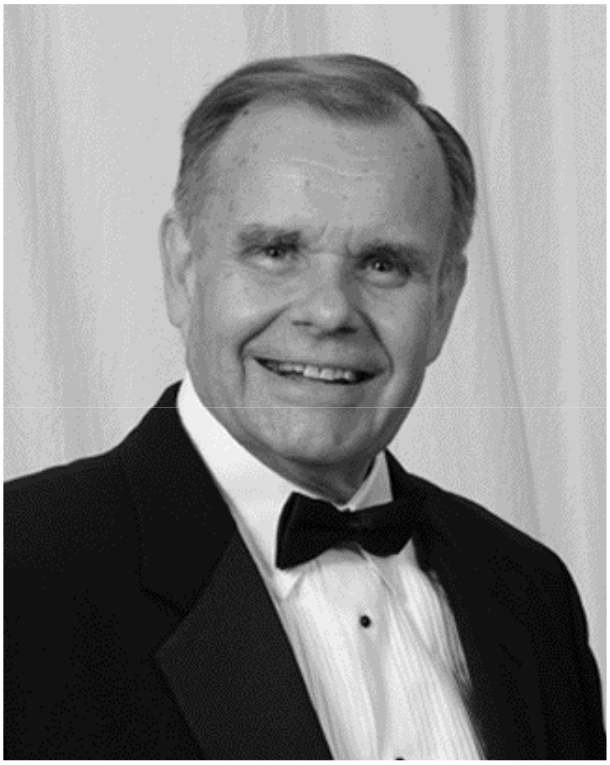
Operational Psychology: The CompleteTheory

Round 5



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Operational Psychology: Introduction

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Psychology and Psychologists

Psychologists as scientists ought to organize the field of psychology so psychologists and other scientists as well as nonscientists can accept, understand and therefore regard psychology to be a true science and psychologists to be true scientists.

Many scientists who work in the so-called "hard sciences" such as physics, chemistry and biology regard psychology as, at best, a "soft science" and even at that many do not regard it to be a successful science.

According to the British biologist and Nobel Laureate Francis H. C. Crick, who, with the American biologist and Nobel Laureate, James Watson, created the first workable description of the double helix model of the DNA molecule,

> [P]ure psychology is, by the standards of hard science, rather unsuccessful. [1]

Dr. Crick goes on to say that psychologists have not been able to create physiological descriptions of psychological phenomena. In other words, psychologists have not been able to provide the physical bases (physics, chemistry and biology) of mental processes (mind, feelings, behavior, personality, mental problems, mental health).

Here is Dr. Crick's complete quote:

> This is the main reason why pure psychology is, by the standards of hard science, rather unsuccessful. It is not that it cannot be quantitative ... . The main difficulty is that psychology attempts to treat the brain as a black box. The experimenter studies the inputs and the outputs and tries from the results to deduce the structure and operations of the inside of the box. Such an approach is not necessarily a bad one ... .
>
> The difficulty with the black box approach is that unless the box is inherently very simple a stage is soon reached where several rival theories all explain the observed results equally well. ... Psychology ... must combine the study of behavior with parallel studies of the inside of the brain ... . We must both study structure and function but study them within the black box rather than only from the outside. [1]

Psychology is an important science because (1) psychologists deal with the philosophical essence of who we are in terms of what is the human mind and what are the causes of human behavior [2], and (2) they attempt to explain why we do what we do [3].

The field of psychiatry is a blend of psychology and medicine. Psychiatrists Dr. Franz G. Alexander and Dr. Sheldon T. Selesnick have stated that the concept of **mind** is important to the field of psychiatry.

> Psychiatry deals with man as a person; its subject matter is the mind. [4]

But psychologists have failed to create a mutually agreeable definition of **mind**. According to A. J. P. Kenney, H. C. Longuet-Higgins, J. R. Lucas, and C. H. Waddington,

> We haven't been able to come up with a satisfactory, agreed, definition of what it is for something to have a mind. [5]

According to Keith Stanovich, psychologist John. B. Watson would agree that psychology is the science of behavior.

> [John B. Watson's] lasting contribution to the discipline [of psychology] was to point out that [psychology's] foundational base must be behavior. [6]

Psychologists have tried to present definitions of psychological terms, but those definitions have not been commonly accepted by all psychologists.

What is **psychology**?

The Greek word *psyche* means *soul*, *spirit*, or *mind*. In Greek, *-logy* means *science*. In Greek, *psycho-logy* means *mind-science* or *science of the mind*. [7]

The traditional definitions of the term **psychology** are as follows:

1. **Psychology** is the *science of the mind*.
2. **Psychology** is the *science of (human and animal) behavior*. [8]

If psychologists do not have mutually agreeable operational definitions of **mind** and **behavior** then neither of these definitions of **psychology** makes sense. For anyone to understand either of these definitions psychologists must present definitions of **mind** and **behavior**. The fact is that psychologists have not provided definitions of **mind** and **behavior** that have been acceptable to all psychologists and therefore they have not been able to define what is **psychology** and what are **psychologists**. Part of the problem is the requirement for psychologists to specify the *unit of study of psychology,* which they have not yet done. Without a specification of the unit of study of psychology and definitions of psychological terms, including **mind**, **behavior**, **feelings**, including **sensations** and **emotions**, **personality**, and **mental problems** and **mental health**, psychologists have not and cannot unify the field of psychology.

Calvin S. Hall and Gardner Lindzey have pointed out that the American psychologist William McDougall came close to integrating the definition of psychology as the science of the mind with the definition of psychology as the science of behavior.

> William McDougall ... wrote that the single most important area of psychology was that which dealt with 'the springs of human action, the impulses and motives [mind] that sustain mental and bodily activity and regulate conduct [behavior].' [9]

If we define **behavior** to be *human action* [*and reaction*] and **mind** to be *the impulses and motives that sustain mental and bodily activity and regulate conduct* [*behavior*], then we might be able to define **psychology** to be *the science that studies how the mind as the source of impulses and motives sustains and regulates mental and bodily behavior*. And we could define **psychologist** to be *a scientist who studies how the mind as the source of impulses and motives sustains and regulates mental and bodily behavior*.

Hard scientists are waiting for psychologists to unify the field of psychology and to present their findings as laws of science. When that happens, then perhaps the hard scientists will recognize psychology to be the science of the human mind and set psychology into its natural place among the sciences. Nobel Laureate John Beloff has said,

> [Understanding the mind] ... is the last important philosophical impediment to the unity of the sciences. [10]

Because psychology is said to be a science, to understand what is psychology we need to understand what is science in general and what is a science in particular.

To understand what is a science we will need to understand what is philosophy—the discipline from which the sciences and all other disciplines evolved.

Philosophy

Philosophy is the discipline whose practitioners—philosophers—develop a master set of concepts, principles and techniques which function as guidelines and standards for the development of accurate concepts, principles and practical techniques in other disciplines and the sciences.

The Master Set of Philosophical Concepts, Principles and Techniques: The Philosopher's Tools

The **master set of philosophical concepts, principles and techniques** include (A) operational definitions, (B) proof—physical evidence, credible eyewitness reports, logical arguments, (C) the law of causality—the ultimate law of logic, the law of inertia and its corollaries, (D) the laws of logic—the law of identity, the law of non-contradiction (the law of contradiction), the law of the excluded middle, the law of consistency, the law of inconsistency, the law of sequence, and the law of extrapolation, (E) inductive logic, (F) deductive logic, (G) problem-solving, (H) decision-making.

The master set of concepts/principles/techniques of the discipline of philosophy are tools—the philosopher's tools. The philosopher's tools are analogous to the tools a toolmaker uses to make tools whereby by the use of his tools the toolmaker can make tools other tradesmen can use for their specialities. Those tradesmen who use tools for everyday use need practical tools made by toolmakers. Carpenters need practical tools made by toolmakers for building, repairing and renovating homes and other buildings. Doctors and physicists and psychologists who create concepts/principles/techniques for medicine/physics/psychology need to use the philosopher's master concepts/principles/techniques for creating practical concepts/principles/techniques to be used in medicine/physics/psychology/etc.

Philosophy—*philo* "love" and *sophy* "knowledge" or "wisdom"—is a Greek word that translates as "love of knowledge" or "Love of wisdom" or "to love knowledge" or "to love wisdom." [11]

Philosophy was the original science, the first attempt to study the natural order of people, objects and events in reality who/which are natural phenomena. Philosophy initially included medicine, physics, chemistry, biology, and psychology (**psychology** is Greek: "mind-knowledge" or "soul-knowledge"). Hippocrates became the first Greek philosopher/medical doctor when he noticed that persons suffering from seizures in what modern medical doctors would now would diagnose as epilepsy often acted rational and therefore normal when they were not having seizures, and concluded that, contrary to the teachings of the priests, that these afflicted persons were not possessed by demons, but, instead, were suffering a natural process that perhaps could be relieved through other natural processes. He began to look for natural causes of the natural effects now called epilepsy and for other natural causes of natural effects which would be cures for epilepsy. His study of natural phenomena became the first science, and, over time, all other specialities of science (medicine, physics, chemistry, biology, and psychology, ... etc.) developed from this first science.

