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Search for Intimacy

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SEARCH FOR INTIMACY

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"What does that mean - 'tame'? asked the little prince.

"It is an act too often neglected," answered the fox. "It means to establish ties. If you tame me, then we shall need each other. To me, you will be unique in all the world. To you, I shall be unique in all the world ..."

The Little Prince, Antoine de Saint-Exupery

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CHAPTER I

INTRODUCTION

Intimacy is that awareness of being close, trusted, and respected. It is not a state of being. Intimacy is a process. It is knowing you have been heard, acknowledged and valued. It comes from an experience of living. It is the product of having a sense of reality, a sense that is shared with others. One cannot acquire intimacy. The awareness of intimacy can be grown in the framework of a relationship. It is not sexual, but can be part of a deep caring sexual experience. It is not limited to conventional male/female relationships. You can experience intimacy with your parents, with your teachers, with your children, with a buddy and with yourself. The experience of intimacy can even border on the mystical.

The search for intimacy may be motivated by a need, a deep drive to overcome loneliness and isolation. It can be a pathway to achieving trust in ourselves and our loving partners. The search for intimacy requires that we be willing to participate in life. This may include being willing to face the unknown, the possibilities of non-existence. In other words, the search requires letting go of our old patterns, risking new ways of relating and allowing change. To do this, we must acknowledge that deep drive in ourselves to have an effect in the world, to achieve some purpose in life, to be part of a greater whole. A deep intimate relationship requires that there be a purpose, a focus of energy an intent beyond experiencing the relationship itself.

By sharing with another person that which is most essential to one's life, by sharing one's innermost feelings, drives, and needs, the opportunity emerges to achieve a sense of ontological security. A deep and growing relationship based on openness, caring and vitality is the bridge from childhood dependency to the independence and interdependency of mature adulthood. Self-actualization alone is not enough to bring satisfaction in one's life. For what purpose do we drive to fulfill ourselves, develop our talents or gain effectiveness among our fellow human beings? It is not just to fulfill our own wishes nor to find pleasure nor to gain personal security. It is to participate in the awakening of consciousness and the exemplification of our highest state of being.

The human race is now facing a critical state which threatens its very existence. In the face of global turmoil, inner city decay and personal insecurities, we risk going unconscious and responding with isolation, defensiveness, and hostility. We must learn to face ourselves and do something about our society. We need to revolutionize our ways of solving the problems of coexistence on this planet. If we don't, we may lose our chances of going beyond our limited position of acquisitiveness which is our own person-centered striving for survival in response to a sense of scarcity.

We know we cannot survive in a self-centered condition. We must open our eyes and hearts to the fact that we are wholly inter-dependent on each other, not just for food, shelter and freedom from want, but for fulfillment of our human potential. So long as

we hoard our material goods and insist on defending and protecting our self-centered interests, there will be crime, violence, brutality and enmity on a grand scale. We must learn how to bring into conscious action those energies which serve our divine essence, which manifest unconditional love, caring and deep beauty. This requires going beyond material survival and beyond defending ourselves emotionally and intellectually. We need to learn how to care for each other, how to express our needs clearly, and how to trust each other to take responsibility, to join in supporting each other's fulfillment of purpose in life.

Through our search for intimacy with another person, we can learn the tools of living together and we can allow the richness of our individual potentials to flourish to the betterment of mankind. It is to this end that I have embarked on this study. I want to encourage a revolution in the way we relate to each other. I want to set the stage and propose pragmatic procedures for going about that search for intimacy. We are moving beyond individualism and must learn how to embrace the new age which depends for its survival on group action, not as an undifferentiated mass, but as a network of people taking individual responsibility for his/her own part in the progress of the human race. No longer can be abdicate our responsibilities to the collective of governments. We must change ourselves individually. By individual action, we can serve as a network of mutual support to more humankind closer to expressing its potential with full consciousness.

The urgency I feel has come from years of meditation. I have experienced the effectiveness of the pragmatic procedures I will

propose in this paper. I am aware of how hard the work is to let go of my personal prejudices and selfish acquisitive motives in order to fully experience life as it is instead of how I think I want it to be. I have tasted intimacy and it keeps getting better. I have momentarily felt another person's unconditional love. I have glimpsed beauty. I have occasionally felt the freedom of living in the present without fear of the future nor with regrets for the past. Though each of these responses to life have been momentary, each has shown me what is possible. So, I take the challenge to do what I encourage others to do for themselves. There is nothing in this paper that I have not experienced directly to some degree. Others have done likewise.

It is my purpose with the following chapters, therefore, to summarize the themes which I have found central to my experience in my own search for intimacy. I selectively present only a small fraction of the extensive work of others who have taken the challenge to present their experience in the shared hope of opening our vision to the potential of being human.

I start in the next chapger, Chapter II, with a review of how man has developed his view of himself, beginning with the gigantic steps taken by Sigmund Freud in establishing the fundamentals of psychology. Man has moved rapidly in this last century from viewing himself as an intelligent self-conscious animal able to realize he is part of the human race and able to express energies that connect the human being to a cosmic consciousness, to recognizing his transpersonal potential as a group member responsible for his own destiny as well as that of the group as

a whole. I show how the processes of observing ourselves sets the stage for the basic changes needed for us to direct that destiny. I point to the dawning awareness of how critical it is for man to realize for himself that there is a meaning or purpose in his own life, and that he must participate in expressing that meaning and purpose. I also show how the behavioral movement of psychology, which attempts a somewhat mechanistic "black box" view of mankind, eventually confronts that same question - what to do and why?

The third chapter deals with our developing the maturity to take on the responsibility of finding meaning in life. This involves acknowledging our needs, having skills to express them and being willing to dedicate ourselves to nonpersonal services. To achieve this maturity, we pass through several stages from conception to death. We must get born, we bond with our parents, and we learn how to differentiate ourselves from our environment. We have to pass the tests of childhood and youth. Maturity requires resolving our relationships with parents and siblings. Hopefully, then, we develop a willingness to commit to relationships of our own choosing. Eventually we develop integrity.

As we pass through these stages of growth, we learn what we need for our second bonding. We learn operational thinking, which is thinking about thinking. Our second bonding involves the process of dealing with pure thought, a non-physical reality, so that our mind can function separately from the concrete operations of the brain. Once we can let go of our dependency on our first relationships with the concrete realities of mother nature and earth, we can experience the subtle non-physical realities of intimacy found

in volitional commitment to relationship with another human being.

The fourth chapter offers pragmatic tools for establishing relationships. A major difficulty in establishing relationships comes from differences in how we view ourselves and others, from conflicts in what we want for and from each other, and from misunderstandings in the language we use to communicate with each other. These differences, of course, reflect the different experiences we each have had in growing up. They reflect our deep convictions as to what life is about and they reflect what postulates we had established to help us cope with the stresses incurred in facing that life.

Eight dimensions of intimacy are defined to help us identify the major issues in our conflicts. When we address these conflicts, we learn to acknowledge our belief systems; we learn to become conscious of our inner processes; and we learn to establish a consensual reality with our partner.

The fights which develop over these issues are a natural part of confronting the every day events of these relationships. These fights represent the struggle we have in getting through to each other.

To be successful at getting through to each other requires certain skills. It requires being aggressive. To express that aggression creatively, practical communication skills are presented to offer us a range of choices in: 1) how to express any of a full spectrum of our emotional responses from hurt, rage, and love to sadness, and joy, 2) how to be effective in setting limits, making demands, and 3) how to establish our rights in a relationship.

As these skills are developed and become effective, the time spent in fighting is drastically reduced leaving space for caring.

Caring derives from participating in relationships in a different, and, for most people, new way, by giving altruistically. Caring skills are build on the freedoms derived from effectively managing our aggressions. Once we learn to meet our needs, to take care of ourselves within our relationships, we come to see that we are moved also to give unconditionally, without expectation of immediate reward. Caring is possible once we realize our adult interdependency is not just a rehash of childhood dependencies and that it is not just a set of reactive responses to social demands. Caring is a process of building a safe place to be. It is opening to the ever expanding potentialities found in a relationship. And, caring is providing the energy to explore these possibilities. Learning to care is a commitment to move from the acquisitive position of a child into the nurturing, generative position of a mature adult. The experience of caring is central to our search for intimacy.

Finally in the last chapter, we explore the ways of deepening our awareness of the intimacy that we can achieve through caring. By examining the neurobiology of our body we learn that our perceptions and our responses to those perceptions are nonlinear. We find that the linear cimplicities of cause-and-effect and syllogistic logic are not adequate to explain the human process. We have intricate feedback systems in our body which serve to explain much of how we develop our patterns in life, of how we select our environment, and of how we respond to our fellow human

beings. Our systems seem to work in ways which we can use as models for learning how better to relate to each other.

It is possible to go beyond intellectual understanding and emotional perceptions into the intimacy of experiencing our interactions directly as the semantic transactor that we are. If we perceive our transactions directly, without abstractions, then our relationships can develop directly, without the separating effects of disparate images. The term semantic is used to emphasize the sense of meaning we can find in our lives. To achieve a purpose commensurate with that meaning, we must be willing to grow, to develop, to change.

To make the change we want, my paper concludes, we must be willing to become intimate with ourselves, to question our basic postulates. We must be willing to establish new postulates and to take responsibility for living accordingly. These are the ingredients for a conceptual revolution. No longer can we hide from the fact that we do play a part in the development and progress of human kind. We must become intimate with our deeper self, with our fellow human beings, and with those forces in our universe which express in life itself. Our search for intimacy brings us to see how we are part of a whole, a whole which expresses a meaning beyond the simple survival of the parts. We can undergo a transformation which moves us from the position of being <u>in</u> the sun to one of <u>being</u> the sun.

By challenging the basic premises of my life, I have come to realize I am a part of a whole, not apart from it. As I learn to rely on and to trust the process, I come to find a new sense of

intimacy with myself, an intimacy which allows me to participate in giving to my relationships, which allows me to express my deeper purposes in life personally and professionally, and which encourages me to trust, to be free, to be open and, above all, to be caring.

CHAPTER II

ALTERNATIVE PERSPECTIVES OF MAN

Man has sought to explain his fellow man's behavior and to understand himself and his purposes in life ever since he became self conscious. Early religion, magic, mysticism and simple mechanistic views of man and his society were attempts to understand the intent of his behavior. Many of these early "explanations" formed the bases for later psychological theories. They strongly influenced man's perception of himself. They served as models for defining the ideals and expectations of relationships. Hence, a review of how man has grown in developing alternative perspectives of himself is a key component to the study of man's search for intimacy.

How we see each other, what we look for in our search for intimacy, how we explain, rationalize, support or try to change another's behaviors and attitudes, and how we respond to, accept or deny another's influences on ourselves, is directly effected by our sense of self worth, by our sense of security, by our value system, and by the sense of purpose we give to life on earth. This chapter briefly sketches the progression in psychological vew of what motivates man, from a person centered theory to an interactive environmental concept of man centered on relationship. We will see that the focal points of early person centered psychodynamic theory gradually developed toward a focus on the transpersonal. Finally, we also have man's attempt to be objective in his view of man and his behavior. These attempts at objectivity were made

to understand how to predict behavior and perhaps how to take more effective responsibility for controlling it by knowing more about what can and cannot be controlled. Ironically, this very process of attempting an objective study of behavior does not let man be a black box to be analyzed in isolation. Though it may give us a sense of freedom and personal responsibility, it also reemphasizes the importance of interpersonal relationship and refocuses our attention on a need for principles to guide us in our desire for change. Thus, we return to the same old questions. Why? What is better? To what purpose is life?

Psychodynamic

The psychodynamic theory of personality was initiated and structured by Sigmund Freud. Though Freud's innovations were initially rejected, others saw the power and significance of his insights. Quickly then, others contributed their parts and man entered a new stage of self evaluation. Psychologists soon were evaluating a broad spectrum of influences on human behavior including those of society and introspection itself. Then concepts of self-actualization emerged which soon were transcended by a desire for direct participation in evolution, introducing the study of trans-personal psychology.

This development was under way when Freud abandoned neuro-psychological explanations of behavior and began study of what he called the "unconscious" and its relation to the total personality. He posited that instincts are the original motivating forces for human behavior. They represent the drives which comprise the

total available psychic energy. He defined the wish to be the psychological feature of an instinct and the need to be the biological source of excitation from which the wish develops. Eventually, he subdivided instincts into Eros, or life instincts, libido, a form of psychic energy, and Thanatos or death instincts from which aggression derives. Freud saw man relating to society in terms of the drives and motives of instinctual forces. Hence, he saw man as a member of the masses subject to mob psychology.

Freud invented therapeutic tools for exploring the personality and behavior of man. He developed methods for bringing about change in this human psychological structure and behavior. These methods included exploring the unconscious with free association and examining the patient's resistances to confronting those repressed materials and his dreams. He assumed man was a closed system with only a finite amount of libidinal energy (Barrett, Chapter 3).

Carl Jung, one of Freud's young disciples, became fascinated with the observation that on occasion some of Freud's patients, who were cured of their particular neurosis, would die psychologically (Jung, 1961, 146 ff). They would lose their drive and their interest in living. Jung recognized that somehow these particular manifestations of neurosis would signal deeper motivations in man which served as motivators for living. In his work he focused on interpreting his patients' needs for such behaviors rather than on removing their causation. Jung also involved spirituality and the occult in his therapies to help in the interpretation of human motives.

He believed the basis of personality is in the balance achieved between the conscious and the unconscious forces of an individual. However, Jung's conception of the unconscious differs from Freud's. (Jung posited a two-level model (Jung, 1964, Part 1). One is the personal unconscious encompassing repressed or forgotten material (similar to Freud's preconscious) which is accessible to full consciousness. The other deeper level is the collective unconscious which appears common to all men as a part of the evolution of the species and contains primordial images, such as mothers, duties and earth, which refer to the universal human experience. Jung viewed all human growth and development in teleological terms, that is, in terms of the design, purpose and ultimate goals of life. To achieve a healthy personality, man must realize his own potential which implies he must achieve unity and integration within himself.

Accordingly, Jung recognized that each individual must master a series of obstacles as his personality develops from infancy through to adulthood. The ultimate goal of this process of individuation is the transcendent function by which the differentiated personality systems are unified to form a fully realized self, i.e., the whole is more than the sum of the parts (Jung, 1964, 149 ff). This requires properly harnessing unconscious forces which, if not recognized or if ignored, can produce disorder and may seek expression in twisted forms such as delusions or hallucinations.

In contrast to both Freud's biological-instinctual view of human motivation and to Jung's biological-archetypal explanation of personality, Alfred Adler saw man as a social being motivated

by social urges (Barrett, 48). Adler proposed that man's innate striving for superiority is what moves him through the various stages of development. Hence, feelings of inferiority stem from a feeling of incompleteness and this moves man to find ways to compensate for his weakness. Ultimately, his striving for superiority is a striving for the common good and is motivated by social interest. Each person strives, compensates and, hence, develops in a unique way, developing his own style of life which Adler termed man's creative self.

The mother-child relationship and social interaction with peers are crucial to the development of personality. Many of life's goals can be accomplished only through cooperation with one's fellow man. Adler recognized how a child who develops a distorted life-style is destructive to the community and to his own happiness.

Soon others recognized the deeper implications of man's interactions with his fellow man. Harry Stack Sullivan recognized that the system in which the self or personality is contained is not a closed system as proposed by Freud (Sullivan,). Sullivan proposed that as long as the individual is present in the world, the environment acts upon him and he upon the environment. Each person is always in the process of experiencing, and at any given time, he is the sum of his interactive experiences. To Sullivan, the concept of anxiety is basic to his theory of development and it is always related to interpersonal relations, Hence, a vital function of the personality is to construct a self-system designed to ward off anxiety and to preserve a positive view of the self.

Karen Horney, also in revolt against Freud's biological-instinctual view, emphasized man's search for glory in self-realization and the importance of culture and society in that search (Horney, Chapter 1). She saw three basic behavior patterns which could emerge as the child strives to cope with the anxieties of his environment. The person could move toward people by seeking love and approval through compliance and submissiveness. He could move against people by competing for dominance, power and authority. Or, he could move away from people by withdrawing, becoming emotionally detached or continuously running away. Successful adaptation to the environment requires a mix of all three options. Karen Horney recognized that many people attempt to preserve an idealized self-image in the face of failure to relate. This can result in an unfulfilled life and the inability to experience intimacy. Not knowing oneself, one is not capable of knowing others.

Further development of the Freudian view came with Erik Erikson who differs from Freud in these major areas: (a) he focuses on the ego rather than the id as the basis of human behavior and function; (b) he introduces the idea that personality development is influenced on a wide social context including the historical-cultural heritage; and (c) he responds to contemporary social demands by pointing out the developmental opportunities that foster growth via the integration of personal and social crises (Erikson, 1968, 15 ff). As will be shown later, it is at this point of crisis that change can take place.

Erikson, as does Sullivan, views man as potentially good, emphasizing man's creative and adaptive powers with the evident potential to develop both "good" and "bad" behaviors. He strongly emphasizes the importance of interpersonal relationships and shows how the quality of these relationships affect the basis of man's personality (Erikson, 1961, 263 ff). He stipulated eight developmental phases which have primary influence on the growth, development and eventual balance of the affective processes of the id, ego, and superego (Erikson, 1968, Chapter III). These phases are:

1. A sense of basic trust
2. A sense of autonomy
3. A sense of initiative
4. A sense of industry
5. A sense of identity
6. A sense of intimacy
7. A sense of generativity
8. A sense of integrity

The last three develop in the later stage of adulthood as man participates in nurturing a child through the first five. This caretaking relationship is pointedly interactional and plays a key role in the continued development toward the integrated personality. He saw man's capacity to experience intimacy as dependent on his capacity to be vulnerable and to take risks. He would not be ready for intimacy without a capacity to commit himself to concrete affiliation and to develop ethical strength (Erikson, 1963, 263).

Erik Erikson significantly influenced American thinking by helping to formulate the American dream of individual freedom and

transcendance of all difficulties. He saw this as a particular ego function responding to the demands of our technological society which included the capacity to substitute one "truth" for another with alarming rapidity (Erikson, 1968, 33). The truths of one generation become the myths of the next. He also recognized how both parent and child seek control of themselves outside the family unit in peer groups or in the social order.

Another major figure in shaping man's view of himself is Erich Fromm. He focused on the concept of the alienated man. He acknowledges, as did Freud, the power of unconscious desires to result in psychological disorder. However, he prefers to emphasize the needs that arise from man's existential condition. Although man is an animal with basic biological needs and drives, he is self-aware, reasoning and creative. Consequently he has lost his interdependence with nature and feels alienated and alone. Fromm believed that man escapes these existential feelings by achieving another kind of unity with the world. He may be productively developing capacities of reason and love or he may be nonproductive in ways that lead to a neurotic interaction with the world. That is, if given the proper social conditions, this potential for productiveness can "humanize" man. To feel complete, man must participate (Fromm, 1941, 302).

To meet this objective of escaping his existential feelings, Fromm notes that man attempts to relate to the world through the kind of personality he forms and the life-style he adopts (Fromm, 1941, 157 ff). For example, he may sell himself as a commodity to be shaped to meet the demands of the marketplace. He may select

a receptive personality who is basically passive and dependent. Alternatively, he may select an exploitative personality who sees everything good and nurturing to be outside himself and uses force, instead of dependency to manipulate others. The hoarding personality cannot trust the outside world and attempts to hoard not only material things, but love, as well. Of course, there is the productive personality who relates openly to himself and to others and is capable of realizing his human potential.

Like the other humanistic psychologists, Fromm, in his treatise The Art of Loving, explains that an individual is incapable of loving other persons without also loving himself. His view of love encompasses far more than sexuality. The capacity to love is as important as the capacity to reason, and only in the realization of these capacities does man become truly human.

As we move from the early notions of personality theory developed by Freud to the expanded consciousness and archetypal images recognized by Jung and the interactive and interdependency models of man and his society, discussed above, we come to the emergence of a holistic approach in which it is recognized that to dissect the individual is to rob him of his unique humanness. Carl Rogers and Abraham Maslow emphasized the uniqueness of man, his value, dignity and worth as an individual. They saw the ultimate goal of man as that of self-actualization, which is the realization of the full potential of one's capabilities. They followed certain basic assumptions: behavior is caused and meaningful; underlying causes are always numerous; and behavior is the result of a complex interlinking of physical, psychological and sociocultural factors (Barrett, 57).

Instead of viewing the tripart id, ego, and superego organization of the Freudian and Neo-Freudian schools, Rogers and Maslow see development as the emergence of a number of selves; the motivated self, the emotional self, the sociocultural self, the attitudinal self, the physical self, the learning self, and the personalized self (Maslow, 1962,). They posit that the experience of life can be understood only in terms of what meaning that experience has for the personal "being" of the unique individual searching to express himself in order to give sense to his existence.

Carl Rogers focuses on the self, that is, the image that one has of himself, which may or may not correspond to reality as other people see it (Rogers, 1961,). This self is to be distinguished from the organism which is the total individual. If one is to develop a realistic relationship, it is essential to have the capacity to reconcile these potentially disparate views of the self.

To Rogers, striving for self-fulfillment is the most basic level of motivation, and he called it organismic striving. The infant actualizes his organism by seeking and extending the range of his pleasurable experience and by avoiding the unpleasant. As the child acquires greater awareness, he develops a need for both self-regard and positive regard by others. It is from the latter that problems emerge. Other persons can withhold love, and conflict may emerge between what others allow and what is pleasurable to the child. Neurotic behavior develops as the child attempts to become what others wish him to be rather than what he really is or wants to be. Thus begins the formation of a "false self" as depicted by R. D. Laing (Laing, 1962, 69). A well-adjusted adult is

most easily effected if the inherent self-actualizing tendency is not discouraged through rejection by other persons (Rogers, 1961, 16). That is, a person must integrate his experiences and feelings into a coherent and realistic self-image that matches his potential. Otherwise, realistic intimacy would be severely impaired by the shielding effects of such a "false self."

In contrast to these humanistic theories which focus on the personality, or on the self, there is the nonpersonal (not impersonal) point of view of explaining human motivation represented by Victor Frankl. In his book, Man's Search for Meaning, he poignantly captured the essence of the existential position derived from his survival as a Jew in the Nazi concentration camps of World War II. He does not present a theory of personality but an attitude toward man. Frankl views man as physical, mental, and spiritual. He postulates a theory of human motivation and behavior that is beyond the ego's "will-to-power," the organismic "will-to-pleasure," or the bodily concept of self-actualization. He emphasized the "will-to-meaning" and maintains that every aspect of man's existence is experienced in terms of its ultimate value and meaning. He postulates that life's meaning is discovered through creative values, experiential values and attitudinal values. For example, he is quoted as saying that these values are discovered by experiencing "the Good, the True, and the Beautiful, or by knowing one single human being in all his uniqueness" (Munroe, 59). This is the path of intimacy.

