often never get a chance because they are so closed-minded about the idea of increasing intimacy.

Those females who have low needs for intimacy may have had poor modeling by either or both parents, or may have been taught that other needs are primary, as men have also been taught. Success, achievement, money, work ethic, sports activity, social involvement, fastidiousness and modesty all may be of such strong priorities that intimacy ends up being way down on the list of needs.

Suffice it to be said, then, that the causes for various degrees of intimacy from one person to the next are due to the needs that drive that particular individual and the priority of those needs. Intimacy is only one of many needs and seldom does it land in the same position for any two people when each person makes a priority list of his or her needs. Making this priority list of one's own needs is very important in the self-discovery process of every couple. Ideally, this task ought to be done long before the decision to marry is made. Beliefs, values and value clarification are also extremely important tasks to be done as part of the decision to marry.

Now Then said Almitra, Speak to us of Love.

And he raised his head and looked upon the people, and there fell a stillness upon them. And with a great voice he said:

When love beckons to you, follow him,
Though his ways are hard and steep.
And when his wings enfold you yield to him,
Though the sword hidden among his pinions
may wound you.

And when he speaks to you believe in him,
Though his voice may shelter your dreams as the
north wind lays waste the garden.

For even as love crowns you so shall he crucify
you. Even as he is for your growth so is he
for your pruning. Even as he ascends to your
height and caresses your tenderest branches
that quiver in the sun,

So shall he descend to your roots and shake
them in their clinging to the earth.
Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked.

He sifts you to free you from your husks.
He grinds you to whiteness.

He kneads you until you are pliant;
And then he assigns you to his sacred fire,
that you may become sacred bread for
God's sacred feast.

All these things shall love do unto you that you
may know the secrets of your heart,
and in that knowledge become a fragment
of Life's heart.

But if in your fear you would seek only
love's peace and love's pleasure,
Then it is better for you that you cover
your nakedness and pass out of love's
threshing floor,

Into the seasonless world where you
shall laugh, but not all of your laughter,
and weep, but not all of your tears.

Love gives naught but itself and
takes naught but from itself.

Love possesses not nor would it be possessed;
For love is sufficient unto love.

When you love you should not say,
"God is in my heart," but rather,
"I am in the heart of God."

And think not you can direct the course
of love, for love, if it finds you worthy,
directs your course.

Love has no other desire but to fulfill
itself.

But if you love and must needs have
desires, let these be your desires:
To melt and be like a running brook
that sings its melody to the night.

To know the pain of too much tenderness.
To be wounded by your own
understanding of love;

And to bleed willingly and joyfully,
To wake at dawn with a winged heart
and give thanks for another day of loving;
To rest at the noon hour and meditate
love's ecstasy;

To return home at eventide with gratitude;
And then to sleep with a prayer for the
beloved in your heart and a song
of praise upon your lips.

CHAPTER 4

FOR THOSE WHO DARE - EXERCISES IN INTIMACY

Now let us venture with a couple, step by step, through a series of exercises to increase the degree of intimacy. The exercises are intended to help the couple sort out the degree of intimacy wanted and whether this can meet the four criteria listed in the preceding chapter. Once this has been established, they may continue with the exercises on *feelings* to help them develop a common frame of reference and to help each better understand the treatment of feelings with which they were raised.

These exercises will *not* increase intimacy if either party does not want to be intimate with the other at that particular time. For example, on occasion we have had a couple come to our workshop who have just gone through the pain of one of them having had an affair. Often the partner who has been betrayed by the affair feels desperate to get the marriage back to an intimate level. The partner who has had the affair has not emotionally recovered from the experience and is not ready to rush back to the marital partner, yet feels enough guilt to acquiesce when the partner suggests going to an intimacy workshop. This situation ends up a disaster in the workshop.

Similarly, if one partner has decided that the relationship is over, then progressing through the following exercises will not increase the couple's intimacy. *There has to be a significant degree of hope between the couple for them to benefit from these exercises.* The point is that for maximum effects from these exercises, there needs to be a commitment with strong positive feelings for each other.