In Hippocrates' actions and reactions we see a man—a scientist—observing natural phenomena (epileptic people), and gathering data, searching for learning that would produce knowledge that would enable him to produce decisions concerning which actions to take for curing epilepsy and other natural, non-demonic diseases.

The hallmark of science is the observation of natural phenomena and an attempt to understand natural phenomena (people/objects/events) in terms of causality (cause-and-effect relationships).

Philosophy is the discipline which provides the master set of concepts and principles and techniques for using the master concepts and principles for developing concepts and principles and techniques for using the concepts and principles in other disciplines including the sciences for the purpose of understanding natural phenomena.

What Is A Philosophy?

A **philosophy** is *a set of concepts and principles and techniques for using the concepts and principles*.

A **concept** is *a mental representation of an object, a unity which retains its identity for a longer time period than a relevant event*.

An **object** is *a configuration of atoms and molecules (a configuration of matter/energy), e.g., an entity comprised of m/e which retains its identity for a longer period of time than a relevant event*.
Examples: A woman named Jane, a ball, and a man named Dick.

An **event** is *a causal or coincidental relationship between or among objects*.

A **causal relationship** between/among objects is *a relationship wherein people/objects who/which as causes cause as effects changes in pre-existing people/objects or new people/objects*.

A **coincidental relationship** between/among people/objects is *a non-causal relationship wherein people/objects are in proximity to each other by occupying different spatial coordinates at the same timepoint (time coordinate) without being causally linked to each other, without one being the cause of the other*.

A **true concept** is *a concept which accurately describes a person/object/event*; a **false concept** is *a concept which inaccurately describes a person/object/event*.

A **principle** is *a mental representation of an event, a relationship between or among objects*.
Example: Jane throws the ball to Dick. Jane is the cause of the effect of the ball traveling through the air (space and time) to Dick.

A **true principle** is *a principle which accurately describes the relationship of a person/object/event to other persons/objects/events*; a **false principle** is *a principle which inaccurately describes the relationship of a person/object/event to other persons/objects/events*.

A **technique** is *an application of a concept or/and a principle*.
Example: To get the ball to Dick, Jane uses the technique of throwing the ball to Dick. She could have used the technique of giving the ball to her dog, Spot, who is trained to carry a ball to a human on command, and commanding him to carry the ball to Dick, but because Spot is unreliable, if Jane wants to get the ball to Dick quickly and over a space of several yards, she can use the technique of throwing the ball to Dick.

A **practical technique** (*true technique*) is *a useful application of a concept/principle*; an **impractical technique** (*false technique*) is *a useless application of a concept/principle*.

A **fact** is *a true concept/true principle/practical technique derived directly from practical experience or from proof derived by the application of the code of science*; an **opinion** or **belief** is *an expectation derived indirectly from practical experience or from proof derived by the application of the code of science that a concept or principle is true, or that a technique is practical--an opinion is an hypothesis requiring proof*.

True knowledge consists of *a set of true concepts, true principles, and practical techniques* (true techniques); **false knowledge** consists of *a set of false concepts, false principles, and impractical techniques* (false techniques).

In the discipline of philosophy, concepts/principles/techniques are created (A) for creating operational definitions of terms or phrases used in a discipline or a science, (B) for developing standards of proof, (C) for inductive thinking and for deductive thinking, (E) for making decisions, and (F) for solving problems (how to achieve a desire and/or avoid a fear) for achieving desires and avoiding fears.

Operational Definitions

Operational definitions are *definitions which provide descriptions of the observations and measurements of the objects/events relevant to the term being defined.*

Operational definitions are working definitions, definitions which describe people/objects/events when they are in action—when they are doing what is described in the operational definition, when they can be observed and measured doing what they are doing as described in the operational definition.

Operational definitions describe abstract terms by concrete observations and measurements.

Operational definitions provide descriptions of the dimensions of people/objects/events. These dimensions—A/Appearance, B/Behavior and C/Connections, the ABC's—enable researchers to observe and measure people/objects/events. The operational dimensions include space/time coordinates, sequential order (order within a sequence), physical dimensions including height, weight, width, depth, length, mass, energy, color, tone, timbre, etc., behavioral dimensions, which are what actions and reactions the person/object/event does, and connection dimensions such as education, talent, skills, interests, etc.

According to psychologists Calvin Hall and Gardner Lindzey,

> Empirical definitions, or as they are often called, operational definitions, attempt to specify operations that we can use to measure relevant variables. It is by means of these definitions that the theory comes in[to] contact with observational data, or the real world. [12]

According to psychologist Alan O. Ross,

> [A] scientific theory must [provide] definitions of its terms. These definitions permit us to move from the abstractions of the theory to the research-based data we must have in order to test the predictions that the theory generates. Definitions of this kind are like a dictionary that enables us to translate **theory language** into **data language**. [Emphasis in original.] [13]
>
> The way to move from theory language to data language is to provide operational definitions for each of the terms in the theory. [14]

According to Keith Stanovich,

> The key to progress in all the sciences has been to ... adopt operationalism ... . [15]
>
> *Operationism* is simply the idea that concepts in scientific theories must in some way be grounded in, or linked to, observable events that can be measured. Linking the concept to an observable event is the operational definition of a concept and makes the concept public. The operational definition removes the concept from the feelings and intuitions of a particular individual and allows it to be tested by anyone who can carry out the measurable operations. [Emphasis in original.] [16]
>
> [Operationism] is characteristic of all sciences. ... This is what makes possible the public nature of science, one of its defining features. Two different scientists agree on the same operational definition so that is possible for one to replicate the other's results. [17]

Operational definitions can be created using structured sentences such as the following:

1. _____ [Term being defined operationally] IS _____ [Description of the objects/events relevant to the term being defined].

Example: The mind [Term being defined operationally] IS an individual's personal system of desires/fears/priorities as evidenced by his observable actions and reactions, in particular, as evidenced by his approach behavior to people/objects/events he desires and his avoidance behavior from people/objects/events he fears [Descriptions of the observable/measurable people/objects/events--in this case the events of approach/avoidance--relevant to the term being defined].

2. _____ [Term being defined operationally] IS WHEN _____ [Description of the objects/events relevant to the term being defined].
Example: Love [Term being defined operationally] IS WHEN someone says they like you and they do nice things for you and with you [Description of the objects/events relevant to the term being defined].
3. IF _____ [Description of the objects/events relevant to the term being defined],
THEN _____ [Term being defined operationally].
Example: IF someone says they like you and does nice things for you and with you [Description of the objects/events relevant to the term being defined], THEN that is love [Term being defined operationally].
4. WHEN _____ [Description of the objects/events relevant to the term being defined], THEN _____ [Term being defined operationally].
Example: WHEN someone says they like you and does nice things for you and with you [Description of the objects/events relevant to the term being defined], THEN that is love [Term being defined operationally].

Most Famous Example of an Operational Definition: Happiness is a warm puppy. [Charles Schultz, Peanuts]

An operational definition can describe an individual doing an event to another person. We can observe the individual, the event, and the other person. We can measure the individual, the time of the event, and the other person. The "_____ (?) is when _____ (?)" phrase in an operational definition gives us the observable and measurable actions and/or reactions of people/objects/events and therefore can be a test of the operational definition and its effectiveness in helping people visualize and understand the meaning of a word.

By operational definitions, abstract concepts/principles can be defined by the descriptions of real-world objects/events/techniques; thus, by operational definitions, abstract concepts/principles/techniques can be made concrete/made into concrete concepts/principles/techniques.

If a person cannot provide a description by means of the observation(s)/measurement(s) of the people/objects/events related to a term he wishes to define/use in a discussion, then there is an excellent chance that (A) the people/objects/events he is trying to define/discuss do not exist or (B) he does not know what he is talking about.

In describing reality, technical terms including mathematical expressions and equations as well as non-technical terms can be used. The physicist Ernest Rutherford, who first described the structure of the atom, clearly concluded that non-technical terms could be used for describing the causality amongst the people, objects and events of reality. Physicist and author Brian Greene described Rutherford's philosophy inre the use of technical terms v. the use of non-technical terms thus:

> "The physicist Ernest Rutherford once said, in essence, that if you can't explain a result in simple, nontechnical terms, then you really don't understand it. He wasn't saying that this means your result is wrong; rather, he was saying that it means you do not fully understand its origin, meaning, or implications." [18]

When non-technical terms and phrases are defined by operational definitions—descriptions of the people/objects/events who/which are relevant to the term being defined, then non-technical terms work well for conveying concepts/principles/techniques relevant to real people/objects/events.

Quite often the requirement that a term be defined by real-world observations of people/objects/events will eliminate the use of confusing terms by either (A) clarifying their definitions or by (B) showing that the terms are useless because they do not/cannot describe reality.