Frankl complains that "the existential vacuum that is the mass neurosis of the present time can be described as a private

and personal form of nihilism; for nihilism can be defined as the contention that being has no meaning." (Frankl, 204). To fill this vacuum, man is now beginning to develop group consciousness and he has launched himself into a conscious search for meaning through intimacy with himself, through interpersonal intimacy, and through a direct experience of intimacy with a higher power than himself, call it God if you will. He is wishing to transcend himself and acknowledge his part in a greater whole.

Transpersonal

The very natural outgrowth of the self-actualization movement institutionalized by Rogers and Maslow is the desire to actualize more than what is only personal. The question of why "actualize" forces the next question: to what purpose? We begin to explore the possibility that we are more than the biological sum of our parts (heart, liver, brain, etc.). We see that this is true of all other systems in nature. For example, the liver is made up of cells, each of which is not a liver. Yet as an aggregate whole, all those cells working together perform a function and serve a purpose greater than the functions and purposes of each cell alone. Perhaps, therefore, the mechanistic models of man, one evolutionary step away from the ape, are inadequate to represent the added dimension of whole man. These added dimensions suggest the possibility of a higher order intimacy with the universe about us which includes personal intimacy, yet goes beyond the personal and is whole.

Acknowledging the possibility of man as an integrated being capable of self observation, we come to the astounding possibility

that by observing himself he might be able to change, or possibly could not help but to change. In his book The Tao of Physics, Capra relates the recent studies of subatomic physics to Eastern mysticism. He reflects on the Heisenberg uncertainty principle which states that a particle's momentum and its position can never be measured simultaneously with precision. Each quantity, however, can be precisely measured if measured separately. Yet, it is the relationship between these quantities which is of interest and that relationship is changed by the very process of observation. This is a limitation inherent in atomic reality, not in our measuring equipment (Capra, 140). In other words, our mere process of observing makes uncertain or changes that relationship which we want to observe.

The Eastern mystics recognized this principle thousands of years ago. They depicted the interwovenness and interdependence of all things and events. Today we are seeing this clearly at the most elemental level of our physical universe, inside the nucleus of an atom. Something happens when the whole is accounted for that cannot be explained by the sum of its parts. Man, by participating in that which he observes changes himself and that which is observed. The two are interrelated in other ways as well. In self observation, we must be participating both in the observing as well as in the observed. To measure both is like measuring the position and the momentum of a particle simultaneously. This can only be done approximately, without precision.

By participating in his own awareness, he changes it. Thus nonlinear change is possible. This condition of instantaneous

feedback can create instability. In a mathematical sense, this instability is a singularity which may have indeterminate outcome, hence making nonlinear change possible. (To see how positive feedback can cause instability, consider how a dual-control electric blanket would work if the controls are crossed. He is cold so he turns up the heat, but on her side. She gets hot so she turns down the heat on his side. Things can only get worse!)

It is this instability potential that excites those who are exploring altered states of consciousness. These altered states allow for unusual observations whether induced by meditation, drugs, strenuous physical activity, sexual intercourse or any activity involving deep concentration. These altered states are intended to transcend the personal consciousness with its usual habit patterns, reactions and long term conditionings.

The transpersonal psychologist acknowledges and works with these altered states of consciousness. However, they are not just concerned for the individual; they also recognize the importance of these altered states derived from and acting on the group process. Here we see the parallel again. The intent is to derive an effect from the whole (a group) greater than that derived from a simple sum of its parts. Of course, therefore, the group members derive the benefits of those effects.

A good summary of what is concerning the transpersonal psychologist is given in the Statement of Purpose for the Journal of Transpersonal Psychology:

> The Journal of Transpersonal Psychology is concerned with the publication of theoretical and applied research, empirical papers, articles and

> studies in meta-needs, transpersonal process, values and states, unitive consciousness, peak experiences, ecstasy, mystical experience, being, essence, bliss, awe, wonder, transcendence of self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play, individual and species-wide synergy, the theories and practices of meditation, spiritual paths, compassion, transpersonal cooperation, transpersonal realization and actualization; and related concepts, experiences and activities.

No longer are we just observing these wondrous experiences of humankind in order to explain their etiology. We want to use them, participate in them and incorporate them and their implications into our lives. We have reached the point now, when the spiritual aspects of our awareness are being directly addressed and accepted as essential components of a fully functioning human being, not as aberrant behaviors to be compensated for and avoided. We are facing change by the mere fact that we are beginning to observe our own observing. The system is going unstable as a consequence. Thus new techniques of coping, adapting- and responding are required. Rational thought is not adequate.

This is the stage in the development of consciousness depicted (in Tantric yoga) as the heart level, where for the first time a light is lighted in the heart, so that one is no longer dependent only on reflected light of other people's thought, but can at least see directly. That is, we must turn on our own inner light to find direction, to see our inner purpose, to see through the projections to the reality of the other person, and at the same time become aware, dimly and fleetingly at first, of the good within. If we

can begin to see and participate in that purpose which is beyond our own self, that purpose to which the whole integrated being responds, it becomes possible for one to see beyond one's own ego. One can then see the other person intimately as from the inside, which is to see him/her also as a whole person (Harding, 165).

This defines a new level of deeper intimacy. It speaks of viewing the world from a position different from that of the personal. It acknowledges the interrelatedness of humankind. It follows having reached a plateau of self-development sufficient to realize that growth now becomes limited by the maturation of those around us. I begin to take cognizance of the fact that I am responsible for my brother and sister -- that I serve as their model, not their prodder.

Not only is the transpersonal position critical to the flowering of deeper intimacy with another person, it is this position that aligns the person with a deeper order of things which seems necessary for complete human sanity and wholeness. The integrative process fostered via contemplative awareness brings about personal transformation and a finer expression of purpose in life.

R. D. Laing portrays himself with great feeling in his book, The Facts of Life. He expresses his deep revulsion to the practices and principles of modern medicine. He sees the lack of humanness and humaneness in the lecture halls, in the laboratory procedures, in the operating room and consequently in the doctor's office. He quotes the often heard remarks of the doctor on his rounds. "Well, what have we got in the ward today?" The typical reply comes, "Nothing but surgical trash, sir, I'm afraid. We've got a

hemorrhoid in bed three, we've got a couple of veins; we've got a good gallbladder coming tomorrow."

Laing graphically illustrates this pervasive separation of man from his body, feelings and thoughts. He theoretically questions the equally disconnected treatment given the schizophrenics who are doing nothing more than responding to that self-same segmentation. He condemns the scientific method of "objective" observation for this separation. Quoting C. F. von Weizsäcker from The History of Nature, he says, "The scientific and technical world of modern man is the result of his daring enterprise, knowledge without love" (Laing, 1976, 151).

How can a heartless (meaning not whole, not with all its parts) method of searching for knowledge without love yield anything but heartless results or do anything but explain away the heart? Werner Heisenberg suggests that "patterns in our minds" called archetypes by Plato, may "reflect the internal structure of the world" in ways mathematics cannot (Heisenberg, 44). The language of images, metaphors and similes, is probably the only way to approach the "one" from a higher or wider perspective.

Again, Laing finds a key quotation (Laing, 1976, 152). This time from C. G. Jung's The Interpretation of Nature and the Psyche: "We must completely give up the idea of the psyche being somehow connected with the brain ..." (p. 123). The implication is that the psyche represents the essence of the "more" that is the whole which is more than the sum of its parts. It speaks through the nonlinear, right brain hemisphere capacity to relate to the integral, to the myth, to the hope and, hence, to the spirit of life.

The wave of popular interest in the transpersonal is building in revolt to the frequent news of inhuman behavior which I feel is responsible for a loss in our capacity for intimacy. Imagine research conducted on rats to see how cold it has to be before they stop copulating. Recall the conditions still prevalent in most hospitals for delivery of the newborn which involve glaring light, cold temperatures, violent treatment of the infant, and immediate isolation from the mother. This all came about, of course, to maintain sanitary conditions for the protection of both mother and child. For many of us, such introductions into life must bear the responsibility for deep rage and resentment. The pain and shock has been recalled by many (Grof, Chapter 4) as testimony to the isolation our doctors have from the meaning of life. What is more, I do not comprehend how our women have gone so long without violent revolt against their loss of intimacy with the experience of giving birth. So deep has been the effects of our fear of death, infection and pain that we have paid a price of deep isolation from one another. At last, it is being tolerated no longer!

Back in 1968 when the word "transpersonal" was selected to identify this new branch of psychology, Abraham Maslow and Stanislov Grof joined with Anthony J. Sutich, founder of the new discipline, by observing:

> ... this word [transpersonal] says what we are all trying to say, that is, beyond individuality, beyond the development of the individual person into something which is more inclusive than the individual person, or which is bigger than he is.(Sutich, 1976, 16)

Sutich realized that the concept of self-actualization was no longer comprehensive enough and his longstanding interest in the psychological aspects of mystical experience continued to provoke disturbing questions about basic humanistic theory.

Esther Harding observed this same sense of limitation. She looked beyond analysis to the numinosum and the creative energy of its archetypal patterns (Harding, 187). She stood on Jung's shoulders and moved toward acknowledging the necessity for participation of man in his own process of spiritual healing. She codified the principle requirements for religious transformation which are paraphrased as follows (Harding, 213):

1. Recognize keenly and deeply one's own need for healing which is reflected in uncontrollable desire

2. Have done all that possibly can be done to deal with this problem and realize the problem is beyond the power of conscious ego -- give up self

3. Be willing to submit to a higher authority so that the symbols arising from the unconscious are realized as truly belonging to one's own condition -- trust

4. Allow oneself to be moved by the happening, to experience the full effect connected with it so that radical change will be possible -- one must fully participate.

What Harding does not accomplish is the realization that the symbols arising from the unconscious are more than guides to overcoming personal problems or for obtaining spiritual healing. They are the substance of a personal myth which can guide one to full realization of purpose and, hence, give meaning to life. It is

this giving of meaning to life that brings us to feeling intimate with and connected to the universe around us.

As Victor Frankl states:

> For too long a time ... psychiatry tried to interpret the human mind merely as a mechanism, and consequently the therapy of mental disease merely as a technique. I believe this dream has been dreamt out ... A human being is not one thing among others; things determine each other, but man is ultimately self-determining ... We watched and witnessed some of our comrades behave like swine while others behaved like saints ... Our generation is realistic, for we have come to know man as he really is. After all, man is that being who has invented the gas chambers of Auschwitz; however, he is also that being who has entered those gas chambers upright. (Frankl, 1963, 213)

Man can take the situation and transform it with love, knowledge and awareness. Perhaps man is coming to know that the usual step-by-step development is only one path to release from uncontrolled desire. When man steps into the position that he is life, realizing that there is nowhere to reach since he already has what is needed, he will see that Maslow's hierarchy of needs is upside down. That is, if man acknowledges his own spirituality and commits himself to experiencing and responding to life, his needs will be met. The Bible (Matthew 6:28-29) states through the words of Jesus: "Take a lesson from the lillies of the field; they do not toil nor do they spin. I say to you that not even Solomon in all his glory was arrayed as one of these."

When R. D. Laing asked a reputed saint in Kashmir what is the correct way to live (Laing, 1976, 151), the saint replied unhesitatingly:

> he becomes involved in a greater action in which he is only one of the elements.
>
> One day he is summoned to totally ... die to any terrestrial condition. [He drops his attachments to personal desires.] He dies to any science, to any knowledge acquired by himself or others, to any wisdom, including spiritual wisdom ... He dies to what he was. He dies to what he is. He dies to what he would be. He dies to his own deep identity.
>
> Then he is welcomed by something totally different; he lives something totally different; he is born of something totally different; like a newborn baby, he babbles something totally different.

It is thus that man begins by using his potential for non-linear change to approach an intimacy of a higher order, an intimacy born of participating in life fully, unseparated, and in touch. Ironically, our attempts at scientific objectivity in observing human nature are coming full circle to this same point.

The "Black Box"

With all our understanding of what is going on in man, of defining what is the ego, the id or the super ego, of what part society plays in man's growth and evolution, and of what is required for self actualization or beyond, the question still remains -- how do we do anything about our condition? We have seen how our mere observing our process can change both the process and the observer. Therefore, understanding, insight and awareness were, and are not enough. Western man has injected the requirements of objectivity and has recognized the need for replication using experimentation in the study and prediction of human behavior. Hopefully, by appropriate choice of alternative behaviors, a desirable change

in response or in attitude could be achieved. To know that we can have a choice in how to express ourselves brings a sense of freedom, and with it, a concommitant sense of personal control through participation in the process. Hence, to understand and effect behavior is critical to our search for intimacy.

Following in the footsteps of Pavlov, who introduced the principles of experimental psychology, the American psychologist Watson proceeded to revolutionize our study of man. He insisted that observable behavior was the only legitimate focus of study and, furthermore, that human behavior was understandable on the basis of the individual's learning history. He recognized that emotion (fear, rage and joy) also must be considered as respondent behavior and should be taken into account in explaining behavior-environment interaction (Barrett, 75).

Skinner, also an American psychologist added significantly to learning theory with his pioneering work in the study of operant behavior. He made large contributions to research design, to theory and practice of operant conditioning, and to studies of its social implications. The application of these theories has been widespread especially in the field of education. Consequently his impact on our current society has been enormous. His theories can be considered in two dimensions: to explain and understand the origin and development of problematic behavior and to modify inappropriate behavior (Skinner, 2 ff). An assumption underlying behavioral modification is that the behaviorist need not know the origin of that behavior in order to influence it. Also, the principles applied to change a behavior need not necessarily be

correlated to those responsible for the origin of that behavior. Finally, the conditions responsible for the origin of a given behavior may not be operating at a later time and, therefore, may not contribute to the attempts at behavior modification. That is, knowledge of the original conditioning may be of little value later, because the behavior itself and its stimuli have changed with time (Barrett, 62).

The precepts of behaviorism have penetrated deeply into our everyday lives. It seems the American way of life has come to approach many problems mechanistically as if their solution must be independent of the person's experiencing them. For example, the medical model used in today's health care system (Laing, 1962, 24) operates with the presumption that if we can mae it, we can cure it. The doctors think that the body is like a machine to be fixed (use of drugs) or rebuilt (surgery). Only recently has there been more than token interest in addressing the whole human being giving special attention to his interaction with others. The frequency of holistic workshops and conferences is heartening. Work done by Hans Selye on psychosomatic medicine described in his book, Stress Without Distress, helped popularize the idea that man's environment must be included in all considerations of health and well-being. Yet, many of the proposed remedies are essentially behavioristic. It is like doing yoga exercises without knowing the spiritual base from which they were derived. The body may benefit, but sustaining the change is the problem.

The issue of sustaining change is the most difficult issue facing the behaviorists. Reinforcement schedules, extinction

programs, and goal setting are part of the tools to help sustain change. Of course, these plans and programs are very helpful. Yet, when ethics, value judgments and standards are discussed (Watson,2) the issues are skirted by announcing that "the value assigned to specific acts is highly relative."

This may be true which leaves the whole responsibility for choice up to the individual. Facing this fact is one of the essential powers of behaviorism. It is up to me to move or not. Individual accountability means I am responsible for the consequences of my actions. Hence, if there is a problem, I see that I can do something about it.

B. F. Skinner in his challenging book, Beyond Freedom and Dignity, makes a case for placing the responsibility squarely on man's shoulders for the conditions of his society. In his view, our search for intimacy is but the consequence of our desire to survive in an ocean of environmental pressures. Man's intimacy with his fellow man is but a complex network of learned stimulus response relationships which may be seen as a state of actual intimacy beyond the immediate control of the autonomous man. He states emphatically that: "A scientific analysis of behavior dispossesses autonomous man and turns the control he has been said to exert over to the environment ... an environment which is almost wholly of his own making" (196). Throughout his writing, Skinner strongly denounces the value and purposes of man's attempts to maintain his freedom and dignity. He postulates that man need not consider himself the victim, but more realistically, man is seen to be overwhelmingly at the effect of his environment. Hence, he proposes

that scientific analysis of this interaction will yield for the first time the true forces which mold his existence.

Paradoxically, he concludes that "no theory changes what it is a theory about [it only helpe organize it]; man remains what he has always been. And a new theory may change what can be done with its subject matter. A scientific view of man offers exciting possibilities. We have not yet seen what man can make of man" (206). Skinner explains that a major step to achieve this potential requires that the autonomous inner man be abolished thrusting us into confronting that man is more than just dependent on his relationships with his fellow man. He is molded by his whole environment.

Perhaps Skinner's major contribution has been to create a rationale for removing man's behavior from moralistic judgment. Thus, we unabashedly have embraced the opportunity to experiment with modification of our environment. He replaces theology, astrology and other traditional explanations of man's behavior and motivations with experimental analysis. But what he ignores is the effect of the observer on the observed. Explicitly, he remarks that "nothing is changed because we look at it" (203). Yet the very precepts of behaviorism countermand this postulate. Observation provides a stimulus which must necessarily elicit a response, hence change is inevitable unless of course we refuse to look at what is to be observed. This refusal may be a result of defensiveness, old habits, reactivity patterns, or fear. As man approaches an understanding of human nature, albeit scientifically, his desire to change his condition reflects the reality of a deep impulse to

better it. At least Skinner acknowledges that "We have not yet seen what man can make of man" (206). Basic purpose, therefore, is required to guide the direction of that change if chaos is to be avoided. (Perhaps we should leave basic purpose in the hands of higher powers where it seems to have been all along! Note that perhaps we can get in touch with that higher purpose and help bring it about, gracefully, instead of being dragged into it kicking and screaming.)

Without some guiding principles, the very same precepts of relativism postulated by behaviorism can lead to anarchy, non-accountability, loss of purpose, and even despair. With a free economy, there is hope that others will set limits and defend their rights which may be threatened by the anarchy of others. This, however, conflicts paradoxically with individual responsibility because I am letting another person set my limits. To allow another to set limits is to become vulnerable, to recognize the value and power of relationship. Through relationship, as an expression of our nature as a social animal, man is moved to address the issues of cooperation in an attempt to find ways to survive and prosper.

The benefits derived from the behaviorist are founded, I think, on the idea that we have a choice. We are not locked into an unmodifiable system of deterministic cause and effect. Man has the option to register a protest by breaking that chain, even if the basis of his alternative responses are themselves cause/effect related to previous learning experiences. By study and understanding we can relate differently to the events of our environment. By changing the data in a cause/effect relationship,

we can change our own course as a rudder with a small lateral force changes the course of a ship.

Through objective study and definition of how these cause/effect relationships operate, we build a data base of understanding which feeds back into the system. The Heisenberg principle described earlier can be applied. As Skinner points out, our theories don't change what they explain, but they can effect what we do with the data. In other words, we can measure "exactly" one part of the system at the price of being approximate with the rest. If we know the position of a particle, we do not know precisely its momentum. Thus, change can take place with a certain amount of uncertainty. That uncertainty is all the room men (and women) need to alter the course of evolution, to know he (and she) can have an effect, to have hope.

Yet, without some guiding principles the nagging questions remain. Why change? What is better? To what purpose is life? This brings us full circle and takes us back to the search for intimacy.

CHAPTER III

DEVELOPMENT TO MATURITY

The development of maturity progresses through distinct stages. The success of this development at each of these stages contributes to a deepening capacity to experience intimacy. From conception to birth the person prepares for life outside the womb. He develops a capacity to survive as a separate physical being. During infancy the person develops a sense of basic trust. In early childhood the person gains a sense of autonomy and free will. The first years of school bring a growth in initiative and industry along with a sense of expectancy and guilt with a developing sense of self worth. Then, during adolescence, the person gains a sense of group identity and continuity while recognizing his dependency on others.

Through adolescence he or she struggles with accepting paradox and begins to confront the responsibilities of defining his or her own standards and testing those provided by the parents. This process is aided by the desire for intimacy found in peer group relationships.

At this time he also begins to see beyond his own sense of self identity into a sense of "I" which is deeper and more individual than what may appear to be in the eyes of others. This "I" is recognized as a center of volition and awareness. As he emerges from adolescence, the person enters a crisis of intimacy involving friendship, erotic encounter, and joint inspiration through working with others. He reaches a sense of participation and can begin to take on responsibility for others. As an adult,

the person assumes full responsibility for self and begins to materially support others. He reaches out for the intimacy of companionship with commitment.

As the person passes middle age and basic independence is achieved, he or she enters a stage of re-evaluation. It is here that his/her purpose, including a will to meaning, emerges as a deep drive to express values other than those of personal survival. Often, this stage is accompanied by a release from the bondage of relationship, tied to personal need. This is a period of integration, of longing for wholeness and the intimacy of relationship based on choice rather than on dependency. This ripening process leads to preparation for release and death.

At each of these stages of development, the person grows by developing new capacities. Each new capacity is developed in response to a need. The development of each capacity depends on the successful developments of the preceding stages, and contributes to the development of subsequent stages. Each capacity has its time of special ascendency during which it is particularly vulnerable to being damaged.

Erik Erikson expands on this epigenetic principle in his treatise titled Identity, Youth and Crisis. In this book, he describes the life cycles in the development of identity. He points out that each item of a vital personality is systematically related to all others and that they all are dependent on proper development in the proper sequence.

This sequence,however, need not be linear in time, nor is there only one proper sequence. Erikson notes that each item of vital personality exists in some form before its time of critical

growth normally arrives. And, that at each subsequent stage, each item participates in the growth and maturation of the next stage and is changed accordingly. He notes that "each successive step is a potential crisis because of a radical change in perspective." Each crisis is a turning point, a crucial period of opening, of increased vulnerability and of heightened potential for maladjustment or for strength. (Erikson, 1968, 93 ff)

The ultimate outcome according to Erikson is the development of integrity which he defines as a "proclivity for order and meaning." This stage takes on a sense of transpersonal participation by each of us in our effort to establish order and to give meaning to life. This transition to the nonpersonal is summarized by Martin Muller in his book Prelude to the New Man, subtitled An Introduction to the Science of Being. Muller defines the process and identifies the tasks involved in developing maturity as follows:

> It is customary to declare the child an adult when he has reached a certain age, and when he is judged to know how to use his physical, affective and mental faculties so that he may take an independent position in the play of society. The transition from the egocentric position of acquisition for the benefit of the person to the position of conscious utilization of this person to perform a social function, introduces the state of true adulthood. The mature adult serves mankind by bringing the values and energies of the nonpersonal world into the personal world, actualizing a unity at the level of consciousness where there were two separate aspects before. . . . It is evident that each human being must learn the functioning of his person (persona = mask or instrument of expression) and the nature of the environment or "area of play" in which the process of actualization takes place.