Exercise One: Intimacy Continuum

Intimacy is on a continuum from an individual's low need (0) to his or her high need (10). No two people have an identical need for intimacy, i.e., one person in the relationship usually wants more than the other. On separate sheets of paper, each of you rank yourself first on this scale:

0 1 2 3 4 5 6 7 8 9 10

Low Need

Average

Need

High

Need

Secondly, rank where you feel your partner is in his or her need for intimacy. Compare both sets of rankings and discuss both sets of results.

Exercise Two: Time

On separate sheets of paper, answer this question: Are you (yourself) willing to spend more time working on intimacy? *Yes* or *No*. Compare your answers. If either of your answers is “no,” do not go any further. The amount of intimacy you have now is about the most you can expect. If both of your answers are “yes,” then proceed with the exercise.

Each of you state how much more time per day or per week that you are willing to work on intimacy together. To begin with, there needs to be designated time periods when you can talk without interruption. Please state these times precisely and what you will do if the time is missed.

Exercise Three: Understanding Feelings and Listening

Each of you make a clear statement to the other that you will make a commitment to better understand your own feelings and to report them to your partner. Make another statement to each other that you will listen to what your partner’s feelings are and you will not respond from a defensive position.

Exercise Four: Self-Centered vs. Other-Centered Behavior

Each of you take turns in stating to your partner that you genuinely care about him or her and that you want to know how your partner feels. Do this in a very seriously convincing manner. After making these statements, discuss how well you are able to move from the self-centered position of your own feelings to the other-centered position of your partner’s feelings. If there is difficulty in doing this by one or both of you, discuss how you can help the other one move from self-centered to other-centered.

Exercise Five: Attractiveness of Mind-Body-Spirit

Write down what attracts you to the other person on all three levels of mind, body and spirit. Discuss the positive attraction to each other after you have written it down.

Mind is defined as your thoughts, your behaviors, your educational and philosophical ideas and your prejudices. Body is defined as your physical attractiveness, your ideas about health, wellness and illness. Differences in whether you create your health or whether it is thrust upon you without you having any control are examples of things to be discussed. Spirit is defined as your beliefs and values, your intuitive self, your creative self and your purposes for being in this life. It is especially helpful to discuss your purposes in life with your partner. When this is done you may have an entirely different perspective on each other.

By the time you have completed this exercise, you should have a pretty good idea about the positive and negative attraction to each other on each of these three levels. If you feel that your responses are sufficient to go on with the exercises, then continue. If you do not wish to continue, then work on the areas during your daily or weekly meeting times which you have set

aside. If you get stuck after giving it your best shot, then go for couple counseling.

We have asked you to discuss each of your answers to each of the exercises. We have found that once you start discussing your answers, this gives rise to more memories, more interactions, more sharing and more specifics. Whenever the discussions result in deadlocks, arguments that go nowhere, accusations, or other barriers, discontinue and wait for things to settle down - even if this means terminating your time together until the next appointed time.

Exercise Six: Personal and Psychological Needs

From the following list of needs, each of you write down the ten needs which are important to you today. Put them in order from one to ten. This list is not complete and you may add any other needs that you think of:

Dependence	Independence	Socializing	Touching
Power	Control	Alone Time	Assertion
Achievement	Order	To nurture	To be nurtured
Endurance	Autonomy	Change	Dominance
High activity	Low activity	Hobbies	Sports
Art	Music	Drama	More sex
Analyze others	Exhibition	Analyze self	Talking
Less sex	Reading	Meditation	Special food
To be listened to	No smoke	No alcohol	Consideration
To moralize	Problem solve	Romance	Play
Work	Excitement	To criticize	To teach
To lecture	Safety	Security	Risk

Compare your lists and discuss how you can help your partner meet his or her needs. Make sure each gets a chance to do this.

Exercise Seven: Beliefs, Values and Expectations

Discuss and list as part of your discussion what your beliefs and values are. Focus on a list of your similar beliefs and values and then on a list of your divergent beliefs and values.

These beliefs and values can be anything from religious to political, beliefs pertaining to slavery, abortion, adultery, women’s rights, men’s rights, saving money, spending money, ways of raising children and ways of behaving as an individual.

When you have completed this discussion, begin to talk about the expectations that you have for yourself and for your partner. We all have many un verbalized expectations which may only come to light when a situation arises which forces the differences between you to become evident. The basis of these differences often rests in the expectations which we have for our self and our partner. Discuss the expectations that you had at the beginning of your relationship and how these have changed. Realize that expecting your partner to change and be something that he or she wasn’t, is dirty pool unless there was a clear verbal agreement between you to make that change.