Here is an operational definition of the abstract 'I':

> The 'I' [Term being defined] IS a person's mind, which is his personal system of desires/fears/priorities which causes his behavior as his actions/reactions including his feelings as his reactions to his realizations of his desires/fears/priorities, his personality as his mind-in -action, as his behavior as caused by his desires/fears/priorities, his mental problems as his unrealistic [unachievable or/and inappropriate] desires, and his mental health as his realistic [achievable and appropriate] desires [Description of the objects/events relevant to the term being defined].

Operational definitions function as operational answers to operational questions.

Examples:

Operational Question: What do people do when they do philosophy?

Operational Answer: When people do philosophy they create concepts and principles which describe people, objects and events and they develop techniques for using the concepts and principles.

Operational Question: What do people do when they love?

Operational Answer: When people do love they say they like each other and they do nice, good events (activities) for and with each other.

Thus, operational definitions are one of the Philosophers' Tools and are required for the effective development of accurate concepts and principles and practical techniques in all disciplines as well as for effective communication of those concepts/principles/techniques.

Proof

Proof consists of the **physical evidence**, **eyewitness reports**, **introspective reports**, **and/or logical arguments** which verify (prove true) or falsify (prove false) an hypothesis.

Physical Evidence

Physical evidence consists of people/objects/events who/which can be seen, heard, touched, smelled, and/or tasted by means of the five perceptual senses and verified or falsified by the common sense:

I. The Five Perceptual Senses:
   1. The sense of sight.
   2. The sense of hearing.
   3. The sense of touch.
   4. The sense of smell.
   5. The sense of taste.

II. The Common Sense: The concepts, principles and techniques A. which are derived from an individual's personal history of dealing with the people/objects/events of reality and B. which influence the judgement of the truth or falsity of the concepts, principles and techniques scientists claim to be true (or false).

Physical evidence is the most important form of proof. Physical evidence is what is observed by scientists who use the scientific method. According to noted Harvard philosopher W. V. Quine:

> The sentences of science, no matter how theoretical, acquire what meaning they have through a network of sentence-to-sentence links whose starting point is sensory stimulation. All evidence for the truth of a scientific theory, moreover, is drawn from sensory observation through the same network. (1985, p. 32.) [14]

Eyewitness Reports

Eyewitness reports are testaments by individuals who claim to have seen, heard, touched, smelled, and/or tasted the persons, objects and/or events claimed in the testaments. By their testaments,

eyewitnesses offer physical evidence.

For eyewitness reports to be acceptable as scientific proof, 1. the eyewitnesses must be credible/trustworthy/reliable (no history of bearing false accusations, and no history of mental problems, instability, and/or unreliability); 2. the eyewitnesses must have been able to see/hear/touch/smell/taste the people/objects/events at the time and place they claimed they witnessed.

Eyewitness reports must be reviewed for the possibility of delusions or hallucinations.

Delusions are false ideas concerning people/objects/events. An individual may come to believe that he is a special religious figure when he is not (delusions of grandeur), or that he will soon receive a lot of money, or that someone owes him a lot of money, or that someone is "out to get him" (delusions of persecution, evidence of paranoia/paranoid thinking), etc.

Hallucinations are false perceptions in which an individual believes he perceived a person/object/event when in fact he has not. A review of the histories of mental patients reveals that when radios were popular patients stated that they heard the voice of God talking to them from radios but when televisions replaced radios in popularity patients began stating that they heard God talking to them from televisions.

Eyewitness reports from reliable witnesses can be acceptable, but physical evidence is preferred.

Introspection

Introspection is an individual's study of his internal physical and/or mental processes.

Introspection cannot be as acceptable as the scientific method. Introspection is not public because at present other people cannot perceive the individual's internal processes to determine for themselves what he is experiencing. By contrast, the scientific method is public because other people are able to replicate the observations and experiments that are claimed to prove and therefore be the bases of the proof of a hypothesis.

Introspective Reports

Introspective reports are individuals' statements of facts or opinions concerning their internal physical and/or mental processes.

There is, however, a different kind of public nature to introspective reports. If an introspective report is accurate in the sense that if it applies to one person then it applies to all persons, then other people can agree with the results of the introspection and thereby provide **corroborating reports** (corroborating introspective reports).

Corroborating Reports

Corroborating reports are individuals' statements of facts or opinions concerning their internal physical and/of mental processes which [statements] provide support [verification, agreement] for the introspective reports of other individuals.

Introspection, introspective reports and corroborating reports are necessary in psychology because of the problem of relating psychological concepts, principles and techniques to the physiology of the brain and nervous system. Until scientists are able to provide the physiological bases for psychological phenomena, psychologists will be forced to use introspection as a means of scientific observation.

Logical Arguments

Logical arguments are formal structures of thought [required orders or sequences of thinking] by which verifiable and verified ***Premises*** lead to logical ***Conclusions***. [20]

Logical arguments, in their basic forms, are one of two types: **P = Q = X** or **If P then Q**.

P = Q = X Logical Arguments

P = Q = X logical arguments have a form of —

1. A Premise #1 which asserts P = Q,
2. A Premise #2 which asserts X = P,
3. A Conclusion which asserts X = Q.

P = Q = X logical arguments assert that if P = Q, and if X = P, then X = Q.

P = Q = X logical arguments are most often arranged in the following form:

1. Premise #1: P = Q.
2. Premise #2: X = P.
3. Conclusion: X = Q.

Here is the famous philosophical example in which the philosopher Socrates is proven to be mortal.

1. Premise #1: (P) All men are (Q) mortal. [P = Q]
2. Premise #2: (X) Socrates is a (P) man. [X = P]
3. Conclusion: (X) Socrates is (Q) mortal. [X = Q]

If a premise is unverified, or otherwise unverifiable, then the conclusion of a logical argument is invalid. The premises of a logical argument must therefore be verifiable and verified, or, otherwise, the conclusion is invalid. If either all men are not mortal or Socrates is not a man, then the conclusion that Socrates is mortal is invalid.

You must understand that the terms valid and invalid are important terms when discussing or using logical arguments.

A conclusion could be true or false, but if it is not supported by verifiable and verified premises, then it is invalid.

For a conclusion to be invalid simply means that it does not follow from the premises and, conversely, the premises do not lead or support the conclusion. If in the second premise Socrates is a rock, the conclusion that Socrates is mortal is invalid, because the first premise deals with men, which are life forms, and not rocks, which are non-life forms.

The critical point is that premises must be verifiable and verified to be accepted as valid premises or otherwise the conclusion is automatically invalid even if we find it to be true. All logical arguments are valid or invalid primarily because of their premises.

If P, Then Q Logical Arguments

The **If P, then Q logical arguments** have one of two forms:

1. **If P, then Q: P: therefore Q**.

2. **If P, then Q: not-Q: therefore not-P**.

If P, Then Q: P: Therefore Q Logical Arguments

The If P, then Q: P: therefore Q logical arguments have a form, or sequence, consisting of a Premise #1: If P, then Q, a Premise #2: P, and a Conclusion: Q.

If P, then Q: P: therefore Q logical arguments are **predictions**.

Predictions consist of **conditions** and **consequences**.

In a prediction, the **condition** is **If P** and the **consequence** is **then Q**.

If P, then Q: P: therefore Q logical arguments most often have the following form:

1.	Premise #1:	If (condition) P, then (consequence) Q.	[If the condition, ...] [... then the consequence.]
2.	Premise #2:	(Condition) P.	[The condition occurs.]
3.	Conclusion:	(Consequence) Q.	[The consequence follows.]

Here is a famous philosophical example of an If P, then Q: P: therefore Q logical argument in which a specific window (*the* window) will break if a specific rock (*the* rock) hits it.

1.	Premise #1:	If (P) the rock hits the window, then (Q) the window will break.	[If P, ...] [... then Q]
2.	Premise #2:	(P) The rock hits the window.	[P]
3.	Conclusion:	(Q) The window breaks.	[Q]

If P, then Q: P: therefore Q logical arguments are valid only for specific conditions and specific consequences. The If P/rock, then Q/window example is valid only if a specific rock is described in the condition (P) and a specific window is described in the consequence (Q). The If P, then Q prediction could be restated as if (P) *this* rock hits *this* window, then *this* window will break. Another rock might not break *this* window; another window might not break if *this* rock hits it.

If P, then Q: P: therefore Q logical arguments are descriptions of causality—cause-and-effect relationships. In cause and effect relationships, causes cause effects. People, objects and events who or which are causes cause other people/objects/events who/which are effects. [See **The Law of Logic and Reason: Causality** on page 21]

The condition, P, describes the cause, and the consequence, Q, describes the effect.

1.	Premise #1:	**If** (condition/cause) P, **then** (consequence/effect) Q.	[If the condition/cause happens, ...] [... then the consequence/effect follows.]
2.	Premise #2:	(Condition/Cause) P.	[The condition/cause happens.]
3.	Conclusion:	(Consequence/Effect) Q.	[The consequence/effect follows.]