The scope of what is required to attain maturity and be open and trusting enough to experience deep intimacy is enormous. The stages nature has evolved are described below in their usual chronological order from conception to death. Each stage offers its opportunities for developing the skills and awarenesses needed to achieve intimacy. At each there is a developmental process going on which is repeated at each succeeding stage, only the issues are different. For example, infancy deals with developing basic trust. In early childhood, the person is exploring his will. Also, at each stage in the growth process there is a basic orientation of the person towards his/her function in life. As the stages further develop, this function develops in complexity. For example, in early life one deals with what one can hope for or can have. Later in life, that changes to what one can generate or produce. Each stage also seems to involve its own form of paradox. As an adolescent, one struggles with the paradox of gaining security in independence without losing the security of home. The way the person deals with <u>each</u> of these paradoxes bears on the way he will manage his relationships later in life. Each of the following sections will identify the key processes, orientations and paradoxes of each stage and will show how they affect our developing search for intimacy.

The chapters to follow present what options we have to foster intimate relationships and bring about the changes required to create an environment in which we can experience and enjoy them.

Conception to Birth

The process of developing to maturity is a never ending cycle which nature has used to insure a continuance of life. Stored in the woman are the eggs which give promise to spawning of new life. The male generates the sperm which, when thrust into the woman's nurturing environment, scramble in search of an egg to germinate to insure and fulfill that promise. This process thereby initiates a new life as part of adult maturation. Maturation and renewal by birth are interwoven and fully interdependent processes. One cannot happen without the other.

The level of intimacy reached by the adult parents helps condition the environment in which the new life will grow. The spark for a new life actually begins before conception, when the idea of having a child enters the minds of the parents-to-be whether consciously or instinctually. The stage is set with whatever sense of intent is displayed. The intent which spurs this desire for producing a child may be for personal pleasure, (e.g., the instinctual acts of lovemaking, giving birth, etc.) or it may be for manifesting love and the joy of consciously rearing another person to take his/her place in this world.

From conception to birth constitutes, in effect, half the life span of the person when viewed in terms of the incredible amount of growth and learning achieved in those nine months (Collin, 11). The learning experience of the child in the womb is little known but is strongly acknowledged to be of vital importance in molding subsequent life by those who have relived it under the effects of LSD (Grof, Chapter 4). Many who have

observed the birth process know the child at birth (if he has not been drugged) is fully conscious and that he knows his mother and often knows his father as well. The sounds, taste and rhythm of the mother's most intimate functions must be deeply imbedded in the child's memories and expectations for later life. Consider the sense of abandonment that must emerge from being whisked away from mother, wrapped in a dry blanket and left alone in a rigid, unmoving, unresponsive crib. Then, if the child makes his pain known, he receives praise for a "healthy bellow" instead of the instantaneous and appropriately nurturing responses he was accustomed to receiving in the womb without even asking.

R.D. Laing in his unusual and self revealing book The Facts of Life draws numerous parallels with uterine life to mythology, dreams, fantasies and many typical postnatal experiences (Chapter 5). He suggests a wealth of human understanding will come as we further explore the development of man in his uterine environment. He notes the almost inevitable emotional and resonant responses people have to films and photographs of prenatal life. He proposes the possibility of mapping womb to skull, umbilical blood to thoughts, fetus to mind,and placenta to brain as an aid to interpreting postnatal fears of being overwhelmed by uncontrolled thoughts from the brain.

Throughout this period, the child has little reason to experience other than full support and unity with the mother. It appears that what care is received is considered adequate by the fetus and naturally serves as the model the person uses when it is his turn to initiate a new birth cycle. (I purposely ignore pathology of poor prenatal care and incompetent mothering.)

It is in this state of global unity with the mother that the initial functions of the brain and its nervous system begins. Many basic assumptions about life seem to be registered at this time.

At birth, the child joins with the mother in a mutual struggle to help it leave that familiar realm of protective custody and venture forth to survive on its own powers. It must take over the reins of survival. The security of the womb, of whatever nature it was, is carried into a matrix of inner security for those first few moments of life outside the womb. How the child is received is of crucial importance at this transition point. At birth, the child is in a state of crisis and its reactive processes of defense are actively being trained. To be successful, this transition requires that the new matrix of life experiences be bridged back to the prenatal matrix of experiences in the womb. The neonate requires that bonding contact with its mother's skin, inner rhythms, sounds and smells that provide that bridging data. These moments have been found to have had lasting impact throughout the life of that person (Grof, 152) with an evident corresponding effect on the person's ability to achieve a sense of intimacy in later life.

Stanley Grof's work using LSD with psychotic patients found stunning correlations of the birth experience with subsequent life patterns and pathologies. Depending on the particular perinatal experiences reported by his psychotic patients, Grof discovered that each stage of gestation and birth appeared to have a correspondence with schizophrenic psychoses, hypochondriasis, and hysterical hallucinosis. He seems to have confirmed and extended Erikson's epigenetic principle by correlating faulty biological

process with certain behavior of his patients. Furthermore, complications experienced at each stage of delivery reflected appropriately with later activities in Freudian erogenic zones (Grof, 102). For example, oral frustration and/or retention of body wastes correlated with problems encountered with contractions in a closed uterine system. Also, libidinal feelings after defecation, sexual orgasm, or delivery of a child correlated with problems encountered at termination of the symbiotic union and the severing of the umbilical cord. Each of these responses to life and to life's function has obvious impact on how the person develops his desire for and capacity to be intimate. For example, if the person is retentive and protective, it will be hard for him/her to give to the relationship. If a symbiotic union is being sought to replace a prematurely severed relationship with mother, the person will not be open or flexible when a partner exhibits change.

As we already know, the mother's preparedness and capacity for response to giving birth is reflective of her capacity to experience life as an integral being. The child's reception into life is dependent on the development of the mother as a woman, on her unconscious attitude toward the child, on the way she has lived through pregnancy and delivery, on her community's attitude toward the acts of nursing and caring, and on her reactions in response to the demands of the newborn.

Successful rounding out of the process depends also on the role of the father. The importance of his role is underestimated as will be discussed later. Fortunately, many fathers are now

becoming aware that they have left themselves out of the process of the birth of their children. A wonderful example of what can be done to include the father is illustrated in Frederick Leboyer's book, Birth Without Violence. He describes alternative birthing processes The father is trained to actively participate and The child is considered as a whole person, not just a piece of human flesh without consciousness. The photographs vividly show what a difference it makes for the child. They show the naturally birthed child's contentment contrasted to the pain and anguish seen in the faces of babies exposed to the sterile impersonal business-like manner of most standard hospital birthing procedures.

Fathers are now learning that they can talk with the child before it is born. They can experience a close bonding with the child and mother by working toward facilitating delivery and caring for the child at birth and in the home. Erikson repeatedly points out that as the child absorbs this increased level of respect for his own being, he will respond in kind later on in life. He will learn to trust others and have the security of self to be trustworthy. And trust as we see in the next chapter is the cornerstone of an intimate and dynamic relationship.

The ability to take risks in a relationship is obviously related to trust. It is also directly related to one's view of death. Separation from the womb is a first exposure to release, which is a form of death. At the spiritual level, birth is felt as termination and resolution of the first phase in the life cycle. The way this transition is experienced, whether with fear and bewilderment or with wonder, will have its impact on the way

future transitions will be approached. The conscious re-experience of birth later in life is felt often as an ego death, which may include a sense of total annihilation on all levels -- physical, emotional, intellectual, ethical and transcendental. In this experience, the entire world may seem to be collapsing and all previously meaningful reference points are lost (Grof, 95). The ability to face one's ego death allows one to let go into the deep waters of taking the risks required by intimate relationships.

The experience of rebirth comes only after having confronted the lessons of earlier years. Following an outline of growth suggested by Erikson the next sections summarize key steps of maturation from birth on. At each stage in life there appear to be significant goals to achieve and major conflicts to confront. The success we have in meeting these goals and resolving these conflicts has a direct bearing on how we develop our capacity to share in the experience of intimacy with others.

The First Years

Erik Erikson summarizes the importance of the first year of a child's life as follows:

> For the most fundamental prerequisite of mental vitality, I have nominated a sense of basic trust, which is a pervasive attitude toward oneself and the world derived from the experiences of the first year of life. By "trust" I mean an essential trustfulness of others as well as a fundamental sense of one's own trustworthiness. (Erikson, 1968, 96)

Erikson goes on to further describe trust as the ability to behave, observable by others; and finally, as an inner state verifiable only by testing and analysis. He calls it "the cornerstone of a vital personality." Trust is a prerequisite to achieving mature intimacy.

The initiation of a child into independent life apart from its mother is a complex process in which many components must come together if there is to be success. Fortunately, the human body has been well-trained over the last many thousands of millennia to naturally provide the facilities to meet the demands of initiating and sustaining life. They include the child's in-born, more or less coordinated ability to take in by mouth, and the mother's more or less coordinated ability and intention to feed and to welcome. At this point the child lives through and loves with its mouth and the mother lives through and loves with her breasts and whatever other parts of her body and countenance convey eagerness to provide for the child's needs (Erikson, 1968, 97). The extent to which this initial relationship is successful in great part will determine how much the infant will learn to trust him/herself, its parents, and the process. Then, as the child grows, that trust will be reflected as he/she reaches out to meet life away from mother.

Erikson characterizes the identity of the infant with the phrase "I am what hope I have and give." (Erikson, 1968, 107). He notes that the infant's sense of hope is his source of vital strength which is derived from the mother's expression of her faith in a reasonably coherent world. His first struggles with

paradox involve how to suck without biting. Thus the infant confronts the questions of permission versus prohibition. This conflict serves to begin the growth of a consciousness of self in relationship to others. His needs are no longer automatically fulfilled as they were in the womb. The breast can be withdrawn. He has to adjust his behavior to avoid the mother's withdrawals. He begins to learn the dance required to attract what he wants and avoid what she/he does not want. Here the child begins his/her acquisition of "addictions, self-delusions, and avaricious appropriations" (Erikson, 1968, 103). The acquisition of these traits does not seem to be dependent on "absolute quantities of food or demonstrations of love, but rather as the quality of the maternal relationship.....[Parents] must be able to represent to a child a deep, almost somatic conviction that there is a meaning in what they are doing" (Ibid). The child will absorb this conviction as it really is and will use it as a basis for his/her own sense of trust.

We can see here the initial programming of the child's response mechanisms relative to relationships. If he is met and is understood, he retains hope and builds trust in his own capacity to love and be loved. He also finds coherency when he/she is respected as a person. This fosters that sense of value in living which later transforms to give meaning to life.

The sense of hope then converts to a sense of autonomy as the young child nears age two. He takes more charge of his life, with a matured sense of hope derived from successful early interaction with mother. According to Erikson (1968, 107), the child

begins to express a will to be himself. A healthy sense of one's own autonomy must be developed in order to insure a balance in subsequent relationships. A clear sense of autonomy is needed if there is to be intimacy.

The young child's identity can be characterized at this age by the phrase "I am what I can will freely." The child confronts the conflicts of holding on versus letting go. This is the onset of the anal stage. He/she confronts the problems of self-control and learns about doubt and shame. Erikson explains that shame derives from an awareness of being upright and exposed. Doubt derives from an awareness of having a front and a back, the back symbolizing the unknown.

If the child is to develop in a healthy way through this period, he/she needs the parent(s) to delineate their own autonomy clearly. That is, the child has the right to expect the parent(s) to exercise their own authority as parents. Without the resulting limits, fairly defined, the child's will can run amuck. The experience gained at this stage serves as the model for balancing the power in subsequent relationships. This is when the child learns to deal with his environment, whether passively or aggressively or with some sense of being able to choose.

With the next stage, the child's identity is characterized by Erikson (1968, 115) as "I am what I imagine I will be." Here the child is preparing for entering school. He/she develops a sense of initiation and guilt. Language becomes a tool to use and develop. He/she is intrusive, probing and mobile. This is the phallic stage. His/her attention shifts from how to do things to thinking, planning, imagining. Correspondingly,

he/she is becoming self-aware. His/her urges provoke conflict, require guidance and receive punishment. Jealousy and rivalry for attention or position with one of the parents leads to failure with guilt and anxiety (Erikson, 1968, 119). Erikson points out that as the child becomes afraid to be found out, the child experiences a sense of estrangement.

Because the child is learning to think, he learns that he/she can consider options far beyond his/her capabilities. These can bring fear, self-doubt, more anxiety and hence divides the child radically within himself. He/she begins to challenge his/her parents' conscience and looks to them to model consistency and clarity. When the child sees a parent try to get away with something, deep rage and disappointment emerge. The child feels betrayed. Thus the child's sense of morality begins to develop and be tested.

On reaching school age, the child develops a sense of industry (Erikson, 1968, 123). His/her body and mind are changing quickly and the child is primed now to learn quickly. The child's future capacity to effect good relationships can get cemented at this stage. The child is exposed now to external authority (the school). He/she must learn self-restraint and self-management to accomplish new duties. If he/she does not succeed at achievement, his/her sense of industry converts to a sense of inferiority. He/she wants to learn but without being told, yet he/she knows instruction is required.

Playfulness of early childhood reaches into a world shared by others not in the family. Dreams and those earlier urges

become sublimated into concrete forms of action. Unfortunately, our schools heavily reinforce that action, which is masculine in nature rather than the receptive, which is feminine in nature. Erikson vividly points out that this form of prescribed action or duties teaches the child to impose a deadening self-restraint on his/her own ways of being industrious. He/she becomes a follower, unduly subject to future peer pressures and covertly resentful of authority (Erikson, 1968, 126 ff). Correspondingly, future relationships would then be structured more on dependency and need, with power struggles for control, than on give and take with each giving the other space to develop individually.

Children seem to carry a natural or instinctive inclination to find meaning in life. When Joseph Pearce, in his wonderful book Magical Child, examines Piaget's pioneering work on child development, he finds a natural efficiency and economy in every step a child takes towards holistic maturation. In his preface to the Magical Child, he plainly challenges the bias of Piaget's characterization of a child's magical thinking as wish thinking, fantasizing, or autistic thinking, a kind of "self-enclosed thought that doesn't bother to check against reality." Magical thinking implies that some causal connection exists between thought and reality; that thinking enters into and can influence the actual world. Pearce's concern is with why Piaget attempts to find ways of getting a child to abandon magical thinking. He finds Piaget's primary interest to be in development of rational scientific thought and this, he thinks, is disasterous for the child and society. Pearce uses Piaget's own observations to point out that

"fantasy play and magical thinking cannot be errors of nature or examples of a faulty child logic needing adult correction because no species could survive with such a built-in contradiction" (Pearce, xv).

If the child is attended to and respected for his own way of developing, he will retain this sense of wonder and dedication to there being a meaning to life. Pearce later (Chapter 7) describes the rapid advancement children of the Zhum/Twasi culture in Uganda make when total devoted attention is given them by the mother. Relative to Western culture children, using our standards of development of growth, these primitive children develop better than twice as fast. The Ugandan children crawl and sit up by themselves at six to seven weeks. They would sit spellbound before a mirror looking at their own images for long periods. These capabilities would not be expected of Western children before twenty-four weeks (six months)(Pearce, 60).

Pearce emphasizes that the neuropsychological impact of bonding at birth is the first step in developing a deep sense of intimacy. He points out that it involves what he calls primary processing which is a biological function of enormous practical value. One example he gives of primary processing involves the apparent capacity of newborns to focus on and recognize a human face which is a specific ability available for a period immediately after birth. For a short period, the newborn cannot only focus on and recognize his/her mother's face but also follow her visually when she moves about the room. Of course, the infant must be undrugged and not in a state of distress. The importance here is not so much that the phenomenon can be recognized, but that the

system at this stage provides the capacity (hence for a purpose) to implant a pattern of recognition of that face in the child's brain. That process is part of bonding. It serves to facilitate a transition from life in the womb to life outside the womb by providing some of the bridging data required to connect the prenatal matrix of awareness to the new postnatal matrix being developed. The infant will normally spend nearly 80 percent of his/her waking time locked in on that face (Pearce, 53).

Pearce repeatedly makes reference to research on infantile autism conducted by Zaslow and Breger which points out that these infants lacked the four needs of bonding: holding, which includes physical molding of the infant to the parent; prolonged and stead- eye contact; smiling; and soothing sounds. They note that breast-feeding furnishes all these at once.

Clearly, the absence of bonding in the early development of a child severly hampers his later capacity to form effective re-lationships. Much of the blame can be placed on the conventional hospital birthing process (Pearce, Erikson, Laing, Leboyer). But really, we all participate by remaining ignorant and unaware of our own personal human potential which, if we honored it, would help to reverse the trend and bring back the benefits of healthy, magical thinking and play so beneficial to a child's maturation process.

Before leaving the early years of growth, two more issues affecting our later search for intimacy need to be addressed. One is the development of consciousness and the other is how informa-tion is treated by the developing child.

Soon after birth the child begins to realize that some things in his environment do not respond to his needs. There is something out there that is not part of his own personal universe. He recognizes a form of polarity which involves me or not/me. Esther Harding in her work the i and the not i, defines the concept of the Umwelt which is an enclosing world of what is important to the observer. It includes those things to which the observer responds. To the rest of the environment, the observer remains blind (Harding, 17). The observer, by the way, is included, if not enclosed in his own Umwelt.

This Umwelt serves as the foundation on which a child builds his consciousness. It is limited to what is responsive, i.e., connected, to the child and contains at first a basic polarity: me or not/me. Later, this binary polarity is extended and applied to concepts of good/bad, right/wrong, like/dislike, yes/no, now/never, up/down, in/out, here/there, etc. The idea that there can be gradations in between requires relatively sophisticated thinking, is not usually achieved until the adult years (if then!).

It is no wonder that, operating from this primitive level of consciousness dominated by polarized thinking, we tend to generalize and force our alternatives into an either/or condition. Intimacy depends on the ability to broaden our options. For example, my clients frequently fall into the trap of thinking that if they don't love their partners, they must hate them. It astounds me how regularly my clients, upon falling out of love, search for, develop, or otherwise insure reasons to hate their partners in order, I think, to justify leaving. They think love and hate are

polar opposites. Note how often we hear, "If I don't love him, I have to leave him," as if to say only two options exist: total dedication or separation.

Erikson points out that "psychoanalysis assumes the early [infantile] process of differentiation between inside and outside to be the origin of projection and introjection which underlie some our deepest and potentially most dangerous defense mechanisms" (Erikson, 1963, 248). For example, my daughter fell off her bicycle and proceeded to kick it saying, "bad bicycle!" Obviously she projected fault onto the bicycle. In adult life, we do the same to avoid taking responsibility for our actions. We project blame onto others. After much struggle, my son expressed how upsetting it was to live with his sister. He had introjected responsibility for her safety. In fact, he had saved her life twice, once from the path of a speeding car and once from drowning after an epileptic seizure. If nor properly dealt with, if he does not take responsibility for voicing his <u>feelings</u> and for being conscious, he may avenge his sister unconsciously by taking out his anger on her or on others.

These defenses keep us from objectifying our experiences and our responses to them. They block our ability to experience and share intimacy. We will find that we can retain the symbiotic relationship with our mother by transferring it to the environment in this way. Thus, we can escape the first stage of responsible, rational thought, which is for the young child, to polarize his/her experience into a like or dislike category and take responsibility for that response. Not taking responsibility is to blame the bicycle for the fall. If we maintain these defenses,

we begin to create a false self (R.D. Laing, The Divided Self, 69) with a sense that the true self is divorced or detached from the body and not participative in the process of living. Under these conditions, intimacy is not possible. A relationship established by someone on these premises would be based on pretense. Any loving response he/she might receive, even when well-intended, would be looked upon as capricious. The love received could even be discounted. It could be taken as a sign that that person was stupid or insensitive, e.g., "Doesn't he even realize that he is relating to my false self?" Such a defense system is unpenetrable.

Even if we do succeed at learning to differentiate inside from outside, and grow to recognize our likes and dislikes, or express our sense of right and wrong, there always is a middle ground between these two poles. But, our desire to quickly solve a problem, or our effort to avoid pain, or our lack of discipline to tolerate ambiguity, pushes us toward one pole or the other. Maturity develops as we learn to acknowledge and/or implement other alternatives. If we can allow for other alternatives to be taken, we open ourselves to granting others their space to grow creatively and individually. We can learn to shift our point of view from "what's good for me" to "what's best for us and our relationship."

Thus we begin to build a new environment in which to grow. We take responsibility for our own Umwelt.

Pearce picks up on the concept of the Umwelt and places it in more up to date context using the term matrix, the Latin word for womb. From this word we got the words matter, material, mother, and so on. These refer to the basic stuff out of which life is derived. He proposes that:

> The womb offers three things to a newly forming life: a source of possibility, a source of energy to explore that possibility, and a safe place within which that exploration can take place. Whenever these three needs are met, we have a matrix... A matrix is always essentially female by nature. (Pearce, 16)

He goes on to summarize the process of maturation as follows:

> The male sperm must quickly find refuge in the egg or perish. The egg matrix is given the energy, possibility, and safe space of the womb matrix within the mother matrix (who stands within the earth matrix). After an infant is born from the womb, the mother becomes the source of energy, the possibility, and the safe place on which to stand, so mother rightly means matrix. Later in development, the earth itself becomes the matrix, and we have always referred to mother earth. Nature was always considered the general spirit of the earth's life and was called mother nature...
>
> The biological plan for the development of intelligence [maturity] is based on a series of matrix formations and shifts... The sequence is from early concrete matrices to ever more abstract ones, that is, from the matrix of our given life substance to the matrix of pure creative thought... Each matrix shift is both a kind of birth because we move into greater possibilities and a kind of death because the old matrix must be given up in order to move into the new. (Ibid)

The steps are crucial for accomplishing each matrix shift. First, the mind-brain must structure its knowledge of its matrix. This is accomplished through sensory interaction with the actual

content and possibilities of that matrix. Then, the mind-brain develops bonds which are forms of communication and a certain rapport with both its present matrix and the new one. This is called bridging.

Next, once the knowledge of the old matrix is structured and one can move successfully within it and having established bondings with it, we can shift functionally from dependence on the old, known matrix and move onto bridging into the new matrix in a similar sequence of steps. At each shift, having left the dependency on the old matrix, we find we do not lose that matrix but we are able to interact with it in a far more flexible and creative way. We develop a mastery over the old matrix, so to speak.

The progression of matrix shifts is from concreteness towards abstraction, or from the purely physical worlds of the womb, mother, earth, and body to the purely mental world of thought itself. It is of this matrix that deep intimacy is derived. We find our self-awareness focussing on what can be grown from our relationships with fellow human beings.

Pearce reminds us that we must "fully accept and exist within our [current] developmental stage.... This means that every stage of development is complete and perfect within itself. The three-year-old is not an incomplete five-year-old; the child is not an incomplete adult" (p. 18).

Our western society loses a great deal by our continued insistance on and praise for adult behavior from our children. We have lost the barriers of the puberty rights which protect the child from premature injection into adult responsibilities.