Exercise Eight: Body Signal System

Use the page *Identification of Physical Feelings* as a guide for this exercise. Working separately, write down on your list what part of your body reacts whenever there is a specific cause which elicits the primary natural feeling (One again, the primary feeling is always the first feeling evoked by a cause). When you complete your list, compare and discuss your bodily reactions one by one. The goal of this exercise is for you to be able to go directly by your Body Signal System to help you identify what you primary feeling is for each cause.

CAUSE	NATURAL FEELING	BODY SIGNAL SYSTEM	
Injustice	<i>Mad (anger)</i>		
<i>Control</i>			
<i>Loss</i>	<i>Sad</i>		
<i>Separation</i>			
<i>Unknown</i>	<i>Fear</i>		
<i>Threat</i>			
<i>Rejection</i>	<i>Hurt</i>		
<i>Criticism</i>			
<i>Expectation-Disappointment</i>			
<i>Joy/Excitement</i>			
<i>Discovery/Surprise</i>	<i>Glad</i>		
<i>Enthusiasm</i>			
<i>Achievement/Recognition</i>			
<i>Sexuality</i>			
<i>Physical Attraction</i>			
<i>Comfort/Warmth</i>			
<i>Acceptance/Support</i>			
<i>Violation of Values</i>			
<i>Inappropriate responsibility of others feelings, thoughts or behavior</i>		<i>Guilt</i>	

Exercise Nine: Scripting

Each of you use the form on scripting as a guide for the next exercise. Briefly write

down the script that you were taught by each of your parents. List the verbal scripts and the non-verbal scripts that you might have observed from each parent whenever the specific feeling arose. Be *helpmates* once this is done by reading your list to each other and discussing fully each of the scripts you have written.

This exercise will take a lot of memory searching. It might also require discussion with your brothers and sisters and directly with your parents. Add to the scripting over a period of time as old information emerges and new information is gathered. Eventually you will have a pretty clear idea of what behaviors were scripted for each of the feelings by each of your parents. This may help you understand why you have responded to feelings the way that you have over the years.

SCRIPTING OF FEELINGS FROM ROLE MODES

NATURAL FEELINGS	PARENT	VERBAL-VOCAL	NON-VERBAL/BODY LANGUAGE	
ANGER From injustice	MOTHER			
	FATHER			
	From Control	MOTHER		
		FATHER		
SAD Loss	MOTHER			
	FATHER			
	Separation	MOTHER		
		FATHER		
GLAD Joy	/Excitement	MOTHER		
	Enthusiasm	FATHER		
	Comfort warmth	MOTHER		
		FATHER		
	Sexuality	MOTHER		
		FATHER		
FEAR (SCARE)	Threat	MOTHER		
		FATHER		
	Unknown	MOTHER		
		FATHER		
HURT Rejection		MOTHER		
		FATHER		
	Criticism	MOTHER		
		FATHER		
	Expectation/ Dissappointment	MOTHER		
		FATHER		
GUILT	Violations of Values	MOTHER		
		FATHER		
	Inappropriate Responsibility for Others	MOTHER		
		FATHER		
	Violation of Others Beliefs	MOTHER		
		FATHER		

Exercise Ten: Developmental Sequence of Feelings

Make separate sheets modeled after the examples on the following pages. Work together on this exercise. One partner acts as the questioner while the other writes his or her DSF. The questioner simply asks, “When you perceive an injustice and you get angry, what do you do next? Then what do you do? Then what? Until there are no more answers. Finally, ask, “How do you end it?”

Do this at least once for each cause of each feeling. Take specific recent examples of each feeling. To check your sequences, take several examples of each feeling.

Finally, take your earliest memory of the specific feeling and write the sequence of that instance. As you analyze the pattern for each of the examples, you will notice a common theme. Switch partners and repeat the exercise.

This is the most difficult of the exercises and will take some time to do. When you have finished the sequences for each feeling and for each person, you may move to the resolution of feelings.

DEVELOPMENTAL SEQUENCE OF FEELING

Each person's sequence of feelings is unique and goes back to childhood. It is predictable and is your primary way of reacting to old and new situations. Because it is unique, *it is not the same* as the sequences of those with whom you wish to be intimate.