When you are using an If P, then Q: P: therefore Q logical argument you are attempting to describe causality: If the condition/cause happens, then the consequence/effect happens. The condition causes the consequence. That is, the condition which is a cause causes the consequence which is an effect. In the examples, if the condition/causes of the rock hitting the window (P) happens, then the consequence/effect will be the breaking of the window (Q). Understanding conditions as causes and consequences as effects is the key to understanding If P, then Q: P: therefore Q logical arguments.

The If P, Then Q: Not-Q: Therefore Not-P Logical Arguments

If P, then Q: not-Q: therefore not-P logical arguments have a form of a Premise #1: If P, then Q, a Premise #2: Not-Q, and a Conclusion: Not-P.

If P, then Q: not-Q: therefore not-P logical arguments are **predictions**.

Predictions consist of **conditions** and **consequences**.

In a prediction, the **condition** is **If P** and the **consequence** is **then Q**.

If P, then Q: not-Q: therefore not-P logical arguments most often have the following form:

1.	Premise #1:	If (condition) P, then (consequence) Q.	[If the condition, ...] [... then the consequence.]
2.	Premise #2:	Not-Q.	[The consequence did not occur.]
3.	Conclusion:	Not-P.	[The condition did not happen.]

Here the philosophical example in which a specific window (the window) did not break because a specific rock (the rock) did not hit it.

1.	Premise #1:	If (P) the rock hits the window, then (Q) the window will break.	[If P, ...] [... then Q]
2.	Premise #2:	(Not-Q) The window did not break.	[Not-Q]
3.	Conclusion:	(Not-P) The rock did not hit the window.	[Not-P]

If P, then Q: not-Q: therefore not-P logical arguments are valid only for specific conditions and specific consequences. The If P/rock, then Q/window example is valid only if a specific rock is described in the condition (P) and a specific window is described in the consequence (Q). The If P, then Q prediction for not-Q could be restated as if (P) *this* rock does not hit *this* window, then *this* window will not break. *Another* rock might break *this* window; *another* window might break if *this* rock hits it. But if not-Q, then not-P means *this* window did not break, which means *this* rock did not hit it (or it would have broken).

If P, then Q: not-Q: therefore not-P logical arguments are descriptions of causality—cause-and-effect relationships.

The condition, P, describes the cause, and the consequence, Q, describes the effect.

1.	Premise #1:	**If** (condition/cause) P, **then** (consequence/effect) Q.	[If the condition/cause happens, ...] [... then the consequence/effect follows.]
2.	Premise #2:	(Consequence/Effect) Not-Q.	[The consequence/effect did not occur.]
3.	Conclusion:	(Condition/Cause) Not-P.	[The condition/cause did not happen.]

When you are using an If P, then Q: not P: therefore not Q logical argument, you are attempting to describe causality: If the condition/cause happens, the consequence/effect happens. The condition causes the consequence. That is, the condition which is a cause causes the consequence which is an effect. In the examples, if the condition/causes of the rock hitting the window (P) happens, then the consequence/effect will be the breaking of the window (Q); but where the condition/cause of the rock hitting the window (P) does not happen (not P), then the consequence/effect of the window breaking (Q) does not happen (not Q). Understanding conditions as causes and consequences as effects is the key to understanding If P, then Q: not P: therefore not Q logical arguments.

All logical arguments must have the following:

1. **Verifiable/Verified Premises**.

The premises must be verifiable (provable) and verified (proven) as true before they can be used as premises in a logical argument. If the premises are not verified, then there is a logical fallacy of the begged question or unanswered question—a question that is begging for an answer:

Is this premise true?

The begged or unanswered question actually has several parts:

A. Is this premise verifiable (or falsifiable)?
B. Has the premise been verified?
C. How has it been verified? Physical evidence? Eyewitness reports? Logical argument(s)?

Unverified premises are not acceptable in a logical argument because they will invalidate a conclusion.

2. **A Conclusion Logically Related to the Premises**.

The conclusion must be logically related to the subject and content of the premises, otherwise there is a logical fallacy of a shift of focus.

Example:	Premise #1:	All (P) men are (Q) mortal.	[Observation: Verified Fact]
	Premise #2:	(X) Socrates is a (P) man.	[Observation: Verified Fact]
	Conclusion:	(X) Socrates is (Q) mortal.	[Conclusion: Verified: Socrates died]
Example:	Premise #1:	All (P) men are (Q) mortal.	[Observation: Verified Fact]
	Premise #2:	(X) Socrates is a (P) man.	[Observation: Verified Fact]
	Conclusion:	(X) Socrates is (Y) smart.	[Conclusion: Invalid: Shift of Focus]

A logical argument which has a valid form and verified/true premises has a valid conclusion and is called a "sound argument."

A logical argument which has unverified/false premises has an invalid conclusion and is called an "unsound argument."

If P, then Q logical arguments can be twisted if their sequence/form is violated.

Here is an If P, then Q logical argument which is invalid because of a twist in the form:

1.	Premise #1:	If P, then Q.	[If (P) the rock hits the window, then (Q) the window will break.]
2.	Premise #2:	Q.	[(Q) The window breaks.]
3.	Conclusion:	P.	[(P) The rock hits the window.]

The reason this If P, then Q logical argument is invalid is the sequence of P's and Q's in the form. The sequence should be 1. If P, then Q; 2. P; 3. Q, but, instead, the sequence is twisted and the form is invalidated—1. If P, then Q; 2. Q; 3. P. If (Q) *this* window breaks, it could have been broken by some object/event (Y) other than being hit by *this* specific rock (P).

Here is an If P, then Q logical argument which has been invalidated by a twist in the form:

1.	Premise #1:	If P, then Q.	[If (P) the rock hits the window, ...] [... then (Q) the window will break.]
2.	Premise #2:	Not-P.	[(P) The rock did not hit the window.]
3.	Conclusion:	Not-Q.	[(Q) The window did not break.]

The reason this If P, then Q logical argument is invalid is the sequence of P's and Q's in the form. The sequence should be 1. If P, then Q; 2. Not-Q; 3. Not-P, but, instead, the sequence is twisted and the form is invalidated—1. If P, then Q; 2. Not-P; 3. Not-Q. If (Not-P) *this* rock did not hit *this* window, then (Not-Q) *this* window might not have broken because it did not get hit by *another* rock.

The Burden of Proof Of An Assertion

The **burden of proof of an assertion** is the requirement that an individual provide proof confirming hypotheses or propositions. The burden of proof of an assertion must be upon the individual who asserts a proposition or statement of fact. It is not up to the listener to prove a speaker's assertions. **He who asserts must prove!**

Assertions are **positive assertions** or **negative assertions**.

Positive assertions are assertions that some **object or event is true**—that an object did exist, does exist, or will exist, or that an event did happen, does happen, or will happen.

Negative assertions are assertions that some **object or event is not true**—that an object did not exist, does not exist, or will not exist, or that an event did not happen, does not happen, or will not happen.

In general, it is theoretically possible to prove positive assertions. The assertion "Unicorns exist" is a positive statement—that "Unicorns exist" is true, that unicorns exist. Unicorns are horses with a horn growing out of their foreheads. At this timepoint in history, mankind collectively has never found a unicorn to exist. But a unicorn is supposed to be an animal, and sometimes when animals die their fossil remains can be discovered by man, as man has discovered the fossil remains of other living objects, including dinosaurs and ancestors of man, himself, therefore it is possible that if man cannot find living unicorns in our contemporary timepoint then at later timepoint man may be able to find the fossil remains of unicorns and thus provide proof that at least at an earlier timepoint unicorns did in fact exist. The assertion "God exists" is a positive assertion—that "God exists" is true, meaning that God exists. God may not offer proof of his existence, and he may be able to hide himself from the view of man, therefore it is possible that man may not be able take active steps to prove God exists. It is theoretically possible, however, that God might reveal himself to man, prove that he is God through demonstrations of knowledge and capabilities superior to man, and therefore prove that he exists. Although man might not have much to do with this proof, except to witness it, nevertheless the possibility of proof is significant. If an object exists or an event happened, and some proof is somehow available, it is possible for man, actively or passively, to prove the object exists or the event happened.

It is theoretically possible but impractical to prove negative assertions. If a sufficient number of observers were able to position themselves throughout the geography of the universe, to observe a specified area of space at a specified time, and to report to a central intelligence or personality, then it might be possible to determine if or not certain negative propositions are true. The assertion "Unicorns do not exist" is a negative assertion—that the statement "Unicorns do not exist" is true, that unicorns do not exist. This assertion is provable if observers can be positioned everywhere in the universe so they are able to observe their area of space at a specified time and report to the central intelligence or personality their observations. The problem, of course, is getting enough observers positioned and able to observe and to report their observations of their space areas at a specified time. The assertion "God does not exist" is also a negative assertion, but because of the mysterious nature of God, it is possible that he might exist but yet have chosen to remain hidden from man in some supernatural way that man may never be capable of discovering on his own. Even with a sufficient number of universal observers and an effective reporting system man may never be able certain that he is truly capable of observing the absence of God and thereby actively prove that God does not exist is a true statement, that God does not exist. Due to the impracticality of proving most negative assertions most philosophers and scientists generally believe that all negative assertions cannot be proven. Therefore it is not possible to prove a negative.