Intimacy is most often blocked by our not remembering that we are never just simply on our way. Always, we have just arrived to this moment. We always are complete at whatever age we are. Reaching for being somewhere else is but a denial of where we are, which serves also to deny whatever intimacy we are not experiencing. We can bond only with what we now have available. To have a grasp of where we are not, requires bridging from the matrix from which we came. How to do this is learned by having the experiences we had doing it. This is why I focus on these most early months and years of life. It is here we start developing habits which serve consistently and unconsciously to reinforce old patterns of response.

It is in these early years that we could learn now to make shifts in perspective and how to deal with the input from a broadening environment. This requires intelligence which is the ability to interact with one's current matrix. Nature prepares us at each stage with the added tools required to cope with each succeeding matrix shift. For example, the brain periodically experiences a growth spurt.

At birth, the brain expands in its effort to deal with the shift from the wombmatrix to the mother matrix. When the child establishes his/her basic set of brain patterns which provide the needed confidence to replace the womb with mother, a new growth spurt takes place preparing for the next shift into childhood. This occurs at about four years of age when young children initially confront concepts and awarenesses of death (Gesel,).

How well completed that first shift is, can be measured by the confidence and power the child exhibits in passing to childhood. During this early period the child remains rooted in the

safety, possibilities and power provided by the mother matrix while he/she explores and structures a knowledge of the earth matrix.

At about seven years of age, the brain again surges with a new growth spurt and the child begins to demonstrate first level abstract thinking. This is his/her first step into developing the tools of logical thinking to be perfected in later life when he/she is ready to shift into the purely mental world of thought itself.

As the child moves from the acquisition of concrete knowledge which is sensate and experiential to the beginning stages of first level abstraction, he/she begins to attend to his/her experiences of intimacy. Pearce talks about it as the child now begins to think about thinking (Pearce, Chapter 20). He/she begins to generalize his experiences with mother and father and apply them to his peers. He/she begins taking responsibility for seeking out what he/she needs, a major step beyond the like/dislike polarity responses to the earlier friendships.

Adolescence

Adolescence is that stage in life for making the transition from childhood to adulthood. Each of us is beset at this stage by the physiological revolution of genital maturation, by uncertainty of the adult roles ahead, by a supreme struggle for separation from home to finding our own identity and to search for intimacy in new relationships outside the home. Until he/she has a reasonably firm handle on his/her own identity, the experience of intimacy will remain illusive.

The first seven years were spent in structuring a knowledge of the earth and our relationship to it. The self is then born out of that matrix and separated from it, in order to relate to it. This new relationship accomplished over the second seven years is the development of personal power and creative logic. Adolescence is then spent in taking that matrix of the self and bridging to society and the world at large. Preparation is under way during adolescence for the mind to begin structuring a knowledge of the primary process and becoming matrix itself, thus initiating the movement from concreteness to abstraction that is to be accomplished in adulthood.

The adolescent becomes preoccupied with what they appear to be in the eyes of others and they compare that with who they feel they are inside. He/she struggles with bridging from the home matrix to a larger, more demanding and complex matrix of society. Questions abound concerning his/her personal idealism and whether he/she can trust this society. He/she looks fervently for men and women to have faith in, to serve as role models, to devote their service and affections to and to see if there is evidence of a safe place out there to move into. Erikson sees also how "the adolescent fears a foolish, all too trusting commitment, and will, paradoxically, express his need for faith in loud and cynical mistrust" (Erikson, 1968, 129).

Erikson points out that the adolescent uses the skills learned as a two-year-old in search for his/her own will, to help him/her to decide with independence on one of the available or unavoidable avenues of duty and service. At the same time, he/she

is afraid of being forced into activities in which he would feel exposed to ridicule or self-doubt. Paradoxically, he/she would rather "act shamelessly in the eyes of his elders, out of free choice, than be forced into activities which would be shameful in his own eyes or in those of his peers" (Erikson, 1968, 129).

The adolescent struggles with his/her conflicts between idealism and practical limitations. He/she moves to test his/her own capacity and the capacity of others to prove fidelity to an ideal, to a group or to a cause. He/she struggles for an identity in the face of uncertainty over possible future roles as an adult. The adolescent looks fervently to find men and ideas to have faith in or in whose service it would seem worthwhile to prove oneself trustworthy.

Erikson quotes Biff's lines from Arthur Miller's Death of a Salesman: "I just can't take hold, Mom, I can't take hold of some kind of life." Erikson calls this estrangement identity confusion (Erikson, 1968, 131). He explains that such predicaments are based on deep doubts about one's ethnic and sexual identity. Such confusion comes when faced with too many conflicting possibilities and choices.

Security and defense against identity loss is sought in the pseudo intimacy of cliques and other forms of stereotyped peer groups formed on seemingly arbitrary bases of dress, skin color or cultural background. The in-groupers often can be cruelly intolerant of the out-groupers. Such forms of defense may be designed to mask the uncertainties generated when genital puberty floods both body and imagination with all manner of impulses and the future looms with so many conflicting choices and possibilities

including those of intimacy with the opposite sex.

At this stage, Erikson explains that not even "falling in love" is entirely, or even primarily a sexual matter. Adolescent love is an attempt, he says, "to define one's own identity by projecting one's diffused self-image on another and by seeing it thus reflected and gradually clarified"(Erikson, 1968, 132). The adolescent develops his first conscious and separate sense of intimacy as he/she develops these new, exterior, forms of relationship.

It is through these initial relationships outside the home that the adolescent tests his/her inner capacity to make commitments, whether to groups or to ideals. As he/she faces these tests he/she begins to recognize there is more than simply an identity to protect and develop. He/she begins to recognize the vague stirrings inside him/herself that "there is in fact in each individual an 'I', an observing center of awareness and of volition, which can transcend and must survive the psychosocial identity"(Erikson, 1960, 135). It is from these stirrings that is born the identity crisis of middle age.

Before the crisis of intimacy comes to play, the adolescent has other work to do as well. He/she must take the changes in his mind-brain and begin to build a storehouse of first level abstractions which serve to form his/her knowledge of self. He/she becomes his/her own source of power and of possibility for what could be in the future. As this knowledge of concrete reality, of the essence of his/her own identity solidifies, and of his/her ability to volitionally respond to the demands of the new, larger society he/she is entering, then he/she begins

to build a safe place to finish this stage of growth and maturation. The shift from the earth matrix to a new mind-brain matrix of maturity takes place. As Pearce puts it, "This entails a functional, logical shift of pure thinking away from body-knowing; and the logic of differentiation [separating home and its rules from those of his peer group society] provides this through feedback [from that society]" (Pearce, 221).

Achieving objectivity without defensive detachment in this process of differentiation is a prerequisite to successful engagement in this step of growth. A competent ego, a true sense of self-trust, a capacity to accept one's own mistakes with forgiveness are all part of what is needed to risk the experiment of growth. How the child was treated when displaying initiative at an early age carries over into adolescence.

At this stage, the adolescent begins to become a worker, to show signs of industry (Fromm, 1956,). That is, he is beginning to act out of his own motivation rather than responding to the need to maintain the security of his home and family. This requires an ability to choose, and choice requires freedom to envision alternatives.

For the adolescent to begin looking outside his home for alternatives he must have experienced the security of acceptance at home as a base or center from which he can roam (Erikson, 1963, 249). To be able to see alternatives, the adolescent needs the freedom to see what might be in conflict with the taboos and mores of his home. To facilitate this opening, he leans on his peer group for support and example. Social skills for developing and maintaining intimacy are critical. At a time of such deep

dependence, the fear of rejection can be incapacitating. He learns he has to produce to win recognition, it is no longer automatic as with one's parents (Fromm, 1941, 287).

Again, the motivation for creating a false image is high. To try to be liked raises the temptation to do or appear to be like the others. To be liked for what one is takes self-knowledge and the willingness to be rejected (Harding, 56 & 71). Here is the deep conflict of adolescence: to accommodate and be liked (at the price of freedom) or to continue the process of individuation (at the risk of rejection). Whose standards are maintained? What role models are to be copied? What are the ethics to be developed? What ideological outlook is to be affirmed? What social values are to be chosen?

The rights of passage at puberty as defined in many old and primitive societies provide most of the answers. Erikson shows how with rituals using examples of the tests and trials taken on by the Sioux Indian in his adolescence. He goes out into the wilderness with humility, unarmed and naked. He has prepared himself for survival with play and work alongside his father and other adult teachers. The Sioux adolescent goes in search of his own personal vision. This vision serves as a dream to be communicated to and interpreted by his elders. Subsequently the young Indian is expected to manifest that interpretation in real life (Erikson, 1963, 150).

Our society does not help in these matters. We have lost most of our puberty rights. The child is expected to behave more and more as an adult with less and less freedom to behave as a child. The adolescent responds by seeking out suitable adversaries

to replace the old boundaries (Erikson, 1963, 261). These adversaries often are the school teacher, the police or any visible authority figure which may represent the old boundaries. Often the parent is put in this role and is rebelled against instead of being used as the model, the teacher and the provider of a safe place to grow. The adolescent must learn somehow to make the shift himself. In most primitive tribes the shift is easy and natural. The child is allowed to play and his/her toys are the adults' tools, often in miniature. The child grows gradually into the skills required to sustain life as an adult. But, because it is play, the acting out of fantasy is not differentiated from being as a child by demanding the child act like an adult. When he/she passes to adult it is all real and all play (Pearce, 200). It is not a separate process called "work."

To help bring about this shift from the providing earth matrix to the mind-brain matrix of maturity, where pure thought and self motivation can detach from physical consideration, he/she must develop personal relationships with other human beings. Pearce calls this process a "second bonding" which begins in late adolescence.

As we develop a mastery over our physical environment, our first level abstractions which represent our knowledge of that physical, earth matrix, serve then as operational tools. On release from primary focus on acquiring these tools which we now have and can use for survival, our process can shift to developing the skills of relationship. As we enter this stage in late adolescence we also begin to develop formal operational thinking which rests on that release from devotion to first level abstractions. This release is signaled by the growing interest of the

adolescent in relationships.

At age 15 there is another spurt of brain growth which provides for this shift in logical thinking. What is provided by this growth according to Pearce (202), is the capacity for full "reversibility thinking" which allows us to look at our own process, retrace our steps and begin to learn how to reproduce and/or change our functioning. Thus we gain the capacity for formal operational thinking, a prerequisite for developing intimate relationships.

Operational thinking requires the ability to think about thinking. Mastery of operational thinking can take the rest of our life, but it cannot be effective until we are willing to risk what we learned of how to respond to the physical world of the earth matrix. We must release ourselves from our reactive mind built on that matrix and realize, as Pearce puts it, "One of our strongest emotional-psychological needs is for the brain to give expression to its own creative capacity" (Pearce, 202). We cannot do that while caught in our old world of reaction and consuming concern for controlling our environment.

Release comes by allowing this second bonding which serves as "a meshing of the primary process of the male and female, through which non-physical reality creations [more than babies] and stabilizations are possible" (Pearce, 221). This is the stepping off point in our search for intimacy, a deepening of and a sharing in our reality.

Adulthood

The essence of growth is captured in this quote from Erikson: "The strength acquired at any stage is tested by the necessity to transcend it in such a way that the individual can take chances in the next stage with what was most vulnerably precious in the previous one" (Erikson, 1963, 263). Thus, the young adult emerges from his search as an adolescent for self-identity and, if truly successful, will be eager and willing to risk his identity in order to participate in life with others. In other words, his/her struggle to resolve the inner and outer conflicts of individuation as an adolescent prepare him/her to commit to concrete affiliations and partnerships. He/she has developed the ethical strength to abide by such commitments. He/she is ready for intimacy.

Erikson puts it beautifully:

> Body and ego must now be masters of the organ modes and of the nuclear conflicts, in order to be able to face the fear of ego loss in situations which call for self-abandon: in the solidarity of close affiliations, in orgasm and sexual union, in close friendships and in physical combat, in experiences of inspiration by teachers and of intuition from the recesses of the self. (Erikson, 1963, 26)

The mark of the adult is the ability to differentiate intimacy, competitiveness and combativeness. As the adult accepts responsibility for fully sustaining himself to become master over his/her desires, thoughts and emotions, he/she develops an ethical sense to which he/she faithfully adheres. Nowhere is this more evident than in the way a person experiences sexual encounter.

In the turmoil of the orgasm, the bonding experience of mutual encounter between two human beings finds a way to take the edge off of hostility brought about by conflict between male and female, between fact and fantasy, between love and hate. Erikson says it somewhat darkly: "When intimacy is found in, and expressed by mutually satisfactory sexual relations, sex becomes less obsessive, prevents overcompensation rooted in competitiveness and controls the sadistic tendencies of combativeness. Thus, a capacity for mutual regulation is developed which further deepens the trust and respect of one another emanating from a shared sense of intimacy" (Erikson, 1968, 137).

The maturing person throughout adulthood needs to be needed and taken care of. He/she needs guidance as well as encouragement to create. The human being learns the pleasures of productivity as reflected in his/her instinctual drives to reproduce and care for his/her children and his/her ideas. Victor Frankl notes, as he explains his concepts of logotherapy, that perhaps the deepest source of rage in humankind emerges from not having purpose and not achieving one's potential (Frankl, Part 2).

Abraham Maslow believed man was basically equipped to fulfill his potential were it not for a succession of frustrations and anxieties. One's inner nature can easily be transformed or distorted by learned attitudes, social pressures, accidents, or habits. In his book, Motivation and Personality, Maslow developed a hierarchy of needs which progresses from basic needs of physiology to higher needs of personality development. These basic needs of hunger, thirst and sex must be met before man can confront the issues of love, esteem, and, finally, self-actualization.

The child's environment plays significantly in helping him/her move from basic needs to fulfilling higher needs. He/she must develop a reliable system of gratifying his/her physiological and safety needs from experiencing a benign, accepting, supportive environment before he/she can approach self-actualization and the experiences of deep intimate relationships with enthusiasm and excitement, and without fear.

Though, as we have seen, it appears that our system of epigenetic growth suggests a powerful rationality for Maslow's hierarchy of needs, I propose the opposite. The purpose of life might not be to repeatedly reinforce the old pattern. Repeating the old pattern is just one way of expressing a greater purpose -- life in search for life.

I propose what Pearce is hinting at in his identification of final shift to the mind matrix, that if we focus on expressing our deep inner sense of life, we can be transformed. We can find security in "being" instead of "doing." Thus our physical reality becomes an <u>expression</u> of our awakening awareness of a non-physical reality.

Alan Watts in <u>Nature, Man and Woman</u>, reinforces this idea by showing how the most intimate relationship of the self with another naturally becomes one of the chief spheres of spiritual insight and growth. He heralded the new age. Now, the highest of spiritual development must express itself in the most basic of natural functions, sex. Nature is thereby made sacred.

Thus, by sacrificing nature (making it sacred), we enter the last stage of development whereby a person manifests his/her search

for meaning in his/her own life. He/she must have developed a sense of integrity which is mastery over the nature side. This level of maturity derives from facing the triumphs and disappointments of taking a stand, from being an originator or a producer and from caring for another and being cared for without being bound by another (Erikson, 1968, 139). As a person gains in self-confidence, knowing his limits and his talents, as he is assured of his own lovability and capacity to love another, and as he is confronted with the realization that his death may be imminent, he asks the question: Was it all worth it? Is there more?

These questions do not suddenly get defined, they grow out of many small experiences and perhaps one or more major crises. These questions or their correlates are being attended to at ever younger ages as we face the possible destruction of planet earth with nuclear power and pollution. The urgency for action is ever increasing, if we are to preserve human existence. Some have already given up hope and are taking no responsibility or have become anarchistic. Their rebellion causes even greater destruction. Such action reflects the absence of an experience of intimacy. The experience of intimacy would help insure one's perception of another as a worthwhile, whole human being to be cherished, not destroyed.

At this point, the search for intimacy can regress to the condition whereby a person attempts to cling to security through memories of earlier satisfactions. He/she may express an obsessive need for pseudo-intimacy characterized by externally stimulated excitement which eventually turns to a sense of stagnation and

personal loss (Erikson, 1968, 138). He/she may use early invalidism as a vehicle for self-concern, or he/she may attempt to mimic the signs of security by acquiring wealth, power, or prestige. These obsessive attempts to gratify his/her nature side serve only to accelerate the sense of personal deprivation which is a result of losing consciousness, of turning off.

The other choice in the search for intimacy is to risk the very essence of one's self in the test of facing the first initiation, achieving mastery over the nature side and living a non-personal life. In his book, Separate Reality, Carlos Castaneda repeatedly quotes Don Juan as saying: "To be a warrior you must have no personal history." This is the same message reflected in the symbology of the crucifixion of Christ. Symbolically speaking, we are crucified by our dependency on physical reality for our sense of identity and purpose.

Every attachment must be given up.

St. John of the Cross (1542-1591) who is generally regarded as one of the greatest, if not the greatest, of Christian mystics, describes the essence of the first initiations in his writings on The Dark Night of the Soul. These transformations are characterized by Reinhardt, a specialist in the life of St. John of the Cross, as follows:

> If a soul aspires to the state of perfection, it must ordinarily first pass through two principal kinds of night, which spiritual writers call purgations or purifications of the soul. . . . The first night (or first initiation) or purgation is the night

> of the sensual part of the soul (the silencing of desire) . . . . The second night (or second initiation) is the night of the spiritual part of the soul (or purgation of memory and will). (Reinhardt, 9)

The first initiation is the first step away from concern for the personal, toward ultimate intimacy, being at one with all creation. For most people, such a step is not even part of their fantasy. Yet there is a growing number of men and women who are becoming aware of their responsibility and capacity to serve mankind in this way (Martin, 1). These people come from all walks of life, from every religion and from every society. Some seek it out. For others, it is thrust upon them.

A number of my clients are beginning to face the rigors of nonpersonal service. They are finding that their task is to use their own person in service to others rather than for acquiring personal satisfaction. They are having to sacrifice their own personal desires. The signal for this emerging condition is their central need to become master over their desires. They have endured enough of uncontrolled emotion. They are tired of uncontrolled thought processing. They are yearning to develop self-discipline. They have purpose which moves beyond personal desire. That purpose is always toward service. Altruistic devotion of self to participation is an intimate component of and a contribution to life's purpose. Thus, man returns from the separation of birth and of leaving the family to become one with life,this time by choice, with devotion and consciousness. He/she is building the final matrix, a shift toward mind becoming its own matrix. This

means "that mind must functionally separate from the concrete operations of the brain" (Pearce, 221). Finally, mind can relate solely with the primary process, which is life (the "Force" as in Star Wars), and so be able to function independently of the physical body, brain, or world. This shift, of course, serves to prepare us for letting go to death.

Pearce poignantly relates this shift to our faltering search for intimacy by saying:

> Just as many of us spend our lives searching for that missing matrix of mother earth, so we spend our lives looking for that love the second bonding is meant to hold. As usual, we are stalemated in the physical and concrete, searching in it for that great missing mind-spirit element. Somewhere in our broken hearts, we have always sensed this, though we have so poor an understanding of where and how it all went wrong. (222)

CHAPTER IV

ESTABLISHING RELATIONSHIPS

"Relationship between human beings is based on an image-forming, defensive mechanism," says J. Krishnamurti in his remarkable book Freedom from the Known (58). He makes his point by going on to say:

> In all our relationships each one of us builds an image about the other and these two images have relationship, not the human beings themselves ..... That is what we are doing: living in ideas, in theories, in symbols, in images which we have created about ourselves and others and which are not realities at all. All our relationships, whether they be with property, ideas or people, are based essentially on this image-forming, and hence there is always conflict.(58)

J. Krishnamurti defines conflict as a state of division, contradiction, separation and duality (59). So long, he says, as we conform to these patterns of society, which provide us the images we use, life must be a battlefield. He does not say, don't form images. He suggests: recognize the images we form, acknowledge our dependencies - "see actually what is" (62).

J. Samuel Bois reinforces this position by noting that our images, our ideas about reality, are only maps of that reality, not that reality itself (Bois, 83). We saw in the preceding chapter that this "conflict," this separation and duality grew from our childhood notions of me/not me. This separation induced a sense of loneliness, and a yearning to reconnect.

We saw how the process of shifting from one matrix to the next required a capacity to risk the connections we had to the old matrix. This very letting go, of course, allows us to reconnect

later on - in a more mature way. This likewise applies to our childhood notions of polarities, dualities and paradox. We must let go of our fear of separation if we are to learn how to connect in meaningful relationships.

In a recent issue of Psychology Today (October, 1980), there is an article on "Self Confrontation" by Anthony Brandt. He summarizes what has been said recently by Heinz Kohut, Jacques Lacan and even Adam Smith two hundred years ago: "Two 'people,' or one person and a mirror, are necessary to create a self" (101). It seems this need to reconnect to one's self is a response to the sense of separation we get while learning as children to become conscious. Even primitive man was aware of this separation and recognized the need to project his dissociated self outwardly. The primitive has a "double" which could be his/her reflection in the water, his/her shadow, or his/her totem animal or tree. The projection on this double can be so strong that if the totem were to be killed, the person himself could die (Harding, 182).

Our need for relationship is founded on this most primitive of instincts, our search for ourself. Another person or several other persons serve as mirrors onto which we project our search for support and guidance as does the primitive when he/she listens to the advice and counsel emanating from his totem (Harding, 182), or the voice of God from the burning bush.

C.G. Jung points out that as we strive to relate to another, we are symbolically using these relationships to represent and actually resolve our relationships with key members of our family of origin (Harding, 124). This process serves to strengthen our

inner sense of self. And thus, we begin to use each other as resources in our life-long process of individuation and self-actualization.

P.W. Martin, in his inspiring book Experiment in Depth, uses many of Jung's concepts to describe this process of individuation. He defines individuation as a "creative middle way between opposites, a living integration of consciousness and the unconscious"(Martin, 164). He cautions us that individuation needs to be distinguished sharply from the vagaries of individualism.

> In this process, a man becomes a being in his own right, differentiated from the mass; and the individuation process is also the means by which a new and deeper relationship is made with others. Without this new and deeper relationship, there is no wholeness.... A man does not attain wholeness and thereafter [always] remain whole. It is more in the nature of a spiral process, when certain aspects are dealt with on one level only to be met again on the next; and that [continues] throughout the entire course of life. (Martin, 165)

The process of individuation, as we have seen, is one of becoming mature, of growing up. Both the primitive and the more sophisticated or higher levels of awareness bring us to establishing relationships as part of that process. It is the working out of relationships that brings us to experience intimacy, one with another. Part of the individuation process, therefore, is learning how to connect to another person, to become an intimate. That is what the rest of this chapter is about, learning how to develop intimacy in relationship with another person.

It does not matter what the sex is of the other person. It does not matter how old or how young the other person is. It does

not matter how the other person looks or what he/she wears. It does not matter how good or bad the other person appears to be. It does not matter how much money the other person makes. It does not matter who, what, or how the other person is, if there is no relationship.