CAUSE		EGO STATUS	PHYSICAL REACTION	IMMEDIATE NATURAL FEELING	DEVELOPMENTAL SEQUENCE
<i>Example</i>	Being accused of something you didn't do	Impotence	Red face, heavy body	Mad (Anger)	Swear, yell or scream — Desire to strike out at cause — Review the transaction — Get angrier — Give it time to cool off — Look for constructive solution — Look for a way to circumvent the injustice.
Exercise	Injustice Control Issues			Mad (Anger)	
<i>Example</i>	Death of Wife	Loneliness	Tearfulness, eyes feel heavy	Sad	I don't believe she is gone — I'm so angry at the hospital (Denial) (Rage/anger) If only I had gotten there earlier — I feel so sad (Bargaining) (Depression) (After three months) I guess it's time to get on with my life (Acceptance)
Exercise	Loss Separation			Sad	
<i>Example</i>	I won a Bingo game	Positive self image	Tingling, facial smiles, animation, increased respiration rate	Glad (Excitement)	Jumping up and down in chair — Loud exclamations — Beginnings of embarrassment — Suppression of feelings — Withdrawal — Distance self from those who don't accept me — Look for those who accept me and allow me to be myself — More careful selection of those I go with.
Exercise	Discovery/Surprise Achievement/Recognition Acceptance/Support Sexual attraction			Glad (Excitement)	
<i>Example</i>	Having to give a public talk	Insecurity	Anxiety, butterflies in stomach, worry	Fear (scared)	At first thought become tense, anxious — Invoke anxious habits (e.g., nail biting) — Fantasize about the upcoming situation — Identify the specific fear — Get information about the topic of the fear — Reassure yourself of the outcome.
Exercise	The unknown Threat			Fear (scared)	
<i>Example</i>	Non-verbal rejection	Negative self-image	Sinking in pit of stomach	Hurt	Withdraw — Become nonverbal — Give single responses to questions get angry — Feel rejection was unjustified — Want the other to apologize — Get more angry if they don't apologize — Confront them satisfied regardless of the outcome.
Exercise	Rejection Criticism Expectation - Disappointment				
<i>Example</i>	Feeling bad because I didn't call my mother	Worthlessness	Body tenseness, something on my mind, attention easily distracted	Guilt	Know that there is something that I should have done — Finally identify what it is that I didn't do — Let it bother me that I didn't do it — Become obsessed with the thought of letting my mother down — Become fearful of calling her because of her upset — Delay the call longer — Calling and apologizing profusely — Promise to call twice as much — Being unhappy with myself that I over-extended myself.
Exercise	Violation of your beliefs/values Violation of others beliefs/values Inappropriate responsibility for others thoughts, feelings, actions			Guilt	

Exercise Eleven: Resolution of Feelings

The previous exercise on your DSF helped you identify your specific sequences of feelings. The way that you short-circuit your sequences and improve communication with your partner is as follows:

1. Identify your bodily response through the Body Signal System.
2. Be sure you know your primary (first) feeling and its cause, e.g., *hurt* from perceived rejection.
3. Use an “I” message and state your feeling. State what it was perceived as coming from, e.g., “I felt hurt when I thought you rejected me.”

The closer that you do this to the time of occurrence that you experienced the feeling, the better. Your partner must be willing to listen and respond. The old sequence will be short-circuited and greater intimacy will occur.

Intimacy involves sharing these feelings with the person or persons with whom you wish to be intimate. Ineffective communication occurs when we don’t share the basic feelings that we bring to an intimate relationship.

Once I become aware of my pattern of feelings, I am responsible for the consequent behavior. It is assumed that a transition period will be necessary to become fully aware of the pattern and the consequent behavior, during which time there will be frequent regression back to the old behavior.

A primary key to successful resolution of feelings is the use of the “I” message as opposed to the “you” message. The “I” message is a statement of your feeling and your perception of the interaction, e.g., “I feel controlled and angry” or “I feel rejected and hurt,” as opposed to “you make me angry” or “you hurt me.” Both of the latter are accusatory statements which detract from the real feeling which has occurred by putting your partner on the defensive.