Thus the burden of proof for both positive and negative assertions is upon the asserter.

He who asserts must prove!

The Ultimate Law of Logic and Reason: The Law of Causality

Causality is the cause by causes of effects, which then can become causes of other effects. Causality is causes causing effects. In all of our existence we are looking for causes of effects for the purpose of making decisions concerning important people, objects and events.

Causality is the law of logic and reason.

Explanations are descriptions of causality; descriptions of causes causing effects are *causal explanations*. When some concept or principle is explained, its causes of its effects are described.

The Law of Inertia

Charles Proteus Steinmetz, a physicist, asserted that the natural phenomena of inertia is the unit of study of physics, that the law of inertia is the fundamental law of physics, and that the explanation of a force (energy) as the cause of the effects of changes in inertia is the law of logic and reason.

> A body keeps the same state as long as there is no cause to change its state. That is, it remains at rest or continues the same kind of motion—that is, motion with the same velocity in the same direction—until some cause changes it, and such cause we call a 'force.'
>
> This is really not merely a law of physics, but it is the fundamental law of logic. It is the law of cause and effect: "Any effect must have a cause, and without cause there can be no effect." This is axiomatic and is the fundamental conception of all knowledge, because all knowledge consists [of] finding the cause of some effect or the effect of some cause, and therefore must presuppose that every effect has some cause, and inversely [meaning that every cause causes some effect]. [21]

The Corollaries of The Law of Inertia

The **Corollaries of the Law of Inertia** are the following:

1. A force is a form of matter/energy which is a push or pull which can cause accelerations and decelerations which cause changes of inertial states of objects.
2. Only a force can cause a change of the inertial state of an object comprised of matter and/or energy.
3. The observation of a change of inertial state implies its cause to be a force of some kind..

By the Law of Inertia and the Corollaries to the Law of Inertia, causation and determinism are occurring at all scalar levels.

Causation is the observation of a change of inertial state caused by a force wherein people, objects and/or events who/which as causes cause as effects (A) changes of inertial states of pre-existing people, objects and/or events or (B) new people, objects and/or events.

Determinism is the endless continuum of causation for which the source is the universal matter/energy (m/e) which, along with space and time, is one of the components of the universe (universe = space, time & physics [m/e]).

By these considerations, causation and therefore determinism occur at all scalar levels.

Causality = Cause and Effect Explanations of Objects and Events.

In a normal sequence of events, a cause causes an effect. If Jane throws (causes) a ball to (travel towards) Dick, so he can catch it, then Jane is the cause of the effect of the ball being thrown to Dick.

We see, therefore, a sequence in which a cause causes an effect:

1. Cause/Conditions → 2. Effect/Consequence

The effect could become another cause. The effect of Dick's having the ball, because Jane threw it to him and he caught it, could mean that Dick could throw the ball to Jane and thus be a cause of another effect (of the ball traveling towards Jane and Jane catching it).

We therefore see another causal sequence resulting from the initial causal sequence. That is, we see a chain starting with the first causal sequence leading to the second causal sequence. And this chain could continue forwards into time and the future indefinitely. But it could also continue backwards into the past indefinitely without a beginning timepoint. That is, for all history, without beginning nor end, there would have been, is now, and always will be a continuous flow of causes and effects, causes causing effects, effects becoming causes for future effects.

1. (Causes→Effect) → 2. (Causes→Effect) → 3. (Cause→Effect) → ... → (Future Causes→Effects), Etc.

Explanations = **Descriptions of Causality; Causal Descriptions**.

The Source of Causality: Matter and Energy

The **source of all causality**—cause-and-effect relationships among objects and events—is the matter and energy which comprise all objects and events in reality.

The first law of thermodynamics states that the sum total of matter and energy is a constant, that, therefore, matter and energy cannot be destroyed, only changed in form. [22]

Dr. Albert Einstein, by $E = mc^2$, (originally $m = E/c^2$) proved that matter can be converted (changed) into energy, and energy can be converted into matter. [23]

Philosophical Feedback Loops

A **philosophical feedback loop** is the process wherein the development of concepts/principles/techniques in disciplines other than philosophy by the use of the philosophers' tools by practitioners in those other disciplines (A) help philosophers develop or refine the philosophers' tools or (B) become philosophers' tools.

Example: Physics: Law of Inertia → Philosophy: Law of Causality

Example: Physics: The Corollaries to the Law of Inertia → Philosophy: The Law of Determinism

Example: Physics: Matter/Energy (M/E) → Philosophy: The Law of Causality (M/E = The Source of Causality)

Example: Physics: The Isolated M/E System → Philosophy: The Universe = Uncaused/Uncreated/Unbegun, therefore no necessity for a First Cause or Causer/Creator/Beginner

Example: Physics: The requirement for observation/measurement of physical phenomena → Physics: The Scientific Method → Philosophy: The Scientific Method as the one true source of knowledge.

The Laws of Logic

The **laws of logic** are causal descriptions of the causes of the effect of logical thinking. The laws of logic "are prerequisites for consistency and intelligibility." [24] When a person follows the laws of logic his thinking is guided towards accurate descriptions of objects and events of reality. When a man is said to be logical he is said to follow the laws of logic. Any **system of logic** must follow the laws of logic or it cannot be a system of logic. [25]

The Law of Identity

For propositions (p): If p is true, then p is true. If p is false, then p is false.
If a proposition is true, it is true; if it is false, it is false.

For things (A): If a thing A is A, then it is A. $A = A$.
Everything is what it is (and cannot, at the same time it is what it is, be something else).
[Kroepel: A thing can only itself be.]

The Law of Noncontradiction (The Law of Contradiction)

For propositions: p cannot be both true and false (at the same time and in the same respect).

For things: A thing A cannot be both A and *not A* (at the time it is A). $A \neq B$.

The Law of the Excluded Middle

For propositions: Either p is true or p is false; one or the other but not both at the same time and in the same respect.

For things: A thing A is either A or it is *not A*. $A = A$ or $A \neq B$.

The laws of logic are also known as **the three laws of thought**. These were formulated in the times of Plato and Aristotle. According to philosopher Peter Angeles,

> [The three laws of thought] have been regarded as *ontologically real* (describing the ultimate features of reality); as *cognitively necessary* (no consistent thinking is possible without their use; all coherent thought, and all logical systems, rely upon them for justification; their denial presupposes their use in denying them); as *uninferred knowledge* (the immediate and direct result of a rational examination of the relations of timeless universals). In modern times, they have been regarded as only three among many *principles*, or *rules of inference* that can be invented and used in logic; or as definitionally true (tautologous) and hence irrefutable. [Italics in original] [26]

The fact is that while the three laws of logic appear to be self-evident and therefore true no one has been able to observe any cases in which they were not found to be true, therefore, from a practical standpoint they are acceptable as true until further notice. And we expect that we will never find any exceptions, therefore, we expect that they will always be true.

The Law of Consistency

Consistency: If two or more stories/reports of the same phenomena contain identical details, then one of these situations holds:

A. Both stories are true.
B. Both stories are false.

The Law of Consistency : Two stories containing identical details are either true or false at the same time and in the same way; if one story is true the other is also true; if one story is false then the other is also false.

The Law of Consistency is based upon the Law of Identity.

The Law of Inconsistency

Inconsistency: If two or more stories/reports of the same phenomena contain conflicting details, then one of these situations holds:

A. One story is true and the other false.
B. Both stories are false.

The Law of Inconsistency: Two storiescontaining conflicting details cannot both be true at the same time and in the same way. One story may be true while the other is false, or they both may be false.

The Law of Inconsistency is based upon the Law of Noncontradiction.

The Law of Sequence

A **sequence** is a series of events related to time. In a sequence events occur at specific points of time, or *timepoints*.

The Law of Sequence: A sequence can only have one series of events or one order of events occurring at specific time points. Any additional or deleted events or any change in the order of events would destroy the original sequence.

Sequence #1:	1.	2.	3.	4.	5.	[Timepoints]
	A.	B.	C.	D.	E.	[Events]
Sequence #2:	1.	2.	3.	4.	5.	[The same Timepoints as Sequence #1]
	A.	C.	B.	D.	E.	[Events]

We can see that Sequence #1: A-B-C-D-E ≠ (is not equal to) Sequence #2: A-C-B-D-E.

The law of sequence is based upon the Laws of Identity, Contradiction, and the Excluded Middle.