But, if something does matter - anything - then there is a relationship. That relationship will be active along certain dimensions. Dr. George Bach, author of Intimate Enemy and several other books on aggression and communication in relationship, has identified eight of those dimensions. Each dimension will be used in the next section to define an area in which partners in a relationship experience conflict. Facing these conflicts helps to bridge the gap separating individual senses of reality, helps to work out residual issues from former relationships, and helps to facilitate growth towards full individuation and self-actualization.

It takes definite skill to get through to the other person when in the midst of conflict. As J. Krishnamurti said, there will be conflict simply because of the images we bring to play in our relationships. The communication skills required to get through these images and defenses are discussed in the next section. They involve using ritual, establishing mutual consent and being willing to risk. Once these skills are developed, the time taken to fight over these issues will diminish leaving more time to take care of one another and/or to spend on taking care of one's self.

Little is done in our society to teach us how to care for one another. Ultimately, that caring is what can bring us into closer and closer relationship with each other. It is this ability

to care, to risk vulnerability and to provide an open and allowing space which I propose here out of my own experience as a pathway to intimacy.

Then, to deepen that sense of intimacy derived from a caring relationship, we must penetrate even more determinedly into knowing and expressing ourselves. That is the subject of the last chapter.

Conflicts of Intimacy

As we grow from childhood into adolescence we begin to face conflict. We learn that we have to do something about it ourselves! We begin to struggle with making choices on how to confront the new situations we face at home, at school, with friends and with enemies. We struggle with decisions as to what is right and wrong, what is allowed or not and what we want and do not want. We find out that our so called authorities are vulnerable and fallible.

We begin to realize that the job is our own to take care of ourselves, to set our own limits, to make our own choices. We find out that there is much more choice and responsibility than could possibly have been imagined earlier in life. All this expanding awareness causes us to experience considerable anxiety and stress along with, hopefully, the joy of being more self determined.

As infants and as very young children we resolved our conflicts simply by making postulates as to how our world operated. For example, if mother was manic-depressive we would declare the universe to be chaotic and love to be capricious. That settled that. From then on we would not count on mother's love, or anyone else's and we would expect that what was true today would likely not be true

tomorrow. We would then order our life accordingly. We would not ask for help and if we did, we would not be free to take it. It probably would not work for us anyway. These postulates which get buried deep in our unconscious are hard to uproot. They can stay in place for a lifetime.

In my own life, my mother left me in the care of my grandmother for one year when I was nine months old. I continue, even today, responding with distrust when I get really close to someone. I am afraid to trust so I begin to test their commitment to the relationship. I put out obnoxious and sometimes cruel behavior. Predictably, the other person would likely go away or at least threaten to. This only would prove the postulate that people who are important to me are unreliable and could turn away from me.

Not all postulates relate to negative experiences. I also have postulates which sustain my sense of trust, that help me live with the conviction that my life is worth living. My early life included the love from my grandparents, the attention and caring of my older brother and the security of a safe environment.

In the preceding chapter, we examined many of the life conditions on which we build our postulates about how life is in this universe. According to these postulates, we build images of how the world was, is, and should become. Fortunately, our postulates often are themselves conflicting. They were made at an age when we could not form first-level abstractions so we could not quite integrate all the data. As adolescents we begin to re-examine those which conflict and by testing them with current experiences, they can be resolved slowly. Many never get challenged until we

enter new relationships. Some never get tested.

Dr. George Bach, in his innovative work on relationship development, recognized that most of these possible conflicts would belong to at least one of eight dimensions of intimacy (Bach, 1971, 112 ff), each dimension representing an area of relationships prone to generate conflict. Dr. Bach abstracted these dimensions from looking at the more general psychological context of such specific issues as tardiness, household disorganization or extravagant expenditures. These data emerged from his years of training clients to fight fair. It was his firm belief, presented to me in our hours of private supervision and counseling, that facing the small specific issues in direct confrontation would provide the experiences of transformation required to resolve the unconscious conflicts represented by these issues. He would say that resolution need not require becoming conscious of the deeper underlying postulates.

I have found that more is required. From my own experience and that of my clients, it appears that success requires both the direct confrontation with specific issues and the depth experience of changing the basic postulates directly. I have focussed my clients on the specific issues using Dr. Bach's eight dimensions of intimacy and then used that data as resource to identify underlying postulates. If the specific experience can be encountered and relived (not just passively remembered) during which my client implanted these underlying postulates, the urgency and pain of the current here-and-now conflict abates and often vanishes. My clients, during these relived experiences, so often see how childish the

conclusions were that were drawn when they were infants or young children. A small shift in point of view, a little dose of logic, or a more mature granting of space to the other people involved (e.g., mother, father, etc. who caused the pain) allows the client to let go of the rage and anger associated with the early pain. Once that work is done, my clients return to the specific here-and-now issues and move rapidly toward resolution. How the data of current and past experiences is perceived is itself an issue critical to the way today's problems are to be resolved. Different levels of awareness will naturally bring about conflict on the interpretation of any event. A thorough definition of a problem helps uncover the solution. But, if the problem is seen differently by each partner, the solution chosen by one will not usually satisfy the other. Awareness training is essential to good problem definition and, therefore, essential for successful conflict management.

Each of the eight dimensions of intimacy serves to help focus attention on and increase awareness of existing and possibly neglected issues in the relationship. By becoming aware of the possible conflict in each other's images, desires and fantasies, conscious action can be taken to enhance the relationship, deepen understanding and unlock potential for greater intimacy. Delineation of these categories helps provide a new language that can be used to discuss what earlier might have been vague or uncertain anxiety, worry or concern. Often my clients find they unexpectedly realize a new joy and sense of accomplishment and growth by exploring these areas of potential conflict.

The communication and caring skills required to deal with these issues will be discussed later. Here, based on examples from my clinical practice, we explore the nature of each of these dimensions. They are:

1. Optimal Distance - How to get close enough to have contact, yet not get smothered? For example, she loves to snuggle in bed and he needs to sleep spread eagle. He comes home and insists on being greeted at the door with a smile. If he does not get the smile he invades her mental and emotional space by demanding an explanation of what is wrong (notice the allegation that something is wrong if she does not smile!).

These days there are more men who own up to their feelings. Some men are like little children running wild with their new toy - sensitivity. They can invade their partner's space by always getting hurt feelings. Her dilemma comes, naturally, from wanting and having asked for some of that very same sensitivity.

2. Power - Who has the final word? The issues here often involve questions of autonomy which involves decision making authority. The scope of power issues covers money, sex, education, free time, hobbies, clothes, bathroom habits, children, work environment, smoking, food, household chores, use of time, pets friends, etc. on and on. On the physical level, one can simply overpower the other with brute muscle. The tyranny of being ruled by fear is not uncommon and a most difficult issue to confront. One can play hit-and-run games without risking engagement, which most often seems to be the only available response to that fear. At the emotional level there is crying as a form of manipulation. Threats

of suicide, disengagement, and badgering are negative means of controlling. There is also vulnerability, which can be used and misused many ways. Caring and understanding which can grant power. Mentally, there can be disparaties in intellectual capacities, in verbal skills, and in mental quickness which often serve to cause feelings of competitiveness and conflict.

Over issues of power, there is often a form of "crazy making," which is experienced as a way of being indirectly hostile. Crazymakers are forms of covert interaction used to restore balance of power where there seems to be both a large imbalance of power and one person is dependent on the other. The parent-child or boss-employee relationships, for example, are ripe grounds for crazymaking (Bach, 1971, 207 ff and 1979, 13 ff). More about this later.

3. Sex - Is it used to express love or hostility? All too often there is confusion and conflict over giving and receiving through sex. The conflict for one of my couples emerged as follows. He complains she is overweight (150 pounds). She complains he is impotent. She is manifesting the statement "Don't touch me!" He says he would like more sex, but his penis won't work. He thinks that gets him "off the hook." It works! She doesn't confront him more intensely for fear of confronting herself with her weight - he is impotent anyway.

Then, there is the very pretty girl who confessed to me that she felt treated like a "slab of meat in the cooler." Her sexual identity is being threatened. She is being "thinged," which is being treated in stereotypical terms rather than as a person, a

form of covert hostility.

The conflict over sex is most often expressed in terms of wanting a deeper expression of vulnerability and wanting contact with the other person instead of simply the release of tension from "getting off." This struggle is exacerbated by society's penchant for competitive goal setting, e.g., simultaneous orgasm, performance, etc. In my groups, I often hear the complaint that after having sex, one or the other partner will feel compelled to ask, "Did you come?"

Then, there is the problem of asking for what you want. Here is where so many old images and expectations come into conflict. These involve feelings about sex itself, is it okay or not; feelings about secrecy, is it alright to talk at all or should we be able to read the other one's mind; and feelings of the need to be cared for, is it alright to receive or does the asking somehow make it less.

Many of my couples come in baffled over the experience of having had wonderful sex following a hard fight. Some have found that only if they get physical in their fighting, can they then have sex. Many of these couples find they had been using sex as a release of tensions from other areas of their life. Certainly having a good physical encounter can help clear the air before having sex. But, when it becomes habitually necessary, there are other problems. Herbert Zerof points out in his book, Finding Intimacy, that "when intimacy is not found, sex often becomes too important"(Zerof, 60).

Sex carries with it a paradox concerning giving and receiving. The experience of deep sexual intimacy is that of becoming whole

and integrated, of getting in touch with oneself at the very moment of letting go of the self. Unfortunately, much effort is expended on giving conditionally, with expectation of return. Only at the point when we let go of expectation can we actually receive. When the hostility is expressed passive-aggressively (covertly), my male clients lose their sexual capacity and my women clients lose their desire.

Nice-nice relationships quickly dry up sexually as the partners revert to greater and greater efforts to accommodate. Simultaneous giving or taking by both partners invites disaster. The romantic ideal of simultaneous orgasm is a myth to be enjoyed when encountered but not to be pursued. In group discussion, I often hear that attention to performance signals a loss of affinity. Love is being replaced by work! Soon neither is giving and neither receives. When I get them to address their sexual needs openly and directly, they each experience a sense of vulnerability. They find a new willingness to receive.

4. Centricity - Who or what is central in our lives? Here we have that huge carry over from our infancy - I want to feel important or central in somebody's life. I want my mommy's full attention. I want to be attended to by Dad - over my brother! Our society which is technological, competetive and demanding, impinges upon us with enormously conflicting requirements - school, career, children, social status, power, recognition, advancement, parents, community affairs, church, physical fitness, entertainment, etc. These pressures tend to fragment our attention. It is easy to lose our sense of priority. These pressures cannot all be

handled solo. They need to be worked out within our relationships. But, what it comes down to is not the details of solution, it is the feeling. Do I feel central in your life? Do I hold you central in my life? Do I want to hold you central?

The masculine nature of our work-a-day world fits the archetype of the "Patriarch." That is, he worries about work and she worries about relationship. Dorothy Dinnerstein shows how this separation of responsibility reflects appropriately our response to the pain of initial separation (Dinnerstein, Chapter 7). Men use enterprise to cope with the pain of leaving mom and to surmount the fear of a future separation - death. Unconsciously, women accept the role of bridging the gap between man and the uncontrollable forces of nature using their sense of relationship. Women face their fear of death by using their urge to continue life accordingly, by again giving birth. Thus both men and women set themselves up to be central in each other's lives. Or, that is the way it was in the old patriarchal society.

Now it is changing. Women have been given a choice of careers. No longer do they need to get "trapped" in motherhood. One couple I work with is trying to work out their relationship in a different way. She is a good administrator, though she cannot own up to the full power it gives her. He is an excellent film editor and successfully started his own business. To him, his work is clearly central, but he cannot bother himself to take care of the finances. She wants to be with him. Relationship is central to her so she volunteers her skills in order to be with him. He insists she be subservient to him. They scrap all the time. She

accommodates and develops tachycardia.

Party time is another battleground for intimate conflict. Many fights in my office are over behavior at parties. One woman complains that her lover does not make it clear that she is his. He complains that she hangs on to him and would prefer that she go and mix with the others.

Several of my clients struggle with the implications of business entertainment. One couple has an apartment at the beach. Because she does not feel he holds her central in his life, every time he has a business party at their beach pad, she feels she has to come to protect her "rights." Of course, he refuses to take her because it is a party for the boys and she would be the only woman there. She feels his work, his buddies, his "drugs" all come ahead of her. He professes that she is really important to him and the work activities are really only to provide a good secure income for the both of them. Actually, he is keeping her like a pretty toy to have in bed and on his arm when they go out. He is totally unwilling to let her have any effect in his life; she is not central.

6. Social Nexus - Do my friends have to be your friends? The boundaries of interaction with society eventually become a critical issue with all long-term relationships. The question is one of "life-space." The conflict here is between your social nexus and mine. How do we handle the overlap? What if I become more of a friend to your friend than you are? What if our friends don't mix well, have different cultural standards, or exhibit vastly differing life styles? Who invites the guests and who does the work for having guests over? How do we go about developing a sense of

mutual territory within society? Resentments build from resistance to change, jealousy, and the intrusion of strangers.

One couple who is seeing me now has a problem that goes back to college days. Twenty-one years ago, his wife's best friend in college did not accept his invitation to go out. After dating his wife-to-be for two months, she introduced him to her best friend and they connected. Both obviously were taken with each other but the friend refused his advances out of commitment to the friendship. Well, today the friend is getting divorced. He finds he has not resolved his feelings for her. He professes simple concern and wants only to provide her support in these hard times. The wife responds to her friend by being upset and by threatening to cut off their 25-year-old relationship.

Another couple is facing the problem of his wanting to be with people and of her shyness and struggles with unwillingness to move out of her safe environment at home. School and children have served to push her out into the world, but that is not enough for him. He wants to be involved with intense relationships. This need of his threatens her even more, so she avoids involving him with the few friends she has. With good reason - he has a history of taking over her friends.

For another couple, it's a conflict over spontaneity. She is European with many friends from all over the world. She wants them to feel free to drop in any time of day or night, which they often do with no advanced warning. He had been attracted to this international scene when they first met. He is a writer and experiences himself as open, able to risk and avant garde. After two and one-half years of continued exposure to this constant flow

of strangers through his house, he is beginning to realize he desperately needs privacy and quiet time to do his work. Also, he is missing her attention and is now demanding more of her time for himself. She is complaining that he is living off of her energy and has not invited any of his buddies to join her circle of friends. She had the fantasy that through his friends, he would open the door for her to the world of the artist.

7. Reality Testing - Who has the right reality? Paradoxically, a structured and realistic arrangement does not work without the potential of emotion and fantasy. Both partner's dreams are needed to give life and purpose. To keep a relationship from drifting onto the rocks of disillusionment and broken dreams, the expectations and fantasies of both partners must be exposed to the light of examination and the risk of limitation. The delight of the unknown, of surprise, and of spontaneity serve to revive the flow of interest and involvement between partners.

I have some image of my own lovableness and I have certain ideas of how a partner would like to be loved. I strive to know what my partner needs and expects, but I like mystery, the sense that I will never fully know. The more I explore my partner's reality, the more I find I have to learn. I do need, however, a substantial reality base to feel secure with the relationship. This I get from constantly putting out where I am and risking to ask for what I want. If I respond only to my partner's needs and fantasies, and ignore my own purposes and fantasies, I run the risk of deep stagnation with the loss of myself on the way.

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Behaviors, too, can be confusing for the conflicting intents they can communicate. I have talked with many men who do not recognize their behavior as being seductive. One client had the audacity to be mystified by his wife's complaints when, in her presence, he maneuvered to get the head of her best friend into his lap and proceeded to stroke it tenderly. He said, "She needed to be taken care of." Both he and his wife probably had a point. They differed in their images of what was appropriate and what was needed.

Language is one of our major sources of conflict in perceived reality. Watzlawick (8) offers a wonderful story of a honeymooning couple who almost came to blows on their wedding night. She saw "honeymoon" as a chance to be seen in full dress with her mate at dinner and on the dance floor. She had been looking forward to practicing her new role as wife. He saw "honeymoon" as a golden opportunity to be totally alone with his "woman," to have dinner sent to the room, to ignore the whole world, and to take time to explore each other. Unfortunately, they had not reached consensus before leaving on their trip. They had no common reality.

Two people can perceive the same experience quite differently. A mother and son came to me with complaints that they were not getting through to each other. I asked him for an example of how his mother would not put out the effort to connect. He referred to a long distance phone call that lasted over half an hour. His view was that throughout the conversation he was constantly struggling to keep her attention so he could share his exciting adventures. She responded that his stories had fascinated her and that she had felt really open to him. Then suddenly she realized she had been

on the phone for over thirty minutes. The last five minutes were then spent with her attempting to close the conversation without pushing him away. Obviously it had not worked. She was deeply hurt to find out in my office weeks later that the last five minutes had served to contaminate the rest of the shared experience which had been to her a high point of the week.

The above seven dimensions of intimacy overlap in many ways. Depending on the specific relationship, one dimension may stand out as more important than another. However, the eighth dimension underlies all of the rest. This dimension, I feel, is more vital than any of the others. Perhaps it is even more important to a successful search for intimacy than love itself.

8. Trust - Whom can I trust? To trust is to have the capacity to love and hate and to be loved and hated.

The conflicts of trust often settle around the issue of openness versus privacy, of exposure versus protection, or of risk versus safety. To trust is not to totally relinquish control and responsibility; it is to know your own and your partner's capacities and limitations. Partners of a strong working relationship know what their agreements are and how they are changing. They also set clear limits and boundaries for each other and between themselves and the world around. If these boundaries are reliable, then a sense of trust is established. This process harkens back to the parents helping the child to feel safe within reasonable limits. We can do the same for each other so as to create a haven we can return to and feel safe in whether it be at work, with a friend, or at home.

One man came to me feeling really blue. He had been enjoying a new relationship with a man he had met at a weekend workshop. Part of his therapy plan had been to reach out to men and he thought he finally had met one that held promise for a deeper friendship. When he walked into my office, he was caught between his feeling blue and his wanting to slug his new friend. Over the weekend they had shared intimate details of their lives. Having risked more than he ever had before with another man, my client opened up and became vulnerable and loving. Since his friend had also shared, my client thought they had an agreement to remain open. They even exchanged phone numbers. Due to schedule conflicts, the friend was to call to make a lunch date. Three weeks went by and the friend had not yet called. The early sense of trust was being tarnished and my client was feeling abandoned, hurt and angry.

Broken agreements destroy trust. It takes many sustained agreements to compensate for one broken agreement, unless we can learn to forgive. But, so many agreements are made unconsciously. We have cultural agreements. We have agreements that are implied by the way we dress, by the groups we associate with and by the type of work we engage in. We also want to have agreements where they may not exist. For example, one client of mine had been in love with a married man. He had had no children and was questioning his relationship with his wife. Finally, he realized that their inability to have children reflected much deeper conflicts. His relationship with my client had opened his eyes and heart to new possibilities, to new potentialities in his life. When his divorce was final, my client was devastated by his refusal to have her

move in with him. She had held in her heart the idea that he would come to her to have his children. There had been no agreement and he resented her anger at him. The feeling of intimacy in their relationship had blinded her to the reality of his needs which were not to have children, yet.

Slowly, my client gained insight into the dynamics of all three people in the picture. As she learned what the situation required, not just her wishes for the two of them, she was able to let go of the urgency, anger and distrust. They are now rebuilding their relationship on a new foundation. Her forgiveness of him and subsequently his forgiveness of her opened up totally new potential. Their sense of mutual trust is realistically built on communication and a sense of consensual reality.

Building trust is a cornerstone of intimate relationships. In my own life I have learned to ask for the space to make mistakes. I need to trust my partner to let me know if I err and not always hold it against me. I do not want always to have to be on my toes to avoid hurting. If I know what hurts, I will take responsibility for dealing with it and approaching with caution if I have to. But to worry about what I do not know, is too much. Commensurately, I have learned to forgive if my partner does not know it would hurt. If my friend is aware and hurts me anyway, I respond quite differently. He or she will hear about it, and I will set my boundaries even more clearly. I am not about to get violated without taking action.

Obvious as it may seem that we must take care of ourselves, it is not always easy to be aware of being violated. I have had to teach many of my clients how to become aware of being hurt.

All too often couples use each other abusively and then wonder why there is so much anger and hate.

One of my clients has been struggling for over a year with the question of whether to leave or not. She has a beautiful car, nice clothes, beautiful home and no responsibilities for his children or his household affairs. She can go shopping, visit her children back east and spend days at their beach apartment. He gives all this to her and asks only that she go to bed with him when he wants sex and that she go with him to occasional business luncheons, conventions and some parties. There is no opening for showing mutual concern or for having an effect on each other's life. So, they resort to covert hostility and frequent fights that end in one punishing the other by withdrawing. They both need each other but cannot let the other one in. Their lovemaking is a show piece of technique and acrobatics. There is no intimacy nor can there be. They have not learned to trust each other enough to be vulnerable. They spend all their time denying their hurt and their dependency.

The basis for trust in an intimate relationship is a mutual awareness of each other's needs, desires and fantasies in all eight dimensions of intimacy. This awareness is not only to be obtained by talking, it comes through risking and being willing to forgive. Intimacy grows from sharing a mutual reality. This requires the skills to communicate at all levels of our being. Reaching consensus on that reality requires checking out that communication. That is what the next section is about, how to strive for what Dr. George Bach is fond of suggesting: total honesty tempered with infinite tact.

Getting Through

When it comes right down to it, most people resort to fighting when they cannot get through to the other person. This includes wanting to have impact, wanting to get a point across, wanting to be heard, and wanting to be acknowledged as a human being. Each of these wants reflects the need to have responsibilities and rights in the relationship, to love and to be loved. This requires communication. Obviously, the study of communication cuts across all segments of human existence. Only a segment of what can be said is offered here to bring attention to the special problems of communication within the context of intimacy.

When communication is blocked or frustrated, the need to get through escalates and the mode of communication gets heavier, literally. The voices can rise; the words can get harsh; dishes can get thrown; fists can fly; eventually, even bullets can be used. The urgency to be acknowledged is primal in man. I think Fritz Perls was avoiding the pain of searching for intimacy when he offered us the Gestalt therapy prayer:

> I do my thing, and you do your thing.
> I am not in this world to live up to your expectations
> And you are not in this world to live up to mine.
> You are you and I am I,
> And if by chance we find each other, it's beautiful.
> If not, it can't be helped. (Perls, 4)

I think this denies our inherent drives to interconnect with each other. Perls implies there is nothing we can do but to show oneself, which is okay. But he denies our need and capacity for reaching out and our need to command our situation. This is a value judgement, according to Dr. Bach, "which decrees that the coordination

of expectations is at best a chance affair, not subject to learned synchronization" (Bach, 1971, 219). Getting through takes risks. It is not a "by chance" affair. There is both a desire and a skill required to reach out and to be reached by another. Connections are made and effort is required to maintain them.