RESOLUTION OF FEELINGS

<u>Natural Feeling</u>	<u>"I" Message</u>	<u>Resolution</u>
Mad	"I see that as unjust and I'm mad."	<ul style="list-style-type: none"> * Discussion of feelings. * Confrontation with anger. * Move toward greater independence. * Sublimation of anger into sports, housework, or other acceptable expression. * Constructive resolution of the injustice.
Sad	"I really feel sad that you have gone."	<ul style="list-style-type: none"> * Progression through Kubler-Ross sequence of stages (denial, anger bargaining, depression and acceptance). * Deal with unfinished business. * Verbalize temporary or final goodbye.
Glad	"I feel so excited and happy." "I feel so turned on when I'm with you."	<ul style="list-style-type: none"> * Expression of positive feelings whenever they occur. * Verbalize positive strokes about your partner whenever you feel something good. * Express happiness at his/her happiness. * Express turn-on verbally or nonverbally when you feel it.
Scared	"I'm scared; I'm not sure what it's about, but I'm scared."	<ul style="list-style-type: none"> * Identification of the specific threat or the unknown scare. * Obtaining more information for yourself. * Reassuring yourself of your past ability to handle similar situations. * Asking for information and reassurance from your partner.
Hurt	"I feel rejected and hurt." "I'm feeling criticized and hurt." "I had an expectation and I'm disappointed and hurt."	<ul style="list-style-type: none"> * Clarification of whether the rejection or criticism is perceived or intended. * Identification of whether the expectation has ever been verbalized with your partner and/or agreed upon by your partner. * Talking about changing expectations. * Becoming aware of value system differences which lead to each of your expectations. * "Change, accept or get out:" the basic solution to expectation and value system differences.
Guilt	"I feel guilty when I don't do what you want."	<ul style="list-style-type: none"> * Clarification of who and what your responsibilities are. * Challenge and clarification of your value system to insure that you have your own rationale, e.g., that your "shoulds" and "oughts" carry a rationale.

GUIDELINES FOR INTIMATE RELATIONSHIPS

1. I will not assume. We each assume others think and feel as we do; that others have the same pattern of thoughts and feelings as we do. We don't like about others what we don't like about ourselves, and we like about others what we like about ourselves. Often we like those attributes about others which we wish we had ourselves.
2. I will not impute motives or feelings. That is, I will not tell you that I *know* how you feel or why you did something without checking it out with you first since you are the one who has ultimate knowledge about your actions and feelings.
3. I will honestly say how I feel. I realize that I may not know how I feel sometimes. I will check it out with myself and get back to the person with whom I wish to be intimate and tell him/her when I'm in touch with how I feel, or report that I really don't have any strong feelings one way or the other.
4. I will accept my partner's feelings as being how he/she really feels. If he/she doesn't know how he/she feels then no one else will know how he/she feels.
5. If it appears to me that my partner's feelings are not consistent with some of his/her behavior, I will discuss my perception of it with him/her.
6. I will ask for what I want. I have the option and permission to say *no* to any request; however, I will always give an option (a different behavior or a different time) which is acceptable to me and which appears reasonable to me so that my partner will not feel rejected. In that way I will break the rejection cycle.
7. I will eliminate "can't" (e.g., I can't do it) and "try" (e.g., I'll try to do better) in my contracts with others and substitute "I will" or "I won't." This is the assertive way of relating. "I will" and "I won't" both are empowering statements that demand an assumed commitment to act. "Can't" and "try" are wimpy statements that leave you without any power and seldom are carried out.
8. I will be supportive of myself and of my partner's attempt to change, even if it isn't as much or as quickly as I would like.
9. For all change, there has to be something in it for each party involved; both people have to *win* and *feel good* about themselves and about the other for intimacy to exist.

EPILOGUE

BEYOND THE INDIVIDUAL

CHAPTER 1

**COOPERATIVE INTERNATIONAL RELATIONS
BASED UPON
*THE NATURE OF HUMAN FEELINGS***

To some it may seem like a quantum leap to go from the specifics of human feelings to some international guidelines of interaction among nations. In fact, the greater the understanding of universal feelings, the easier it is to apply principles of human interaction at any level, be it marriage, communities, races, religions, nations or universes. Therefore, I invite the reader to the quantum leap from understanding human feelings to the understanding and application of international relations.