The Law of Extrapolation

Extrapolation is applying concepts/principles/techniques from one set of conditions, from one individual, or from one scalar level to all other sets of conditions, individuals and scalar levels (levels of scale, levels of magnification) until disconfirming cases are observed/discovered.

The Law of Extrapolation: Concepts/Principles/Techniques which are accurate/true for one set of conditions, for one individual, or for one scalar level are true/accurate for all sets of conditions, all individuals, and all scalar levels until disconfirming cases are observed/discovered.

The Law of Extrapolation is based upon the Laws of Identity, Contradiction, and the Excluded Middle.

Logical Fallacies

Logical fallacies are errors in thinking that humans are prone to. If we are not careful to learn as much as we can about logical fallacies, and to monitor our daily thinking processes for the purpose of detecting these fallacies, then we may very well suffer them without realizing/knowing that we are doing so. [27]

fallacy (L., *fallax*, "deceitful," and *fallere*, "to deceive"). 1. A logical error; reasoning that does not follow the rules of inference or violates them. 2. An argument that is misleading in the sense that it is incorrect but may, or is used to, convince people of its correctness. 3. A defective (false, incorrect, erroneous, mistaken) argument in which the conclusion is not justified by statements supporting it. Fallacies can be divided into two broad groupings: *formal fallacies* and *informal fallacies*.

fallacy, **formal**. 1. An invalid argument. An error in deductive logic (reasoning) in which the conclusion does not follow with necessity from the premises. ... 2. An invalid inference. A misconstrued or wrong inference that may seem to follow a correct rule of inference but does not, such denying the antecedent of a conditional statement in order to deny its consequent. 3. An error of logical from ..., a violation of a rule of inference or the principles of logic.

Formal fallacies are committed only within deductive arguments.

fallacy, **informal**. 1. Any error in reasoning to conclusion which does not follow the formal structures and rules of logical validity. 2. An argument whose conclusion (a) is not adequately supported and/or (b) does not necessarily have to be the conclusion that can be drawn.

Informal fallacies are committed only by inductive reasoning or arguments.

fallacies, **classification of informal**. Informal fallacies ... may be classified in a variety of ways. Three general categories: (a) *Material fallacies* have to do with the facts (the matter, the content of) the argument in question. Two subcategories of material fallacies are: (1) *fallacies of evidence*, which refer to arguments that do not provide the required factual support (ground, evidence) for their conclusion, and (2) *fallacies of irrelevance* (or *relevance*) which refer to arguments that have supporting statements that are irrelevant to the conclusion. (b) *Linguistic fallacies* have to do with defects in arguments such as ambiguity (in which careless shifts of meanings or linguistic imprecisions lead to erroneous conclusions), vagueness, incorrect use of words, lack of clarity, linguistics inconsistencies, circularities. (c) *Fallacies of irrelevant emotional appeal* have to do with affecting behavior (responses, attitudes). That is, arguments are presented in such a way as to appeal to one's prejudices, biases, loyalty, dedication, fear, guilt, and so on. They persuade, cajole, threaten, or confuse in order to win assent to an argument.

fallacies, **types of informal**. Sometimes *informal* or *quasi-formal fallacies*. The following is a list of ... informal fallacies which is by no means exhaustive. No attempt has been made to subsume them under general categories ... [classifications of informal fallacies].

1. *Black and white fallacy*. Arguing (a) with the use of sharp ("black-and-white") distinction despite any factual or theoretical support for them, or (b) by classifying any middle point between extremes (black-and-white") as one of the extremes. Examples: "If he is not an atheist then he is a decent person." "He is either a conservative or a liberal." "He must not be peace-loving since he participated in picketing the American embassy." [Sagan: *The Fallacy of the excluded middle, or false dichotomy—considering only the two extremes in a continuum of intermediate possibilities*. *Ex*.: Sure, take his side! He's always right! I'm always wrong! Either you love your country or you hate it. If you're not part of the solution, {then} you're part of the problem.]
2 *Fallacy of argumentum ad baculum (argument from power or force)*. The Latin means "argument according to the stick," "argument by means of the rod," "argument using force." Arguing to support the acceptance of an argument by a threat, to use of force. Reasoning is replaced by force, which

results in the termination of logical argumentation, and elicits other kinds of behavior (such as fear, anger, reciprocal use of force, etc.).

3. *Fallacy of argumentum ad hominem (argument against the man)*. The Latin means "argument to the man." (a) Arguing against, or rejecting a person's views by attacking or abusing his personality, character, motives, intentions, qualifications, etc., as opposed to providing evidence why his views are incorrect. Example: "What John said should not be believed because he is a Nazi sympathizer."
4. *Fallacy of argumentum ad ignoratiam (argument from ignorance)*. The Latin means "argument to ignorance." (a) Arguing that something is true because no one has proved it to be false, or (b) arguing is something is false because no one has proved it to be true. Examples: (a) Spirits exist since no one has yet proved there are not any. (b) Spirits do not exist since no one has as yet proved their existence. Also called the *appeal to ignorance*: the lack of evidence (proof) of something is used to support its truth.
5. *Fallacy of argumentum ad misicordam (argument to pity)*. Arguing by appeal to pity in order to have some point accepted. Example: "I've got to have at least a B in this course, Professor Angeles. If I don't, I won't stand a chance for medical school, and this is my last semester at the university." Also called the *appeal to pity*.
6. *Fallacy of argumentum ad personam (appeal to personal interest)*. Arguing by appealing to personal likes (preferences, prejudices, predispositions, etc.) of others in order to have an argument accepted.
7. *Fallacy of argumentum ad populum (argument to the people)*. Also the *appeal to the gallery*, *appeal to the majority*, *appeal to mob instinct*. Arguing in order to arouse an emotional, popular acceptance of an idea without resorting to logical justification of the idea. An appeal is made to such objects as biases, prejudices, feelings, enthusiasm, attitudes of the multitude in order to evoke assent rather than to rationally support the idea.
8. *Fallacy of argumentum verecundiam (argument to the authority or to veneration)*. (a) Appealing to authority (including customs, tradition, institutions, etc.) in order to gain acceptance of a point at issue and/or (b) appealing to the feelings of reverence or respect we have of those in authority, or who are famous. Example: "I believe that the statement 'You cannot legislate morality' is true because President Eisenhower said it."
9. *Fallacy of accent*. Sometimes classified as *an ambiguity of accent*. Arguing to conclusions from undue emphasis (accent, tone) upon certain words or statements. Classified as a *fallacy of ambiguity* whenever this emphasis creates an ambiguity or amphiboly in the words or the statements used in the argument. Example: "The queen cannot be but praised."
10. *Fallacy of accident*. Also called by its Latin name *a dicto simpliciter ad dictum secundum quid*. (a) Applying a general rule or principle to a particular instance whose circumstances by "accident" do not allow the proper application of that generalization. Example: "It is a general truth that no one should lie. Therefore, no one should lie of a murderer at the point of a knife asks you for information you know would lead to a further murder." (b) The error in argumentation of applying a general statement to a situation to which cannot, and was not necessarily intended, to be applied.
11. *Fallacy of ambiguity.* An argument that has at least one ambiguous word or statement from which a misleading or wrong conclusion is drawn.
12. *Fallacy of amphiboly.* Arguing to conclusions from statements that are amphibolous—ambiguous because of their syntax (grammatical construction). Sometimes classified as a *fallacy of ambiguity*.
13. *Fallacy of begging the question*. (a) Arriving at a conclusion from statements [premises] that are themselves questionable and have to be proved but are assumed [to be] true. Example: "The universe has a beginning. Everything that has a beginning has a beginner. Therefore the universe

has a beginner called God." This assumes (begs the question) that the universe does indeed have a beginning and also that all objects that have a beginning have a beginner. (b) Assuming the conclusion or part of the conclusion in the premises of an argument. Sometimes called *circular reasoning*, *vicious circularity*, *vicious circle fallacy*. Example: "Everything has a cause. The universe is a thing. Therefore the universe has a cause." [Conclusion of a cosmological argument: "And this cause is a God." See *petitio principil*.]. (c) Arguing in a circle. One statement is supported by reference to another statement which statement itself is supported by reference to the first statement. Example: "Aristocracy is the best form of government because the best form of government is that which has strong aristocratic leadership."