I often fall into the same trap my clients do when I take someone's expression of a need or of pain as an automatic request for help. Perls has a point. The voicing of an expectation itself is not a moral requirement for me to respond. I do have a choice. To exercise it, however, I must know my own needs. So many of us tend to respond automatically to these forms of indirect requests, there must be some form of cultural agreement to do it. I now check it out. I ask if they want my help. That way I bring us to a point of conscious agreement. I try to establish a form of consensus as to what is reality, as to what our agreements are.

My wife taught me to be wary of assuming someone's need is a call for help. I kept trying to give her help, my way, of course. She became conscious and recognized she was not getting what she needed. She had been accommodating to my giving. Our realities missed. Once we got agreement, we found satisfaction and the struggle to make it work brought us closer together.

A shared reality offers validation, a key element in the experience of intimacy. Communication is required to reach agreement on what is real. Of course, what is true for me need not be true for you. But, if we find that we can agree to let it be that way, we have consensus. If we have consensus on what is real and I do not have to change your reality, then there is a growth in

affinity. We feel closer to each other when we share and respect our individual truths.

This triad of communication, consensual reality and affinity is basic to the search for intimacy. Given any two, the third will develop. Block any one of the three and the other two will be lost.

If we are attracted to each other and we talk things over, we will come to find a consensual reality. We may find we do not want to accept each other's reality. If we do not, then we will drift apart. We will be unable to sustain our affinity for each other.

Societies persist based on this essential observation. The Chinatowns, the Watts, and the Beverly Hills are all expressions of shared realities. Communication is nearly impossible between these groups. They just simply do not share a common based reality. When they do try to relate, enormous pressures come to prevent it. Look at the black/white couples. They tend to recede into their own subgroup for support.

Charismatic leaders know that to form a group energy, it is required to find a common reality. A sense of intimacy develops among people with a common purpose - supporting a political candidate, taking strike action or going to war.

Intimacy develops among participants in a disaster - ship-wreck, aerial tramway accident, or New York City blackout. One couple that came to me met on the police force. They shared the risks of taking the same patrols together. This common based reality provided a stronger attraction for each other than did their separate marriages. They came to me knowing they had to learn to

communicate, to share their inner fears and excitements. They asked me to help them come to grips with this threat to their families.

Languages develop to express commonly shared realities. For example, the Eskimos have many words for "snow," each to depict the critical importance of its varying conditions. In India, the word "believe" cannot be translated directly for they do not use that concept. Instead, they have many words for "know",one of which can be used to approximate "believe."

In our own language, we impose value judgements on many words which serve to reflect our prejudices. This is what often makes our search for a consensual reality very difficult. Recall the different interpretations of honeymoon referred to earlier. Another conflict is over the words "assertive" and "aggressive." For many people, "aggressive" carries more of a hostile connotation and "assertive" is reserved for nicer people who remain polite. Many fights could be ended if only the fighters would pause to examine the words they are using.

The truth of the matter is, however, many a fight only uses words as the vehicles to carry deeper underlying messages which may not have anything to do with the actual content of the fight. "You are always contradicting what I say" is more than likely a drive to regain power than worry over the actual correctness of the statements made. "The way you undress a woman with your eyes is disgusting" can reflect a feeling of not being special to him rather than showing concern for his staring at others.

Words are not enough to account for all the communication taking place. Beyond the differences in meanings implicit in the minds and experiences of each party involved, there is the tone of voice, style of delivery, receptive potential or mood of the listener, and the historical context of their individual communication experiences between themselves and with others. There are the personal needs and purposes to be expressed.

The purpose of most intentional communication is to be heard. This may be for purposes of giving instruction, getting attention, expressing hostility, making demands, expressing love or causing pain. The acknowledgement of being heard is itself a benefit. To be ignored, misconstrued or ridiculed is to be denied as a person. It hurts no matter how thick the skin.

The chances for good communication (being heard) increases with training in technique, assuming there is awareness of purpose and adequate content as discussed earlier. Purposeful communication is aggressive. Constructive aggression is essential for healthy growth (Bach, 1979, 47). Every plant and animal expresses this basic fact. As human beings, we want to exist in the context of interdependency, intimacy, and good will. This requires clear expression of our inner aggressiveness. Avoiding hurt and angry feelings is well known to cause severe distortion in all forms of communication even to the point of illness (Pelletier, 3 ff).

A factorial distinction is made between two types of human aggression: hostility (H) and impact (I). They are inversely related (Bach, 1979, 157). As hostility for purposes of hurt decreases, impact aggression increases (Bach & Bernhard, 15).

Constructive aggression requires the ritualization of hostility (H-type aggression) to provide appropriate channels for the safe release of pain, hurt, and anger. Impact aggression (I-type) is used with requests for change, expression of love and defense of self-identity. The purpose of creative aggression training, as expressed by Dr. Bach, is to develop means whereby the whole spectrum of human interaction can be explored and expressed safely.

Fundamental to creative aggression is the concept of consent. All ritualized expressions of hostility are with permission, time limited, and removed from demand for change. One would say this leaves no room for spontaneity. On the contrary, only if the rules are well known can one avoid anarchy and minimize hurt. Imagine how difficult football would be if there were no rules for playing the game. If there were no sidelines, no goals, no time limit, and no way of keeping score, the players would be unable to engage with any sense of purpose or direction. Rules, by mutual agreement, are required for effective interaction. Of course, rules can change and they do as each partner grows and matures, but, then, so does the game.

The purpose of ritual is to provide a structure with agreed-to limitations so that both partners can be more open. The expression of one's pain and anger, in the context of a caring relationship, is a true expression of vulnerability. To listen to these expressed feelings, nondefensively, is a gift of love. If expression of demand for change or punishment is included, the listener will necessarily erect a line of defenses thereby limiting the effectiveness of the communication.

If hostility is mixed with demands for change, we get "consequenting" -- manipulating for what you want by using pain. This may, and often does, work very well. The side effects are not always known, however. They may include withdrawal, passive aggression and resentment.

Impact aggression (I-type) includes sharing of information, reviewing of the relationship along all eight dimensions of intimacy, declaration of one's own bill of rights (those rights that are not open to compromise), developing areas of autonomy and responsibility by negotiation, giving and receiving critique, sharing attractions and reservations, persisting and resisting.

Many of the communication techniques developed by Virginia Satir, Gregory Beatson, Don Jackson, and George Bach are adaptations of behaviorist principles. For example, the concept of feedback, which is essential for communication, serves as a reinforcer. Feedback which is accurate, nonjudgmental and reflects understanding serves to acknowledge the person. I like it when I know I have been heard. So many of the fights I have coached have been a direct result of not having been heard, of having been misunderstood and attacked. Criticism can be tolerated much better if what has been criticized has been understood. Feedback helps.

Hostility release rituals have been developed from close behavioral observation of successful exchanges (Bach, 1971, 135). First, the concept of asking permission to confront a particular issue in a relationship brings the two parties into contact. Attention is focussed. Time limits are set, so there is possible escape for the listener, and the antagonist has a goal requiring

efficiency of presentation. The content is limited to presentation of facts describing the event (behavior that stimulated the hostility) and the resulting feelings. No demands for change are allowed because that would stimulate defensiveness or counterattack.

Demands for change are structured differently to minimize averse behavior. They are ritualized also. The tempo is kept slow. A third party is used to coach and help refine the issue. Only the essentially pertinent data is communicated directly between partners. All discussion is carried on with the coach. Demands are for change of behavior, not of attitude. Agreements are time limited requiring future renegotiation.

Critique, positive or negative, must be sustained with observed behavior. Certainly a person is allowed to express how he feels, but he has the commensurate responsibility to be specific as to what observable behavior or conditions stimulated those feelings.

Nonverbal communication is vital to understanding intimate relationships. The ever-so-subtle movements of approach or withdrawal, of acceptance or rejection, of approval or disapproval are quickly perceived. I train my clients to honor these responses by checking out their assumed interpretations. That is to say, they need to tell their partner what they have sensed or observed, and ask for verification or clarification of their expressed understanding. Thus a reality check is maintained.

Passive aggression, or covert hostility, requires careful attention to body responses. Feelings of disorientation, loss of

power, dependency, and/or lack of trust all are potential signals for the presence of covert hostility. The missed appointment, the cake given as a present to a person on a low-calorie diet, rescrubbing the kitchen floor without comment, or telling a mutual friend a private concern are examples of potentially hostile behaviors. Even worse are the helpful acts that can cause even more problems; e.g., doing the dishes and putting them away in the wrong places, emptying out the vacuum cleaner on the rug instead of outside, or washing the clothes but leaving them in the dryer to get all wrinkled.

This form of covert hostility is "crazymaking." Crazymaking comes about when there is a dependency relationship with unequal power (Bach, 1979, 270). One recognizes it by the symptoms described above of being off balance, feeling disoriented, even sick to the stomach. These feelings come when you find yourself caught between a rock and a hard place (double bind). If you start to talk about one subject and soon find yourself on a totally different topic, you have been derailed. If you find yourself doing things like agreeing with a point you would never have supported or valued earlier, you have been mind raped. If you find yourself being held to the letter of the contract, especially the small print, you are suffering from contract tyranny. If you started out feeling good about what you have done and find yourself having to defend your actions with embarrassment, you have been invalidated. These are the tools of crazymakers who resort to these tactics to gain back power, or to express covert hostility, or both.

Often, the best antidote to crazymaking is just to recognize the style it comes in, admit the impact it has had and look for ways of becoming direct (Bach, 1979, 274).

Knowing how to ask for what you want is essential to a good relationship. The romantic image of being able to divine your partner does not work. Sure, it is nice to bring home some flowers for the dinner table without being asked. But, day in and day out the responsibility for getting what you want rests with you. It is only logical to realize that if both partners get what they want, the chances of survival are better.

Modeling a behavior is another favorite technique for soliciting change. It has its pitfalls, too. For example, if I want more touching I could up my rate of giving backrubs, holding hands and snuggling in the hopes of getting more in return. My partner, however, could take this as a sign that I am making a demand on her every time I give what I want to get. I end up having to up my rate of giving even more to override her reluctance to respond to my implicit demands. Pretty soon I would begin feeling rejected and unappreciated and my partner would soon feel smothered. What is required is agreement derived from open requests.

If agreement for change cannot be reached, there are two direct alternatives, punishment and exiting. Punishment may consist of verbal abuse, physical attack or simply withdrawal and time out. These techniques are known to work well and are often used for their quick results. The change might be accepted once tested. If not, however, the motivator usually must get stronger to keep

the change in force. If this is kept up, the consequences can be separation, divorce and even death. The price is always high for enforced change.

There is another alternative, caring.

Caring

It takes a willingness to be aggressive if one is to get through to another person, to overcome the resistances, to clear out the misunderstandings, to establish one's rights, to share feelings and to be forgiving. The position taken for doing all this is basically acquisitive, in order to have space, satisfaction, and acknowledgement. To be successful at it requires communication skill, an awareness and a willingness to explore conflict issues. The effort required is stimulating and it's demanding. The results can be most rewarding. But, to maintain the pace, to keep the results in place, to keep on "hanging in" can also be exhausting. There is an alternative; there is another option; there is a choice.

There is a need to give serious consideration to coming from another position, not one of acquisition. The other position could be to allow rather than to demand, to relax rather than to stimulate, to be vulnerable rather than to be secure, and to be reflective rather than to be judgemental. The other position could be to take time for, to give attention to and to care about the other person. Not for the benefit of getting anything back, but for the benefit of the other person's receiving.

This position of altruistic caring is as old as civilization. Yet, in our society which is so goal oriented, it is astonishingly unsupported. Notice that the profit motive and piece work are to obtain rewards for good performance. Notice that our advertising promotes fear of not having enough, greed and dissatisfaction with what is. Notice that our schools promote competition on the one hand, and condone the "average" as the guiding standard of

acceptable behavior on the other. Notice that our government lives on the principle of taking from those who have to give to those who have not, e.g., graduated taxation. Notice that most sex manuals give minimal attention to the purpose of sexual expression; they give instruction on the how and ignore the why except to promote the acquisition of pleasure and satisfaction. Some manuals approach sex therapy by proposing "fix-it" technology rather than honoring impotence and frigidity as the body's own awareness of conflict in the relationship (Goldberg, 22).

There is a transformation under way moving more and more toward caring as a way of building an intimate relationship. Fritz Perls expressed the need to change our position in his Gestalt therapy prayer quoted earlier. He demanded we break free of our clutching, symbiotic form of relationship. He showed us ways of risking our relationship to the matrix of mother earth, and ways of building bridges to the new matrix of our mind. We must let go of our apparent need to depend on others for our personal security and find strength in ourselves, here and now (Perls, 42).

The pendulum is swinging back toward the realization that we need relationship and intimacy for survival, but from a new position. Perls helped us learn to break loose and find sufficiency in ourselves. Now, we are learning that our sufficient "self" wants more than needs to build relationships with others. Alone, we cannot exert the power we can exert united. Relationships are now being built on common purpose of service to others, to community and to humankind. The group process has come of age (Stensrud, 77 ff).

For example, the Center for the Healing Arts in West Los Angeles has operated now for over ten years in an effort to provide healing services otherwise not available to the community. These services include education, research and group process. They provide support groups for the terminally ill and for meditation. They develop and promote the self-care methodologies needed for preventative health care. The staff at the Center practices what they teach by developing intimate relationships among themselves as a group. They work as a group to establish the direction of the Center, to resolve internal conflict, to confront problems with the community at large, and to identify what possible services they could provide according to the needs of the community.

The group process is a means of promoting relationship for nonpersonal service. It can work with perhaps even more power by using relationship as the primary organizational structure. There is such a group called Triangles which promotes a purely voluntary service to humanity involving commitment to the power of thought. The work is done in subgroups of three anywhere in the world. The purpose is to "establish right human relationships by creating a worldwide network of light and good will" through the use of meditative prayer. All that is required is the mutual willingness and commitment to daily invocation by three people joining a network of other triads who are similarly committed "in a spirit of cooperation and selfless service."

Such "networking" is coming of age in community services of many kinds from cooperative day schools (Play Mountain in Culver City, Calif.), to food markets (The Co-Opportunity in Santa Monica,

Calif.) and to churches (Ocean Park in Venice, Calif.).

None of these groups could survive without the members exhibiting at least some amount of altruistic caring. These groups have sprung up in the past. Many died for lack of skills required for true caring. The pressure on the members to compete, to be better than, to be the most caring brings about the death of the group. To move beyond these pressures, to work through the conflicts each member has with her/himself requires letting go of that socialization training which teaches acquisitiveness.

J. Krishnamurti notes that the basis of our hanging on to our old patterns is fear. He suggests that the root of all these fears is "that we do not want to face ourselves as we are" (Krishnamurti, 41). He defines fear as the movement from certainty to uncertainty which occurs when we live not in the "here-and-now." He does not suggest overcoming fear. He suggests accepting it and recognizing how it is rooted in thoughts of our past, in desire. Finally he says we can come to realize that:

> The observer [that part of us which is a bundle of ideas and memories] is fear and when that is realized there is no longer any dissipation of energy in the effort to get rid of fear, and the time-space interval between the observer and the observed disappears. When you see that you are a part of fear, not separate from it - that you are fear - then you cannot do anything about it, then fear comes totally to an end. (Krishnamurti, 49)

I can be in the midst of being overwhelmed with love and the memory of being left, or the thought that I am not lovable enough, or a slight doubt of my ability to return that love, brings with it

a fear that prevents me from receiving that love. By my leaving the here-and-now I destroy my capacity to have what is already here.

Herein lies the paradox of caring. By letting go of desire, e.g., the desire to have, the desire to give, the desire to avoid pain, the desire for happiness and love, one can begin to have what he wants. The very reaching for something itself creates the separation. The skills for caring involve learning to let go of having to have an effect on the other person. They involve learning how to let go of having to be acknowledged for that effect. They involve learning to give unconditionally without demand for return. As long as we give with strings attached, the gift can never fully be given or received. It is as if to really care for another person, requires not caring if they receive our caring.

So why care? The answer is really quite simple. I care because I want to care. To me it is important that those I love be cared for. I am not separate from my fellow human beings even though I must recognize I am alone. I can only take responsibility for myself and hope others will do likewise. What I do does affect others. To be responsible, I must face that fact.

The paradox of caring exists only so long as I separate myself from the situation. If I remain at my child level of consciousness being concerned for defining the "I" and the "not I"; or if I remain at the adolescent level being concerned for whose standards I choose for separating "right" from "wrong"; or if I remain at the young adult level of participating in the race for survival of myself and my family; then I cannot be free to care.

As I reach maturity, as I begin to realize that I am not a separate being after all but part of an integrated whole, I can begin to participate according to what the situation requires - and that includes (not excludes) what I need as a participating element in that situation. I can begin to function for the benefit of the whole.

Taken one step farther, my capacity to care depends on how conscious I am. The fullness to which my needs will be met as an element of the whole depends on how fully I can respond to the situation as a whole. Hence, instead of focussing more and more pointedly on myself to meet my own needs, caring calls for attending more and more broadly to the needs of the whole. This in turn requires that I become more and more aware of the whole and my part in it, and what is so scary is that it makes me realize how truly dependent I am on that whole. I am not alone even though I must act alone. What scares me is having to trust others to carry their part of the whole and not wipe me out.

I have come full circle. I have been learning how to care for others by caring for myself. This has been a very personal growth process. It is from these experiences that I offer my contribution to the art of caring as a way to find intimacy in relationship.

We prepare for independence at birth. We prepare for independence at puberty. We prepare for independence at becoming a young adult. We prepare for independence at middle age. Now, realizing how fully dependent we are, we prepare for independence at death.

At each of these stages, I sought new forms of relationship and intimacy. Having fought so hard to define myself as an independent person in my family, at work and in my community, I am now seeing how really dependent I was on others. As a child it was an unconscious expectation that my parents would care for me. As an adolescent I leaned on my peers to support and guide me. As a young adult, I looked to my bosses and to my neighbors to help me figure out what I had to do. I seldom looked to myself to find out what I needed.

I used to be fond of saying "I am addicted to my own adrenaline." The way I knew I was alive was to create crises, to develop excitement. I would make the most of romantic situations, feel jealous or weep at the tragedy of separation. I would wait until the deadline was on me and then I would work day and night to finish the job. I learned to fly airplanes, not for just getting from point A to point B, but for doing aerobatics. In encounter groups I would take an empathetic joy ride on other people's emotions. Dr. Bach labeled me as an emotional voyeur. I unlocked my own emotions. I worked at meditation to develop the skill for sensing my more refined feelings and more delicate forms of intuition. I found out that being at peace, having a sense of quiet inside released a much more encompassing sense of life. I could hear, see, feel, smell and touch more. The need for the adrenaline rush diminished.

Meditation brought me a sense of being cared for by the universe. I recognized inner resources I had never suspected were available to me. I learned to change my habits, my outlook and

my work. I realized I could get in touch with the power of my unconscious, honor it and begin to use it constructively. I learned I had something to say and something to do. I learned I was able to be alone because, in a very deep sense, I am not alone. I began to feel a new sense of intimacy with others.

Recognizing these capabilities in myself helped me expect to find them and respect them in others. When I learned to take responsibility to do for myself what I had been pushing my wife and kids to do, I was able to begin to give them the space to grow their way. I am now learning to appreciate their way, their potential, their hard spots and that they have their own lessons to learn. This is what brings me to know something about caring.

I had a close friend who taught me about being considerate, a central aspect of caring. An issue came up for me which I was concerned about since it could cause her some embarrassment. Before I took action I asked her about it both to get her input and to help me decide what to do. She asked me what position I was taking. She wanted to know where I stood according to my own needs and to what extent I had taken her possible reactions into account. I realized I was depending on her input and had not taken the time nor had I made the effort to examine the actual situation as a whole. I thought I was being considerate by asking her. I found I was not willing to risk myself by taking a stand. In actuality, I was trying to make her responsible for my choice. That is not being very considerate!

By coming to a clear position on my own, by risking myself before confronting the other person, I dramatically reduced the

time required to resolve my issues. I started to get more of what I wanted. I also slowly developed a whole new group of friends. I got scared many times - fear of rejection. I embarrassed myself many times for neglecting to account for how my actions could affect others. But, I survived.

When I reduced the time I used up in fighting, I found more time for my own hobbies and for being with others. I had just as many fights, perhaps even more because I had more to fight about. As I became more clear as to what I wanted, I could ask for it more directly. Not only that, I could accept the answers more readily and go my way if I did not get what I asked for. I did not have to be as punitive or vindictive. I could let go because I listened to and cared for how the other person felt. Also, a "no" simply gave me a chance to ask again until I was tired of asking or until I got acceptable explanations for why not.

I began to create a safe place for myself to live in. By respecting the other person's capability to struggle with his/her issues and ask for what he/she wants, I found I was creating a safe place for them also. Of course, they know what they need better than I could possibly know.

As I began to listen to my inner voice for what I needed or wanted to do with my life, I began to envision much broader and more rewarding possibilities for my life. No longer did I allow the limitations I placed on myself to confine me to do what my folks wanted, or to do only what was "right." As I allowed my children to solve our weekend schedule problems, or voice their preference for activities, I was learning how to open their minds

to explore new possibilities.

As I took responsibility for my own actions, to get off my chair to go after what I wanted, I learned to release the energy I had pent up in worrying about what others would think. I found I had to pay special attention in order to "end-cycle" on the jobs and projects I would begin. If I did not finish them, my energy would again get blocked. Correspondingly, in my work as a therapist, I can help my clients "end-cycle" on their unfinished business as a way of restoring energy to their lives.

This is what a good parent does to help a child establish his/her connection to life. The parent creates a safe environment. In this environment the child can explore the possibilities that open up. The parent also helps the child generate or harness the energy needed to explore them. This is what caring is all about: creating a safe environment and releasing the energy to explore the possibilities of life.

We can be good parents to ourselves this way, too. We can take care of ourselves by setting limits on others to insure that our environment is safe, mentally and physically. We can release our energies creatively by always closing our old issues, by ending-cycle on old business. Finally, we can use that released energy to go back out and risk ourselves according to what our inner voice tells us we need to do. This brings us back to being in contact with others, to recognizing our dependency on others, and to realizing we have a responsibility to extend our safe environment to include others.

Caring for others, from this new position of giving unconditionally, not from the position of acquisition, involves certain specific skills designed to achieve certain goals.

One goal is to work for relaxation rather than stimulation. When we are relaxed, our deeper feelings can flow more freely; we can appreciate their more subtle nuances; and we can participate more fully in the more intimate forms of interaction. A simple example of what can be done is to take each other on walk-talks. Walk-talks are designed to give each other a chance to share inner processes. One partner takes the other for a walk, making sure the environment is safe, protects the other from falling off curbs, from running into low branches and from oncoming traffic. The one partner does not make eye contact, does not ask leading questions, does not require clarification and does not help to solve any problems. The idea is to create a safe and allowing setting for sharing one's stream of consciousness. While the body is occupied walking, the mind can learn to run free. Such a process of streaming requires being vulnerable; hence the requirement of no intrusive participation in the material presented. Once the agreed-to time is up, the partners trade places and the process is repeated. Even though it is very tempting to respond to your partner's remarks on your turn, such responses should be avoided to maintain the security required for fully letting go. Issues that came up can be addressed, later.