In this epilogue we will present some principles of international relations which are merely an extrapolation of the *Nature of Human Feelings* set forth in the early chapters of this book. It became clear to me that if we know the causes of human feelings, we might best prevent serious transgressions against nations much like we would build intimacy between people. As in the prior section on intimacy between individuals, so, too, are there prerequisites for relations between nations. These prerequisites are:

1. A desire for greater closeness among nations.
2. A willingness to spend more time working on building this closeness.
3. A willingness to risk by understanding their own beliefs, reporting them and listening to the other's belief in a non-defensive manner.
4. A genuine caring and concern about the other nation and how they feel and believe, i.e., moving away from self-centered to other-centered communication.
5. More positive forces and reasons to interrelate than negative forces among the nations attempting to relate.
6. A restatement of national purpose necessary toward working together for the overall whole purpose of the world is imperative. Currently the nations of the world do not have a united global purpose. At the present time we have a world divided by three primary political purposes. The Free World's purpose is the perpetuation of democracy. The Communist World's purpose is world domination by communism. Finally, the Third World's purpose is survival regardless of the political system. There may be a fourth world movement in the rising Islamic desire to rid the world of the devil - the United States.

The time has come for each nation to declare its political, economic, agricultural, industrial and natural resources purpose in moving toward a greater universal purpose of whole world peace and cooperation, of whole world development for all existing and future mankind. Only when this has been stated and successfully programmed will there be safety and serenity

and security in this world.

With this in mind, the following Preamble, Purpose and Principles of International Cooperation and Interaction are proposed.

PREAMBLE

All nations will rejoice in the growth and development of other nations, fully accepting, nourishing and supporting their ongoing development from one stage to another. This assumes and acknowledges that all nations will not be at the same level in their development, and as such, each will be dealing with very different issues of existence, each reflecting their level of development.

The discovery, enthusiasm and excitement of growth is the major motivation of each nation's continued upward progression to the ultimate civilization where all peoples will live in plenty, in peace and harmony. All nations will act in harmony and peace, cooperation and brotherhood, fostering a universal growth toward the betterment of mankind in harmony with nature and the protection of the delicate balance of the environment via the creative process.

PURPOSE

All nations will come together in an international forum to declare their purposes and reasons for being in the overall function of the planet in its universe. Each nation shall have utilitarian agricultural, economic, ideological, natural resource, technological and ecological purposes, and any other purposes necessary for the common good. These purposes, once declared, will become the basis of the nation's effort and contribution to total planetary development. The purposes of each nation will form the basis of its national commitment into which its energy shall flow.

Nations may have multiple and overlapping purposes as long as they function for the common good. Each nation has the inalienable right of freedom of choice in determining and changing its positive purpose and in the pursuit of these purposes, as long as it does not encroach upon the inalienable sovereignty of another nation or in any way deter from the common good.

An international judiciary board will monitor and regulate the execution of purposes for the common good.

PRINCIPLES OF INTERNATIONAL COOPERATION AND INTERACTION

1. No injustice will be purposely perpetrated on one nation by another. Justice will be the basis of interaction between nations.

2. No nation will attempt to control the internal policies of another. Each nation will exclusively control its own internal policies.
3. No nation will attempt to eradicate or reduce the existence of another, nor will it threaten the existence of another. The existence of each nation will be valued and enhanced by every other nation. This same principle will apply to all races and tribes of people within a nation.
4. All nations will openly and honestly determine their purposes and expose their beliefs in an ongoing open forum.
5. All nations will accept the positively stated purposes of other nations, even if there is disagreement in purpose. No nation will reject another because of difference in purpose. Differences in purposes will be regarded as a positive complement to the total cooperative effort.
6. No nation will impose its own purpose on another or criticize the purpose of another nation.
7. Expectations of one nation on another will be clearly enunciated, mediated and carefully contracted to mutual agreement.
8. Each nation is totally responsible for its own beliefs and conduct unless that nation violates its stated purposes and beliefs in such a way that directly or indirectly interferes with the functioning of other nations or interferes with the common good and cooperative effort of the other nations.

The vehicle for the redefinition of purpose is a Congress of International Cooperation. The seeds of this International Congress are being planted. The first forum will occur in the near future.

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