14. *Fallacy of complex question (or loaded question)*. (a) Asking questions for which either a yes or no answer will incriminate the respondent. The desired answer is already tacitly assumed in the question and no qualification of the simple answer is allowed. Example: "Have you stopped the use of opiates?" (b) Asking questions that are based on unstated attitudes of questionable (unjustified) assumptions. These questions are often asked rhetorically or the respondent in such as way to as to elicit an agreement with those attitudes or assumptions from others. Example: "How long are you going to put up with this brutality?"
15. *Fallacy of composition*. Arguing (a) that what is true of each part of a whole is also (necessarily) true of the whole itself. Example: "Each member (or some members) of the team is (are) married; therefore the team also has (must have) a wife." Inferring that a collection has certain characteristics merely on the basis that its parts have them erroneously proceeds from regarding the collection distributively to regarding it collectively.
16. *Fallacy of consensus gentium*. Arguing that an idea is true on the basis (a) that the majority of the people believe it and/or (b) that is has been universally held by all men at all times. Example: "God exists because all cultures have had some concept of a God."
17. *Fallacy of converse accident*. Sometimes *converse fallacy of accident*. Also called by its Latin name *a dicto secundo quid a simpliciter*. The error of generalizing from atypical or exceptional instances. Example: "A shot of warm brandy each night helps older people to relax and sleep better. People in general ought to drink warm brandy to relieve their tension and to sleep better."
18. *Fallacy of division*. Arguing that what is true of a whole is (a) also (necessarily) true of its parts and/or (b) also true of some of its parts. Example: "The community of Pacific Palisades is extremely wealthy. Therefore every person living there is (must be) extremely wealthy (or therefore Adam, who lives there, is [must be] extremely wealthy"). Inferring that the parts of a collection have certain characteristics merely on the basis that the collection has them erroneously proceeds from regarding the collection collectively to regarding it distributively.
19. *Fallacy of equivocation*. An argument in which a word is used with one meaning (or sense) in one part of the argument and with another meaning in another part. A common example: "The *end* of a thing is its perfection; death is the *end* of life; hence death is the perfection of life."
20. *Fallacy of non causa pro causa*. The Latin may be translated as "there is no cause of the sort which has been given as the cause." (a) Believing that something is the cause of an effect when in reality it is not. Example: "My incantations caused it to rain." (b) Arguing so that a statement appears unacceptable because it *implies* another statement that is false (but in reality is not).
21. *Fallacy of post hoc ergo propter hoc*. The Latin means "after this therefore the consequence (effect) of this," or "after this because of this." Sometimes simply [the] *fallacy of false cause*. Concluding that one thing is the cause of another thing because it precedes it in time. A confusion between the concept of succession and that of causation. Example: "A black cat ran across my path. Ten minutes later I was hit by a truck. Therefore the cat's running across my path was the cause of my being hit by a truck."

22. *Fallacy of hasty generalization*. Sometimes *fallacy of hasty induction*. An error of reasoning whereby a general statement is asserted (inferred) based (a) upon a limited information of (b) inadequate evidence, or (c) an unrepresentative sampling.
23. *Fallacy of ignoratio elenchi (irrelevant conclusion)*. An argument that is irrelevant; that argues for something other than that which is to be proved and thereby in no way refutes (or supports) the points at issue. Example: A lawyer defending his alcoholic client who has murdered three people in a drunken spree argues that alcoholism is a disease and attempts should be made to eliminate it. *Ignoratio elenchi* is sometimes used as a general name for all fallacies that are based [up]on irrelevancy (such as *ad baculum*, *ad hominem*, *ad misicordam*, *ad popularum*, *ad vericundiam*, *consensus gentium*, etc.).
24. *Fallacy of inconsistency.* Arguing from inconsistent statements, or to conclusions that are inconsistent with the premises. See the *fallacy of tu quoque* below. [Carl Sagan: Ex.: Consider it reasonable for the Universe to continue to exist forever into the future, but judge absurd the possibility that it has infinite duration into the past.]
25. *Fallacy of irrelevant purpose*. Arguing against something on the basis that it has not fulfilled its purpose (although in fact that was not its purpose).
26. *Fallacy of "is" to "ought."* Arguing from premises that have only descriptive statements (is) to a conclusion that contains an ought, or a should.
27. *Fallacy of limited (or false) alternatives*. The error of insisting without full inquiry or evidence that the alternatives to a course of action have been exhausted and/or are mutually exclusive.
28. *Fallacy of many questions*. Sometimes *fallacy of the false question*. Asking a question for which a simple answer is demanded yet the question (a) requires a series of answers, and/or (b) requires a host of other questions, each of which should be answered separately. Example: "Have you left school?"
29. *Fallacy of misleading context*. Arguing by misrepresenting, distorting, omitting, or quoting something out of context.
30. *Fallacy of prejudice*. Arguing from a bias or emotional identification or involvement with an idea (argument, doctrine, institution, etc.).
31. *Fallacy of red herring*. Ignoring a criticism of an argument by changing attention to another subject. Example: "You believe in abortion, yet you don't believe in the right-to-die-with-dignity bill before the legislature."
32. *Fallacy of slanting*. Deliberately omitting, or over emphasizing certain points to the exclusion of others in order to hide evidence that is important and relevant to the conclusion of an argument and that it should be taken account of in an argument.
33. *Fallacy of special pleading*. (a) Accepting an idea or criticism when applied to an opponent's argument but rejecting it when applied to one's own argument, or (b) rejecting an idea or criticism when applied to an opponent's argument but accepting it when applied to one's own.
34. *Fallacy of straw man*. Presenting an opponent's position in as weak or misrepresented a version as possible so that it can be easily refuted. Example: "Darwinism is in error. It claims that we are all descendants from an apelike creature, from which we evolved by natural selection. No evidence of such a creature has been found. No adequate and consistent explanation of natural selection has been given. Therefore, evolution according to Darwinism has not taken place."
35. *Fallacy of the beard*. Arguing (a) that small or minor differences do not (or cannot) make a difference, or are not (or cannot be) significant, or (b) arguing so as to find a definite point at which something can be named. For example, insisting that a few hairs lost here and therefore do not indicate anything significant about my impending baldness; or trying to determine how many hairs a person must have before he can be called bald (or not bald).

36. *Fallacy of tu quoque (you also*). (a) Presenting evidence that a person's actions are not consistent with that for which he is arguing. Example: "John preaches that we should be kind and loving. He doesn't practice it. I've seen him beat up his kids." (b) Showing that a person's views are inconsistent with what he previously believed and therefore (1) that he is not to be trusted, and/or (2) his new view is to be rejected. Example: "Judge Egener was against marijuana legislation four years ago when he was running for office. How he is for it. How can you trust a man who has changed his mind on such an important issue? His present position is inconsistent with his earlier views and therefore should not be accepted." (c) sometimes related to the *fallacy of two wrongs make a right*. Example: "The Democrats for years used illegal wiretapping; therefore the Republicans should not be condemned for illegal wiretapping." [In contemporary time people who don't do what they say are said to be those who "don't walk the talk," therefore this could be called the *fallacy of not walking the talk*.]
37. *Fallacy of unqualified source*. Using as support in an argument a source of authority that is not qualified to provide evidence.
38. *Gambler's fallacy.* (a) Arguing that since, for example, a penny *has* fallen tails ten times in a row then it will fall heads the eleventh time or (b) arguing that since, for example, an airline *has not* had an accident for the past ten years it is then soon due for an accident. The gambler's fallacy rejects the assumption in probability theory that each event is independent of its previous happening. The chances of an event happening are always the same no matter how many times that event has taken place in the past. Given those events happening over a long enough period of time then their frequency would average out to 1/2. Sometimes referred to as the *Monte Carlo fallacy* (a generalized form of the *gambler's fallacy*): The error of assuming that because something has happened less frequently than expected in the past, there is an increased chance that it will happen soon.
39. *Genetic fallacy.* (a) Arguing that the origin of something is identical with that from which it originates. Example: "Consciousness originates in neural processes. Therefore, consciousness is (is nothing but) neural processes." Sometimes referred to as the *nothing-but Fallacy*, or the *reductive fallacy*. (b) Appraising or explaining something in terms of its origin, or source, or beginnings. (c) Arguing that something is to be rejected because its origins are known and/or suspicious.
40. *Pragmatic fallacy.* Arguing that something is true because it has practical effects upon people: it makes them happier, easier to deal with, more moral, loyal, stable. Example: "An immortal life exists because without such a concept men would have nothing to live for. There would be no meaning or purpose in life and everyone would be immoral."
41. *Pathetic fallacy.* Incorrectly projecting (attributing) human emotions, feelings, intentions, thoughts, traits, upon events or objects which do not possess that capacity for such qualities.
42. *Reductive fallacy.* Also the "*nothing but" fallacy*. Sometimes referred to as the *naturalistic fallacy*. 1. Erroneously believing (a) that a complex whole is nothing but, or identical with, its parts or causes, and/of (b) that a complex whole can be entirely explained in terms of the description of its parts or causes. Example: "Mental states are caused by neural processes. Neural processes can exist without the occurrence of mental states. Therefore mental states are nothing but neural processes." 2. The error of explaining a phenomenon and regarding its explanation as being real rather than the phenomenon being explained.
43. *Fallacy of the argument from adverse consequences*. Ex.: A god meting out punishment and reward must exist, because if he didn't society would be much more lawless and dangerous—perhaps even ungovernable. Or: The defendant in a widely publicized murder trial must be found guilty; otherwise, it will be an encouragement for other men to murder their wives.