Being willing to flow with a stream of consciousness is difficult for most people. It takes skill which comes with practice. To actually share it is a gift of love and nearly impossible without building trust in each other's ability to respect the process.

I and many of my clients have been deeply moved when our partners have shown us that trust by opening up and sharing their inner processes with us. I feel so nurtured when I share it and it is appreciated and respected.

The goal is to help your partner be relaxed in your presence is to reach the point where, when you enter the room, your partner automatically sighs, sinks gently into the chair, and opens up to receive you.

A second goal of caring is to avoid solving problems. The purpose is not so much to not solve problems as it is to stick with defining the problem. So often my clients try to avoid their pain in a situation by attempting a solution, any solution. The difficulty with that is that most solutions are solutions to old problems that emerged in the past. The present problem is always different. Therefore, anything that "worked before" is necessarily a solution to a different problem. The situation is always different, especially when it is looked at holistically.

By sticking to the task of defining the problem while assiduously not solving it, the underlying elements become more clearly defined. Thus, the issues involved can be examined from a broader and broader perspective. The pressures bearing on the problem can be better identified. The needs of the participants can be more fully examined. Then, when it becomes more clear as to what the whole situation requires, the elementary steps required to rectify the situation tend to emerge naturally from the very definition of the problem.

I was coaching a mother and her 19-year-old son who were both struggling to overcome the barriers that separated them. She

for attention. He was relentless when it came to asking for a car, support money and time together. If the mother wanted to go out to dinner with a friend, he would ask to come along. He was feeling like a guest in her home. He had been away to college for a year and a half and had come home to earn money for going around the world. She had learned to appreciate the privacy of her home so his coming back to roost was a real intrusion. She was also tired of being mother, and it showed. He was threatened by her expression of independence.

Both mother and son were grasping for solutions without taking the time to really hear each other's position, feelings and struggles. He was insisting on getting things from her to have tangible evidence of her support. His "solution" was to press her even more strongly for what he thought he "needed." The time spent together, which sounded like a good solution, only served to increase the stress on her. Her privacy was being invaded so she acted to block him out to protect that privacy, her unconscious "solution." Her conscious solution was to talk to him about what her needs were. He was so threatened it was hard for him to hear so he became defensive. She did not feel heard, nor did he.

With coaching, using feedback, slowing down the interchange and avoiding solutions, they came to recognize and respect each other's needs. Their needs were indeed in severe conflict and these "problems" are not yet solved. But, knowing that each has actually acknowledged the other, the pressure is no longer building up between them. The talking, the exploring of each other's feelings and needs brought its own solution. He feels attended to

and she realizes the new connections to her son was something she had been missing with him since he was a small boy. The "problem" had been there for years. Facing it had been prevented by the very solutions each had tried to implement.

A third goal of caring is to learn when and how to give. When "giving" is used as a means of solving problems there is usually an attachment to some expected results. If these results are not forthcoming, the giver often gets angry. I have done it often. I have used my coaching skills to help friends of mine deal with their partners. I usually did it to gain their appreciation or to show off my skills. Occasionally they have turned their anger on me and I get blamed for exposing their anger towards each other: "I wasn't feeling bad until you got into the fight!" Of course, if my help fails to achieve amicable resolution, I feel badly that I have failed my friends. Seldom do I realize they were the ones who failed, not me. I end up being invalidated.

Giving needs to be done with appropriate timing. A caring comment showing awareness and acceptance of another person's situation can serve to give comfort or it can feel like a bucket of cold water, depending on timing. If the person is coming out of the pain, he/she can receive another person's show of concern as support. But, if the problem is just being uncovered and the pain is beginning, commenting on how visible that pain is can cut through defenses designed to protect, thus pushing awareness of the pain beyond tolerable limits.

One friend of mine prepared a gourmet dinner for his girlfriend. He did not insure good timing! He was careful to select just

the right food to fit her special diet. He took three hours in the kitchen to prepare the meal which was served with elegance. He planned it as a surprise to celebrate their six-month anniversary. He told her he had a surprise planned for her when she would get through with work, but he did not tell her when he expected her home.

That day she had two extra clients, one of which kept her at work for an extra hour and the other interrupted her lunch. She was exhausted and starved by the end of the day so she ate the rest of her lunch on the way home while looking forward to collapsing in bed and getting a good night's sleep.

He had not taken care of himself to be sure his large investment could be received appropriately. Though she was really touched by his gift, it could not be fully appreciated because he was expecting to enjoy her eating it with delight, showing appreciation for his talents and efforts.

There is a cost/benefit ratio that must be accounted for when giving caring behavior. My friend's gift cost a lot for limited benefit. He overextended himself by not insuring his gift could be received as he dreamed it would be. Fortunately he had enjoyed the process of meal preparation; he was proud of his own skills and he knew he had done an excellent job. His own sense of self-worth and self-appreciation served to bulwark him against his disappointment. He did not have to get angry at her. He did let go of it by realizing his wanting to surprise her had backfired. Next time, he said he would weigh the costs differently. Perhaps encouraging her to anticipate would be a better alternative. Of course, that could have its price also, her disappointment.

Skillful caring includes being effective. That is, not only is it prudent to examine the costs incurred, but it is wise also to look at the benefits produced. A word of encouragement, a nod of approval, an understanding remark, or a gentle stroke on a furrowed brow can provide hours of support. Of course, not only is timing critical, a knowledge of what is going on with your partner is vital. Being tuned in, knowing what is taking place and being aware of one's own responses to the situation all suggest deep caring has already been happening. This is the basis of why the brief remark, timely delivered, can carry so much impact. This is the true basis of caring.

Communication about a shared sense of reality brings deep feelings of affinity. It takes time, trust and the security to risk losing it all. At its base, the search for intimacy is a living experience. It comes from sharing one's self, putting out clear demands, specifying well defined rights and limits and being willing to be vulnerable.

The better I know my intimate friends, the more fascinating they become. We serve each other as vehicles for developing self-awareness. As we open up to share our hurts, loves, and fantasies, we can gain a deep appreciation for the wonder of humankind. We are complex, intricate, and beautiful. We are strong and amazingly powerful. As I gain a sense of my innermost resources, I find increasing compassion for the conditions of others. I also gain a sense of relief from knowing my work is here at home. If I change, as we discuss in the next chapter, everything in my environment

will change in relationship to me. Hence, my real power is in doing, making the changes in myself. Paradoxically, I can do more to bring about change in others by making these very same changes in myself. Not just as a model, but by being different.

All stages of growth leave their mark as we mature. Each stage offers its growth opportunities and its tests. As we pass these tests we develop the skills necessary to express ourselves and pursue our search for intimacy. Beyond these basic skills, however, there is more. There is a potential for recognizing and developing even deeper intimacy through the power of change.

CHAPTER V

DEEPENING INTIMACY

The feeling of intimacy that we have been exploring can be experienced as we relate one to another. In this process of relating we deepen our sense of intimacy with the other person:

1. when we perceive ourselves as being more of a complete person in the relationship,
2. when we experience the process and choose to participate more fully,
3. when we see the relationship expanding to include more and more of our whole life pattern.

A central key to deepening our sense of intimacy in the experience of relating, therefore, is to develop perceptual skills which take us beyond the linear cause-and-effect constructs we work so hard at developing in this western society. We will see how to expand these skills to include a more encompassing and holistic view of our experiences.

We have seen in Chapter II how man's popular view of himself has matured from that of a whimsical pawn in the hands of the Gods, or a chance result in an evolutionary chain of events, to the view of himself as a developing being capable of taking on at least some responsibility for his own destiny. This maturation process has forced us to ask the questions of why take part and to what purpose.

One of the purposes to be considered is to improve the quality of our lives through improving our relationships with others. As we

saw in Chapter III, the developmental stages of growing up produced personal experiences that could either help or hinder on-going and subsequent relationships by effecting our abilities to experience the intimacy potential of those relationships.

Then, in Chapter IV we explored the dimensions of intimacy and we reviewed certain communication skills, and I proposed caring as a useful way of developing the relationships we want and need.

Now, in this final chapter, we examine the more recent neurological explanations of how man's processes of perception appear to work. We will then examine ourselves as semantic transactors to see how these processes effect our relationships. Finally, I propose we use these concepts to expand our perceptual skills in order to help deepen the sense of intimacy that is possible in these relationships.

Perception - A Neurological Process

The processes of perceiving, thinking, reacting, choosing, learning, planning, remembering, feeling, and evaluating are processes that have observable dimensions in time and space. Each of these processes serve to effect our relationships and hence, our feelings of well being with each other. To understand what is involved and how these processes work will help improve our perceptions of the process of relating, a crucial step in deepening our sense of intimacy.

It is obvious that certain "organismic" processes take time, e.g., the time it takes for food entering the mouth until its nutrients reach the cells can be measured in minutes and hours. By comparison, we tend to consider "mental" processes as being instantaneous. They are not. But, we unconsciously assume they are, and hence we tend unthinkingly to split our minds from our body. To encourage this

split, we consider thinking and feeling processes as taking place in pure abstract space. This leads to critical misunderstandings and unhealthy practices in communication, education and self-management (Bois, 54).

For example, depite available data to the contrary, the medical profession has long assumed we cannot mentally control many of our bodily processes such as those that control body temperature and blood pressure. A few simple facts about the functioning of the nervous system discussed below can help to bring down to earth the discussions of many problems of human behavior. These problems are so often described in mentalistic terms (e.g., neuroses, complexes, repressions, mental blocks, etc.) that hide the mechanisms of organic functioning which make "mental" health, e.g., stress management, a matter of teachable skills in self-management (Bois, 56).

The few examples of neurological data provided here will help open up the doors to the possibilities of nonlinear perception. If only we could expand our thinking to integrate and adjust to the complexity of our biological and neurological systems, we would open a whole new dimension in relationship and in our experience of intimacy.

Mental activity has its definite physical components. It goes along a series of microscopic nerve cells in time spans that are measured in fractions of a second. Nerve impulses are waves of electrochemical energy that enter through the dentrites of each nerve cell and go out through the axon of the nerve cell. Nerve cells are connected in complex networks such that one cell may fire impulses to a whole group of cells or one cell may receive impulses from many

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cells. These networks serve to communicate instructions to all parts of the body and they serve to collect data from all parts of the body.

The great explosion of often contradictory observations concerning these processes serves to both explain and confuse the issues. Yet, certain observations can be made which will help to expand our view of ourselves.

An important component of relating is reaction time. There are three aspects to be considered -- speed, rhythm and pattern. I will respond more quickly if I am familiar with a situation than if it is new to me. I will be more alert if I am awake and active than if I am tired or overly stressed. Pretty clearly, we know that basic reflexes have the fastest reaction times. However, if I have to make a choice in response, the reaction time increases dramatically to encompass a much more complex process. For example, compare the reaction time required to pull your hand away from the hot stove, to the time it takes to assimilate an unfamiliar opinion or piece of information. The process of assimilating unfamiliar information has been established to take an average of fifteen minutes or more (Bois, 57).

The second aspect is rhythm. It changes with sleep patterns, drug use and emotional states. The nerve cells can stop and go and they can play loudly or softly. Each cell has a refractory period which alternates with a responsive period in order to maintain the proper metabolic balance.

These nerve cells then interact with each other in patterns.

For example, one's handwriting expresses a pattern of response. The movements are controlled in a definite sequence of nerve cell firings producing easily recognizable patterns which are very personal. When these patterns are interfered with, the response times increase significantly forcing a corresponding change in rhythm.

Apart from their limited speed, their rhythm and their pattern, our nerve impulses are never at rest even between spurts of stimulated activity. The cortex must be regarded as a large complex network of reverberating circuits, constantly active and emitting nerve impulses, even during sleep. These impulses follow familiar patterns much like the flow of commuter traffic at a railroad station. These old patterns are therefore constantly being reinforced making it always more difficult to introduce a counterflow.

We can see the analogy in every relationship. Certain habit patterns get established over time. These patterns serve to facilitate the performance of our daily, weekly and monthly activities. To change these patterns requires introducing a significant counter effort which must be sustained for a period of time if a new pattern is to be established to replace the old ones.

This process of habit formation is only part of the organism's way of maintaining regularity, constancy and balance. A constancy of internal environment in the body called homeostasis is desired so that the individual cells of the body are provided their form of sustained external environment. This continuous, second-by-second balancing act to maintain homeostasis requires the organism to act

on its external environment and that invokes an intricate interaction between all component systems of the organism including digestive, respiratory, circulatory, visual, muscular, hormonal and neurological, to name a few (Rose, 275). The organism maintains certain programs specifically designed for these purposes. The programs of interest are those that effect our behavior in response to issues such as fight or flight, sexual arousal, anger and fear.

If the organism detects situations that are interpreted as threatening, internal processes will be mobilized to respond with defensive adaptations such as increased blood clotting capacity, increased heartbeat and respiratory activity, heightened selectivity of input data to help detect associated danger signals, etc. These processes involve the hypothalamus which is known to contain centers regulating homeostatic mechanisms associated with sleep, thirst, sex, pain, pleasure and emotions of rage and fear. The hypothalamus interacts with nerve signals and hormonal excretions to help control the pituitary gland, itself a hormonal regulating system. The design is developed to insure a healthy organism will "provide the internal pattern appropriate to the fact that there is a time to grow, a time to love, a time to fight, a time to sleep, and time to die," (Rose, 274 pp).

It is interesting to note that the hypothalamus is integrally interconnected to the pituitary. Axons from the hypothalamic nuclei synapse in the pituitary and the flow of blood from the hypothalamus which arrives at the pituitary, serve to provide a hormonal and neurological interplay that serves as an immediate feedback loop to control homeostasis.

Interestingly, it is not efficient to provide an absolutely constant internal stability. Engineers have known that it is much more effective to allow for oscillation about a mean and to regulate instead the magnitude of the swings away from center. Our body acts the same way. Besides, we know that staying the same all the time is boring. We seem to need some change to maintain awareness. If our senses are deprived of stimulation, they will soon provide their own as experienced in the hallucinations produced while floating in isolation tanks.

Part of the feedback system involved in regulating the swings about center is the interpretation of emotional data processed by the thalamus. It is one of the lower centers of the brain which serves in part to mediate emotional behavior and to relay sensory input to the higher brain centers in the cortex (Rose, 167). It is connected with the limbic system which includes the amygdala bedded deep in the temporal lobe. It is this limbic system which regulates emotion and motivation. However, it is interesting to note that the data received from the thalamus appears to have been filtered and in some ways integrated. It directs the show, not the other way around. Apparently the thalamus operates independent of cortical control (Bois, 64).

When a change takes place at the affective level,a mentation re-orientation follows, and not vice versa. "The integration is not due to the cortex regulating the thalamus by means of high-order obstructions, but to the thalamus giving all activities a unified meaning that involves value and purpose." (Bois, 66). Apparently our logic

and intuition, or reflective cortical activity, is but an elaboration of the basic programs stored in the lower brain centers. These programs make up the basic drives, feelings, and purposes that fire the nerve cells of our thalamic region.

If we look closely, we will see that our reactions to our environment are always colored with feeling-tones. They are pleasant or unpleasant, boring or interesting, threatening or encouraging, dull or lively, or anywhere between these extremes. Our brain is designed to be evaluative so as to be aware of the significance of what it perceives. Hence, our immediate reactions are always affective reactions. Correspondingly, the mood of that response gives color, intensity and direction to our subsequent cortical processes whether rational or intuitional. The affective reactions determine, in part, what we plan and what we do subsequently (Rose, Chapter 10).

The thalamus ensures the general reactions of the organism and the elementary mental functions which possess an effective excitability in relation to the profound biological tendencies of the organism such as reproduction, survival and creativity. This is only part of the story, however. The programs of stimulus/response integrating our neuro-cortical and hormonal control systems are themselves effected by the emotional condition of the organism. The pop of a 4th of July firecracker could be exciting or frightening depending on my mood at the time or my earlier experience with fireworks.

On a more important scale, we cannot dissociate efficiency from positive feelings. It is very hard to be "below par" at the feeling level and remain creative at the thinking level, or energetic at the

muscular level. That is, positive feelings serve not just to release energies, they serve to increase them to an even higher level than they could reach otherwise. Affective reactions serve as a feedback system that builds on itself, thus offering us a tool for change.

Yet another subdivision of our brain system imparts important discrimination to our perceptions (Ornstein, Chapter 3). The cerebral cortex of the brain is divided into two hemispheres, joined by a large bundle of interconnected fibers called the corpus callosum. The left side of the body is mainly controlled by the right side of of the cortex, and the right side of the body by the left side of the cortex. Experiments have been conducted in severing the connection between the two halves showing that each hemisphere can operate independently with very low levels of interaction with the other (Ornstein, 76). However, their functions are quite different.

The right hemisphere is primarily responsible for our orientation in space, artistic endeavor, crafts, body image and recognition of faces. It processes information more diffusely than does the left hemisphere and its responsibilities demand a ready integration of many inputs at once.

The left hemisphere is specialized for analysis, ordinary speech, mathematical functions and logical thinking. Its mode is primarily linear and processes information sequentially. In companion, the right side is more holistic and relational, and more simultaneous in its mode of operation (Ornstein, 83).

Our language belies our prejudices about the differences between right and left. Left is bad and dark, profane and female. In

middle Dutch luft means weak. In French gauche means lacking in social grace, awkward. These traits are related to right hemisphere processing.

The right hemisphere appears to operate metaphorically with immediate response to emotional data. The left hemisphere, on the other hand, is slower in responding using language and logic. This duality has been reflected in classical as well as modern literature. Reason is slow and passion is hot and fast. The "conscious" mind is accessible to language and to rational discourse while the "unconscious" mind is less accessible to reason or to verbal analysis. The "unconscious" mind communicates via gestures, facial and body movements and tone of voice (Ornstein, 74). We all have been aware of how our verbal communications are belied by facial expression or body temperature and perspiration.

The consequences of these system response mechanisms on intimacy are significant. The more we can be aware of how we interact with our environment the more effective will be our communication with each other, and the more allowing we can be with each other.

For example, Bois points out a number of conclusions to be drawn from the above observation (Bois, 61). We need not feel stupid if we don't immediately understand a new idea. It takes time to separate from our old habit patterns. Accepting a new theory is even harder. That requires repatterning our responses.

To get speed, to develop quicker responses or to learn a new skill, we need to take time and concentrate on developing new patterns one step at a time. If we push too hard, we only activate our old patterns of defense. If we always move fast, we probably are on

old programs. It takes time to be creative.

It is of no use to complete another person's thought for him. If we do, we switch to our own patterns of response and we will miss what is actually being said.

We kid ourselves if we think we can change another person (or ourselves) quickly by a clever demonstration or logical argument. The many pressures of social, professional and/or cultural patterns provide the inertia for us to maintain our course (homeostasis). Only steady corrective pressure lightly applied, as the small forces of the ship's rudder, will serve to change a person's course. What works well is to experience small changes so that the accumulative effect will shift the defense mechanisms and aid the development of new habits. It takes time to assimilate the new feelings of deep intimacy.

In our own personal life, we need to take time to contemplate so that new ideas can develop and grow. If we are always in a hurry, we never find that fifteen minutes it takes just to hear a new idea.

In an intimate relationship, we are all salespersons of sorts. To be a classical high pressure salesperson, we solicit that customary emotional response programmed by our society, our culture or our profession. We appeal to basic drives and instincts: greed, fear, lust, survival and promises of love or romance. But to sell a new concept, a salesperson must avoid stirring the emotions of self-centeredness for his own sake as well as the one he wishes to persuade. We are always working to improve or change our intimate relationships in some way or another. To facilitate change, therefore, we want to bring about the "feeling" which would enhance our view of the change requested or required.

Because it is the "feelings" which primarily effect our reactive responses via the thalamus and the limbic systems, we need to learn how to open our "hearts" to the other person and interact with him or her as a whole person. So long as we stay inside our own patterns of response, we will tend to only solicit a corresponding "pattern" of feeling responses in the other person. Our selfishness inspires self-centeredness in others. Therefore, if we can develop the passions of altruism, we will begin to solicit responses of altruism in others.

We will turn now to look at the human being as a macrosystem with patterns of interaction with his fellow beings which reflect the microsystems examined above. We have seen already how the neurological and hormonal systems within the organism transact with each other. These systems do not relate in a cause/effect pattern. Instead they interact with correlated mutual responses which can be called a network of transactions.

Perception - A Semantic Transaction

We have observed above how the neurological system combines with the hormonal system of our body to interact with both the data received and the responses given. These interactions include adaptations of data received according to mood. The responses and the speed with which they are emitted vary according to the interpretation given to the data received. Furthermore, the response itself can cause further changes in the way the incoming data is perceived. Not only do hormones effect the transmission of data along nerve paths, but the nerve signals can modify the effects of hormonal

messages. Internally, the system experiences a network of transactions.

Externally, the human being also participates in a network of complex transactions which involves the whole being. The modifier "semantic" is added to emphasize our need for meaning. J. Samuel Bois began speaking of the human being as a "semantic transactor" to accentuate the wholeness and meaning of the actual situation and not just what the situation may mean to an individual at any one moment. We can use language to help communicate that meaning, but that is not enough. Language is inherently limited by the simple fact that whatever words are used, they can only represent a map of the experience being communicated. They cannot transmit the actual experience itself.

To deepen intimacy we need to go beyond the abstractions of language. We need to get in touch, to connect with life, using holistic and encompassing ways of participating in these human interactions. Watzlawick, in his fascinating book How Real is Real? quotes Thomas Hora as stating:

> To understand himself, man needs to be understood by another. To be understood by another, he needs to understand the other. (3)

The mutual interaction required for relationship as defined by Hora is obvious. However, he limits it implicitly to the mental abstraction process we are so fond of attempting - that of understanding. Understanding is but one part of our interpersonal transactions. Most of what goes on is not consciously perceived, nor even witnessed. Though we can have an awareness of activity without, or outside of consciousness, we still would be observing only part of our transactions.

Observing by itself is, of course, part of participating. But, if we thus attempt to interpret, analyze or understand what we observe, we tend to move away from the actual processes of the transactions. This is a form of abstracting which serves to alienate us from our selves. This form of alienation limits our potential for deep intimacy.

To gain a broader perspective on the human transaction level we need to explore, for a moment, some of the more basic components which encompass those transactions. From that perspective we will open new possibilities for change, for increased participation, and for expanded awareness which will serve to reconnect us to ourselves and deepen our potential for intimacy with each other.

According to the model proposed by J. Samuel Bois, in Chapter 3 of his book, The Art of Awareness, the human transaction can be considered to encompass the following seven aspects or dimensions:

1. Thinking - involves symbolization, communication, debating, listening, gesticulating, etc.

2. Feeling - includes drives, affects, purposes, ambitions, love, hate, joy, sorrow, and responses to values

3. Self-moving - includes sensory perceptions, autonomic movements of vital organs, skilled movements of tradesmen or athletes, group activities, parades, and use of bulldozers, cranes, cars, and explosives

4. Electrochemical - involves embryonic immersion in the amniotic fluid, eventual coagulation at death, operations of DNA and RNA, effects of LSD, and use of space suit survival systems

5. Environmental - has many aspects: physical, psychological, social, cultural, racial, national; it has uncertain boundaries, it interacts with dimensions 1-4, and human beings change it in an irreversible manner

6. Past - represents the accumulation of all our past transactions and how we interpreted them

7. Future - represents future transactions as we anticipate they will be.

Both the Past and the Future components participate in the present transaction and thereby effect it. Aristotelean syllogisms are insufficient to express the recursion function of these transactions. For example, A may bring about B. But, while that is happening, B is recursively effecting A also. This provides immediate feedback to A, which, in turn, shifts the effect A has in bringing about B. This then, serves to change the feedback given to A, and so forth. It is this direct interlacing of cause and effect that, in part, establishes the network of interactions which give a nonlinear character to the human potential. Until recently we have attempted to explain each interaction in terms of the more linear form of cause and effect. We know now that this is not sufficient because that is not how our system works. Instead, we have an interlacing of correlated interactions or balancing acts taking place at each point in the network. This type of direct feedback is what provides the mechanics of control to maintain the status quo as well as the opportunity to make real change.

The possibility of immediate feedback generates instabilities in the human experience. For example, imagine a man and wife sleeping

under an electric blanket with his and hers temperature controls. Normally, each controls the temperature of his side of the bed. But, if the controls are somehow crossed over so that she actually controls his side, what happens? Say she gets cold so she turns up the heat. He gets hot so he turns down his control making her even colder. From here, things can only get worse until they fix the problem.

However, note that for a while things could go along all right if the initial temperatures are within tolerable range. The situation could go unstable if either person's range of tolerance changes or if one comes to bed too hot or too cold, or if the covers fall off during the night. Once the balance is shaken, it doesn't take too long before the problem becomes obvious enough to be addressed and fixed.

So many of us have such a broad range of tolerance, we may not recognize a problem, which is fine. Who needs to have problems? However, if we begin to see one, we may avoid action. But, once we take action, the feedback system goes to work to bring us new information which may bring us back to equilibrium or may produce a condition of instability.

Take marriage as a classic example. In the courtship phase we are very tolerant. Once we get married, or soon thereafter, our limits of tolerance narrow down precipitating awareness of potential problems. Often these are not acted on and certain adjustments are made to avoid the feedback to maintain status quo. No real change is made or even considered necessary.

Then comes the stage of the "seven year itch." The old solutions stop working and the feedback can no longer be easily dealt with nor can it be ignored. The perspective for one or the other partner changes; basic rules of the relationship get challenged; or some attempted action is taken and the system goes unstable. These conditions of direct feedback in a mathematical sense, provide points of system instability which serve as the openings through which major change can occur.

Change which customarily happens slowly along the gradient of normal growth can be seen as part of nature's cyclical process. But, if we change our perceptions, our point of view, or we begin to take action to cause that sense of instability and crisis, we can then make a quantum leap in growth. This is only possible because the human being participates in all his transactions and thus is effected by them.

Because I do not just think, or feel, or act, but because I participate integrally in the "transaction," I can change. Because I am part of, not a part from, the wholeness of the situation, my acts transform the situation which, in turn, participates in transforming me. I can use this very system which has the tools required for maintaining the status quo and use them to induce a revolution. I can participate in creating my own future. My expectations for the future interact with my past to effect the present. Hence, the value of contemplation. I can challenge the assumptions growing up from my past and select new postulates for building a different future status quo. The point is, if I do not like the condition I

am in now, I can change. Because the transaction is a bidirectional process, as I change so will my environment. To use this freedom is vital to maintaining an intimate relationship.

Change

Because intimacy is not a state, because it is a process, change or the capacity for choice in making change is essential to maintaining the dynamics of intimacy. Because I transact in my totality with everything and everyone around me, the conditions in my environment are my responsibility. This environment, therefore, can be changed by my changing me. The responsibility is mine.

We have seen how man's perceptions of himself have directed the evolvement of social and cultural conditions not so conducive to achieving intimacy. For example, we have seen how changes have been forged which split the mind from the body. We have made it hard for men to express their softer, more feminine side. We have jeered women who have lived out strong masculine roles. To change these limiting and inhibiting conditions, it is incumbent on each one of us to do our part not to go along with these trends, but to take charge and change the way we live our lives. To learn how to make these changes, it is necessary to look at what kinds of changes there are. And we must practice the skills of perception talked about above which are necessary to recognize what it is we want to change.

The conditions we live in today are, in part, a result of basic changes being made in our environment as a result of atomic technology. For the first time in history we now know we can exterminate life on

earth. We could not conceive of such a possibility a thousand years ago. Consequently, as Bois points out, this is an "age of anxiety."

> It is not because we have regressed, it is because we are going through a painful transition: we are waging within ourselves a life and death struggle that spells the doom of the past and the emergence of new forms. (Bois, 6).

Paul Watzlawick in his book, Change, differentiates between two kinds of change, first order and second order. First order change is simply replacement characterized, for example, by the cyclical life/death processes found in nature. Often people look at the process of taking up gourmet eating to replace smoking, or becoming a sex surrogate upon renouncing the celibacy of priesthood, or of becoming a Jesus freak once off of drugs as examples of basic change. They most often are not basic. They may be dramatic forms of replacement, exchanging one form of expression with another, often an opposite form. But these changes are most often external shift in modality for expressing the same inner conflict! These shifts, however, can serve to trigger more basic internal changes of a second order.

Second order change comes from modification of basic postulates. For example, being able to overcome the compulsiveness of smoking and overeating involves second order change. A shift of attention from avoiding sexual expression to compulsive participation in sex, however, is not a second order change. Neither is renouncing the use of drugs a second order change when done with the same blind fervor as used in maintaining an addiction to drugs. Learning to forgive an angry parent requires second order change. Moving from a position of sympathy for your retarded child to facing him/her as a whole human

being also requires second order change.

To bring about second order change requires going out of the field of our customary reactions and challenging the basic postulates or assumptions of the game. This is an essential skill for deepening intimacy

Our habits are based on the ingrained assumptions, experiences, and admonitions we have piled up in our life. These habits are very useful for maintaining the flow of everyday life. But, every time we act habitually, we add to the patterning effects of our "past;" we add to our old impact on the "environment;" and we add intensity to the desires of our "future" expectations.

Intimacy does not derive from habitual behavior. Sameness destroys the sensitivity required for intimacy. Habits tend to prove the very postulates on which the habits were based in the first place, creating an "aura of the ordinary" in life. We tend to build self-perpetuating stable systems that maintain homeostasis. If we restrict ourselves to first order change, there is always another habit which will sustain the same old postulate. Therefore, to try to change a condition of being requires more than replacing one habit with another. We must find the postulate on which our original condition rests. Once we change that postulate, the sustaining habits can fade out naturally. The shared experience and risk of second order change infuses a relationship with a strong sense of trust which leads to deep intimacy. It is a shared risk to abandon old habit patterns. Mutually sharing that risk tends to breed affinity.

For example, I had been defensive in my relating to my mother for fear that she would abandon me again. She had abandoned me to

my grandmother for nine months when I was less than one year old. Whenever there would be a new threat of that abandonment as a child, I would hold on tightly. Of course, I did not understand that her needs were for me to be independent. She was afraid of the sensuous seductiveness of her little boy. So, my holding on tightly solicited from her a reflex reaction to push me away. Thus, I constantly and unconsciously reinforced that ever present threat of her abandoning me. As I grew older I became afraid to count on her warmth, let alone to seek her out for comfort. That fear followed me into all of my intimate relationships. Not until I was over forty when I heard my mother declare her deep regret for having left her children at so young an age, was I able to admit the reality of her needs enough to allow her to draw me to her for a warm loving hug. Not until then could I risk closeness and share intimacy with her. I learned to change the way I related to the situation.

Many changes of second order come by simply allowing another reality to exist (Watzlavick, 1976, 87). Such can be achieved by taking a different view or by changing one's perspective. For example, I was deeply disappointed, angry and frustrated because my wife would cling to her unwillingness to participate in therapy groups, and cling to her stage fright, even though she is a very fine pianist, and cling to her reticence to engage in everyday social interaction. I was blaming her for making my life environment less than I wanted.

With some counseling help I was able to change the way I related to her reality and I released her from blame. What I learned to see was not that my perceptions were incorrect, but that she could cling to

all those things without my taking it personally, or thinking it was my responsibility to change her and solve all her problems. Consequently, I began to see my wife more as an individual with certain traits which did not match my desires or needs. I did not have to make her wrong for being the way she was so that I could be right to leave her. I simply could choose not to live in the space she created by being that way.

The basic assumption that my actions must be justified was replaced by a new reality which was that I had a right to choose for myself how I wanted to live. I also learned that I had assumed responsibility for her growth. To me, that was part of my commitment to the marriage. When I learned that what I really wanted was for her to show me the way, to do the work for me instead of my doing the work for myself, I was able to let her off my hook by learning to take care of myself! This allowed me to free my wife to make her own choices. I came to respect her as a person rather than see her as the cause of my pain. None of this means I have to like all her choices; I don't.

An even more difficult concept of change to grasp is that the only one I can control is me. I married thinking things would get better, that we both would change to overcome the problems we already knew we had. We ignored (suppressed) the reality that our transactions involved the wholeness of both our beings. I felt that I could remain an objective (separate) observer and treat her as a separate independent person. I ignored my unconscious motivations to be her protector, her champion and her guru. Instead, I was attempting the ideal of Fritz Perl's Gestalt Prayer: "I do my thing, and you do

your thing.... If by chance we find each other, it's beautiful...." (Perls, Frontpiece). What I actually was doing was ignoring my responsibility to change myself and expecting her to make all the changes in order to adapt to me. In effect, I was invalidating my wife. I was using her as an excuse for me not to change. I was "caring" in my magnanimous way (at no risk to myself) by helping her find her way. Thus, by being a "good" husband I tried to earn her love. What I ended up doing was earning her anger and increasing her dependency. I only succeeded in preventing her from "abandoning" me. I was still holding on to my mother. I was not really caring.

It was not until I began to grasp the reality of having no choice but to change myself that I found change, not only in my life rhythms, but in the entire environment around me. I gained more freedom at work. I found new opportunities to practice my skills as a group leader as I was learning the skills of creative aggression with Dr. George Bach. I found a whole new set of friends. I opened up to the joys of having an intimate male confidant. I went back to school. And now, I have a new profession and a flourishing practice. Interestingly enough, my wife is now showing signs of major change.

Another example of second order change illustrates how a change in point of view can bring unparalleled joy and intimacy. I had been looking at my daughter as a wonderful little girl who had the problem of being mentally handicapped due to brain damage of uncertain cause. I loved her and we played a lot together. Yet, I was focusing on her handicaps with the desire to fix them or help her overcome them (just as I had attempted to change my wife!). All I was really doing was

giving primary attention to her limitation. When I allowed myself to see her as a whole human being, complete and lovable, I finally grasped that it was only her means of expression that was limited, not her humanness.

The mind/body split described by Pelletier and many others had been my trap. I had been sucked into the position of seeing my daughter as her body, and only her body. Intellectually, I knew better. But the change had to be in me, in the way I related to the problems. I had to live with a new point of view. I had to learn how to experience her as a full and complete being. I had to open up in order to hear her special way of talking, sharing and loving. Even though she only had an imperfect instrument, her messages were clear and vital to my life. When I grasped that, I began to give primary attention to her wholeness, not her weakness. I now see beauty in her paintings, not just a primitive representation of reality. I see her spirit and determination to make her body work, not the clumsiness of her mild right hemiplegia. I could not have asked for a better teacher. Now it is easy to love her, to be intimate with her and not be ashamed or defensive of how her body works. Of course, she, too, is more responsive, affectionate, and accepting of herself.

The way I saw myself in these two life situations had been deeply affected by my having accepted the mind/body split. My awareness of body functions, inner sensations and feelings had been limited simply because I assumed for years that I could not control or change them. As I grew older, I developed the skills of meditation

and learned that my attitude (also known as thought) can direct my emotional responses which in turn helps me govern my actions.

Pelletier, in his work on stress, devotes much of his attention to the processes of establishing a mental state which will help reduce body stress. In effect, he works to set up communication channels between mind and body to facilitate the feedback mechanisms already provided to give us effective control over our personal ecology. Very simply, if I know how I respond, not just in mind but in body also, I can more effectively ask for what I want. I can avoid receiving what I do not want and I can be more holistic in my responses to other human beings. I can become aware of my own patterns. My internal patterns reflect in the patterns of my environment. Feedback allows me to change both - this gives me freedom. The awareness gained from adequate feedback internally within my own system is essential to developing and maintaining that freedom necessary to experience intimacy with others.

Pelletier recalls (p. 303) that William James "roused himself from a prolonged depression with the realization that he had infinitesimal but omnipotent freedom to choose between one thought and another." When this individual freedom is experienced as a point of individual choice which can be exercised independent of any and all external circumstances, the spectres of confinement, censure, neurotic anxiety, and death, itself, rapidly fade.

Pelletier has recognized an essential ingredient leading to a conceptual revolution. That is, we can choose our thoughts. He shows us that we must learn to set our intent on how we want to live

our lives. Once we set our intent, we begin to order our lives accordingly. We begin to reshape our habits, using the facilities we have to our benefit. Pelletier addresses a number of the postulates which, when accepted without examination, lead to self-limiting thought and action. He is proposing that we take charge and reach out by taking responsibility for our inner and outer environments. How else can we achieve the personal freedom needed to live a meaningful intimate life? But, there is more to a conceptual revolution than realizing we have to do something about it.

J. Samuel Bois summarizes (Bois, 12) the basic components for a conceptual revolution. These seven elements appear deceptively simple until each is experienced personally, not just understood intellectually. Their derivation cuts deep into what we now know of how man operates. Bois offers us a map of what we have to do if we are to succeed at deepening the intimacy potential of human kind. Taking each of the elements in turn:

1. We need to develop new patterns of brain work. This involves opening our "hearts" to the "heart" in others.

2. We need to admit (become deeply aware) that we impact each other at many more levels than we now are conscious of.

3. We must move beyond the extension of linear logic if we are to find solutions. We need to open to alternative solutions which are not yet known, which may come via nonlinear intuition. Let action show the way with a willingness and capacity to change course when we begin getting feedback.

4. We must redirect our attention to exercising other energy resources than those we can quantify, label and bottle up. We need

to learn how to operate dynamically. I wonder if we can allow ourselves to exist as a resonance of dynamic interaction like a subatomic particle, not just as a material being with mass and its ubiquitous inertia.

5. We must learn that we can recover from making mistakes. If we don't risk making mistakes, we can never do anything new. Correspondingly, we need to learn how to forgive.

6. We need to learn trust. This goes deeply into a new faith that we exist, not as separate entities all isolated from each other, but as a network of transactions expressing the process of living. It is in the expression of life that we live, not in the protection and hoarding of it! Can we trust others enough to let them make mistakes?

7. We must learn to be intimate with each other. That is, to be open and visible to others, e.g., vulnerable. As long as we fear how we appear to others, we will project our fear out and blame others for our limitations (e.g., It's my parents' fault!). Correspondingly, we must learn to allow others their right to be.

To achieve these deeper levels of intimacy requires a matured sense of ontological security. R.D. Laing defines the ontologically secure person as one capable of encountering "all hazards of life, social, ethical, spiritual, biological from a centrally firm sense of his own and other people's reality and identity." (Laing, D.S., 39). To achieve this position is a significant goal.

To achieve this goal requires a quite considerable effort on all our parts. I don't think it can be achieved alone. The feminist

revolution has spurred changes in many directions, not all of which serve the purposes of the conceptual revolution required. For a woman to put on a tie and wear pants is purely exchange, first order change. For a woman to withdraw from family life and expouse lesbianism is likewise, a first order change. What could be effective is what Dorothy Dinnerstein proposes: that the man share equally with women all the tasks of raising children (Dinnerstein, 4).

Dinnerstein, by her very penetrating analysis of how our current sexual arrangements perpetrate the homeostasis of sexist social response to today's problems, she is opening our eyes to alternatives worthy of exploration. She challenges the basic postulates of these sexual arrangements. She sees how our incapacity to live in the body (exemplified by the devastating mind/body split described earlier) is also our incapacity to die (Dinnerstein, 120). By not being able to confront our own death, we cannot learn to let go of old patterns -- thus we perpetuate our old solutions which don't work.

She proposes a true conceptual revolution which promises to shake the very roots of our current sexual and sex dominated social arrangements. She proposes men become intimate with their own children.

Obviously, this takes overwhelming changes in social action and attitudes. Men must learn (experience) the direct pleasures of interaction with a child for themselves, not just vicariously share them with women (Dinnerstein, 133). Women must learn directly the pleasures of enterprise in the market place and political arena as women, and bring the nonlinear intuitions of the female nature into decision making in these arenas. It is not for women just to be better men.

So far, women have dominated at the rocking of the cradle. If a child is truely to have choice in expressing him/herself, he/she needs that experience in direct contact (in transaction) with man as well as with woman. Women can no longer protect themselves from the rage and impact of making their own choices (Dinnerstein, 178). She can no longer hide behind the excuse the world is dominated by the patriarch (which women serve and perpetuate).

Dinnerstein points out how hard it is for men to display intimacy with each other. They have a gross lack of contact with any male figure for most of their early lives (Dinnerstein, 194). Instead, men show tenderness towards women, thus reinforcing the very separation and competitiveness which inhibits intimacy. The female will is feared for she is the only recognized source of nurturance, and that nurturance can be withdrawn. The result is rage on the part of both men and women toward "mother." Hence, female enterprise remains undernourished and deep intimacy is threatening. To overcome this self-perpetuating condition requires the will of both men and women to share the responsibility of self mastery. To begin this change (second order change) Dinnerstein proposes that man take on his full share of rocking the cradle.

Self mastery, we have seen, is a process of individuation, of fully integrating and expressing oneself. Jill Blacher, in her recent dissertation study of Androgyny, Self-Actualization, and Field Independence, offers an alternate concept of mental health. She states:

> Androgyny represents a person's ability to integrate both his or her masculine and feminine components of behavior. Self-actualization is a growth theory related

> to independent functioning, while field independence suggests another way of relying on one's own perceptions for self-definition. All of these components represent the ability to define one's self according to one's own internal standards rather than the standards of the prevailing culture (Blacher, xiii).

She found a high positive correlation between androgyny and self-actualization in women which was independent of their feminist or non-feminist social preference. This sample study illustrates a growing awareness of the human need to fully develop an integrated self concept independent of the old male/female stereotypes.

Nancy Friday in My Mother/My Self explores her search for identity. She voices her desire for a conceptual revolution (Friday, 378) by remarking: "Until we have an economic alternative to marriage, we have no alternative at all ... Love does not easily survive a power relationship in which one partner can economically blackmail the other." She also explores her own sexuality and recognizes the deep need to learn how to express it beyond the limitations of our social order which is for procreation primarily. She demands of herself to be a full partner, to be sure of her self as a lover, and as a mother (Friday, 249). She too feels motherhood is too important to leave to women; it must be shared (Friday, 255).

Friday notes how difficult the conceptual revolution is (Friday, 371). It requires breaking a bond to work for yourself, to get ahead and to beat out another person. For a woman to be number one, she cannot be somebody's "other", be it wife, mother, lover, secretary, whatever. She must have an independent sense of self identity. Her struggle to do so risks her enculturated sense of being feminine.

She is spelling out the conflict between first and second order change. First order change is simply to renounce the feminine and take a man's place in the world. Second order change is to challenge the roots of one's existence and create a new order by integrating, not overthrowing the old. This is a process of transformation.

A global transformation is taking place. As Bois noted, we are now aware of the reality that we can destroy ourselves -"the age of anxiety"(Bois, 6). A major conceptual revolution is taking place now. Our consciousness of ecology is growing. Vietnams are not acceptable solutions. Women taking on men's roles is not enough. We must have man fully participating in the rearing of his children. Women must not abdicate their role as women - as carriers of the feminine principle - while learning to express clearly, logically and powerfully. Men must go beyond their logically linear forms of business and rulership to allow expression of passion, sensitivity, nurturance and caring.

The focused attention of linear thought, though of enormous value to technology, is insufficient for rulership. I walked up a narrow mountain ridge fearing a fall to either side. As I did, I found myself narrowly focused on the rocky path in front of me in an attempt to be certain I would not take a wrong step. I was afraid of falling and being hurt or killed. As my attention narrowed, I was more able to find a sound footing. However, I also noticed I was losing my balance. It felt as if the more focused I became, the more narrowed was my attention. The more narrowed was my attention, the more unstable was the foundation I was standing on. Soon I felt like

I was on a tightrope ready to topple. Just in time it occurred to me to look up and out, away from the trail. At first I was wildly disoriented because the view was so vast - out over the ocean on one side and out over a broad valley on the other. I stood still for a moment until I regained my sense of orientation. As I opened my consciousness to the broad horizon, I slowly regained a sense of balance. The tightrope again became, not just a narrow trail, but a rock solid ridge of a vast and stable mountain.

My masculine way of solving the problem of overcoming fear actually induced greater fear by narrowing my focus. To encompass the whole of my environment was not easy. But by being more right hemisphered (spacial) in my awareness, more encompassing, more feminine, I gained a balance that went beyond conquering my fear. The openness allowed me to see where I was, on a ridge of a mountain amidst beauty and sweeping majesty. I went beyond the range of the problem.

I took a step toward a conceptual revolution within myself. I challenged my old way of solving problems. I did more than intellectually look at the vastness of the landscape around me. I experienced it. I held my place on the trail and spread my feelings to the edges of the scene. It was as if I took a hold of the horizon with my hands. My sense of balance transformed to certain stability.

I have had the same experience with intimacy. By taking a moment to admit the wholeness of my relationship and experiencing the horizons of my humanness, my sense of search transformed to a knowing and reliance on the process. For the moment, I could let go

of my focused attention on where I stood and expand out to encompass what was.

I have found a sense of trust, a desire to risk and a clearing sense of myself. I know I can recover from my mistakes. I know I can hurt another person. I know I can get hurt. I also know that I have lived and that life will continue. New thought forms are emerging from my taking action. I trust my commitment to being whoever I may be. I am discovering intimacy with myself. I am expe-riencing a transformation.

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