44. *Fallacy of observation selection* (Also called the enumeration of favorable circumstances, or of counting the hits and forgetting the misses.) Ex.: A state boasts of the Presidents it has produced but is silent on its serial killers.
45. *Fallacy of the statistics of small numbers*. (Related to the fallacy of observational selection.) Ex.: they say 1 out of every 5 people is Chinese. How is this possible? I know hundreds of people, and none of them is Chinese. Or: I've thrown three sevens in a row. Tonight I can't lose.
46. *Fallacy of misunderstanding statistics*. Ex.: President Eisenhower expressing astonishment and alarm [up]on discovering that fully half of all Americans have below average intelligence. [Average means half are above and half are below.]
47. *Fallacy of the meaningless question*. Ex.: What happens when an irresistible force meets an immovable object? NOTE: If there is such a thing as an irresistible force there can be no immovable objects, and vice versa.
48. *Fallacy of considering either the short-term consequences or the long-term consequences instead of considering both*. (Related to the black and white fallacy, *See* #1. *Black and white fallacy.*) Ex.: Why explore space or pursue fundamental science when we have so huge a budget deficit?
49. *Fallacy of the slippery slope*. (Related to the fallacy of excluding the middle.) Ex.: If we allow abortion in the first weeks of pregnancy, it will be impossible to prevent the killing of a full-term infant. Or: If the state prohibits abortion in the ninth month, it will soon be telling us what to do with our bodies around the time of conception.
50. *Fallacy of confusing correlation and causation*. Correlation shows a connection of X and Y at least in time (temporal correlation) but not necessarily a connection of causation wherein X causes Y. Ex.: A survey shows that more college graduates are homosexual than those of lesser education; therefore education makes people gay.
51. *Fallacy of suppressed evidence, or half truths*. Prophecies of events are prophecies (regardless of whether or not they predict accurately upcoming events) only if given before an event, not after; to claim someone correctly prophesied an event without telling whether or not the prophecy was made known before or after the event is suppressing evidence of the timing of the prophecy and thus our ability to judge whether or no the claim of prophecy has merit.
52. *Fallacy of weasel words*. Using euphemisms (substitute words) for concepts and principles which otherwise would be objectionable to many if not most people. The US Constitution specifies that only Congress can declare war, not the President, but a President can wage wars by using weasel words such as "police action," "armed incursion," "preemptive strikes" or "protective strikes," or using the term "operation" as in "Operation Safeguard," etc.

Inductive Logic

Inductive logic/thinking/reasoning is observing a limited number of cases or examples of sequences of causes and effects, then creating an hypothesis of a causal law that describes the specific cause of the specific effect for all cases of that cause and effect.

Inductive thinking is the basis of scientific thinking. Scientific thinking requires the observation of the phenomena under study to for the purpose of obtaining data, the examination of the data to find cause and effect relationships, the formulation of an hypothesis to explain the cause and effect relationship(s) among the data, additional observation to find data to test the hypothesis, and a confirmation of the hypothesis.

Inductive thinking is the basis of common sense: from many cases of experiences with environmental choices certain expectancies are created, which, when confirmed, become principles we know as common sense. The problem with common sense is the possibility that not enough cases have been studied to permit belief in the accuracy of the common sense principles.

Example:	I see men live and die.	[Observation]
	I see no men live and not die.	[Observation]
	I therefore hypothesize that all men live and die.	[Hypothesis]
	I see more men live and die.	[Observation]
	This observation supports the hypothesis that all men live and die.	
	I conclude that living and dying is a law concerning men:	
	Those men now living will die.	[Logical Induction]

Deductive Logic

Deductive logic/thinking/reasoning is discovering or determining universal laws from observed and verified principles, specifying causal laws. Deductive reasoning, although initially based upon inductive reasoning that leads to the establishment of some universal laws, deduces or determines or discovers other universal laws that follow logically from those preceding universal laws.

Deductive thinking is the basis of intuitive thinking. Deductive thinking requires initial observation of phenomena and the establishment of initial principles, but once the initial observations have been made and the initial principles have been established, then deductive thinking creates the possibility of determining causality without additional observation or experimentation. Inductive thinking leads to deductive thinking.

Example:

Premise #1:	All men die.	[Confirmed Observation]
Premise #2:	Socrates is a man.	[Confirmed Observation]
Conclusion:	Socrates will die.	[Logical Deduction]

Example:

Premise #1:	All men die within 150 years after birth.	[Confirmed Observation]
Premise #2:	Socrates was born 2500 years ago.	[Confirmed Observation]
Conclusion:	Socrates is now dead.	[Logical Deduction]

We see, therefore, that there are two types of thinking: inductive and deductive. Inductive thinking is done by observing and creating hypotheses that describe the observations. Deductive thinking starts from confirmed hypotheses and creates new hypotheses. Induction works from observations to hypotheses; deduction works from inductions to deductions. An induction is based upon observations where a deduction is based upon an induction or another deduction.

Thinking and Reasoning

Reasoning, **thinking**, or **logical thinking**—thinking logically, is problem-solving.

Problem-Solving

What is a **problem**?
A **problem** is learning/determining how to achieve a desire or avoid a fear.

What is **problem-solving**?
Problem-solving is finding a way to achieve a desire or to avoid a fear: finding a way to make an object or an event happen.

The Problem-Solving Process

The **problem-solving process** is a six-step sequence which can be used for solving problems. [28]

1. **Specify the problem**. Determine which desire is to be achieved.
2. **Look for solutions**. How can the desire be achieved or the fear avoided?
    1. Try "What if ...?" propositions.
    2. Try "Worst Case" propositions.
3. **Evaluate the imagined consequences** of each solution.
   How well will each solution achieve the desire or avoid the fear?
    1. Imagine the good features and benefits—the "Pros"—of each solution.
    2. Imagine the bad features and detriments—the "Cons"—of each solution.
4. **Choose the better/best solution**. Make a decision. [Decision-Making]
    1. For each solution, add the Pros and Cons.
        1. Add the Total Pros for each solution.
        2. Add the Total Cons for each solution.
    2. For each solution, from the Pros subtract the Cons to get a Total Pros-Cons.
    3. The better/best solution is the solution with the better/best Total Pros-Cons.

   The decision-making process for two or more solutions consists of steps 3 and 4.
5. **Try the better/best solution**.
6. **Evaluate the actual consequences** of the better/best solution.
   How well did the better/best solution achieve the desire or avoid the fear?

Decision-Making

Decision-making is choosing between or among two or more alternative solutions to a problem; finding two or more alternative ways to achieve a desire and/or avoid a fear.

Problem-solving often is decision-making. When you have a problem—how to achieve a desire or avoid a fear—you look for at least one solution to the problem—one way to solve the problem, to achieve a desire or avoid a fear, to work it out, to make objects and events happen the way you want. Often you find two or more alternative solutions to the problem. Decision-making is choosing between or among alternative solutions for solving a problem.

Decision-making is found in Steps 3 and 4 of the problem-solving process:

3. **Evaluate the imagined consequences** of each solution.
   How well will each solution achieve the desire or avoid the fear?
   1. Imagine the good features and benefits—the "Pros"—of each solution.
   2. Imagine the bad features and detriments—the "Cons"—of each solution.
4. **Choose the better/best solution**. Make a decision. [Decision-Making]
   1. For each solution, add the Pros and Cons.
      1. Add the Total Pros for each solution.
      2. Add the Total Cons for each solution.
   2. For each solution, from the Pros subtract the Cons to get a Total Pros-Cons.
   3. The better/best solution is the solution with the better/best Total Pros-Cons.

The decision-making process therefore consists of the following steps:

1. **Evaluate the imagined consequences** of each solution to a problem.
   How well will each solution achieve the desire or avoid the fear?
   1. Imagine the good features and benefits—the "Pros"—of each solution.
   2. Imagine the bad features and detriments—the "Cons"—of each solution.
2. **Choose the better/best solution**. Make a decision. [Decision-Making]
   1. For each solution, add the Pros and Cons.
      1. Add the Total Pros for each solution.
      2. Add the Total Cons for each solution.
   2. For each solution, from the Pros subtract the Cons to get a Total Pros-Cons.
   3. The better/best solution is the solution with the better/best Total Pros-Cons.

Knowledge

Knowledge is awareness of verified facts.

Knowledge is needed for Problem–Solving/Decision–Making.

There is a difference between **facts** and **opinions**.

Facts = Verified/confirmed descriptions of expectancies of objects and events in reality.

Opinions = Unverified/unconfirmed descriptions of expectancies of objects and events in reality.

The Sources of Knowledge—The Methods of Inquiry

A **method of inquiry** (adopting beliefs or gaining knowledge) is the conscious acceptance of a source of belief or knowledge and the adoption of an attitude for regarding the belief or knowledge. [29]

Common sense is practical intelligence based upon inductions, deductions and inferences created in experiences with environmental choices for realizing the physiological (unlearned) desires that all men and women inherit in their genetics and the psychological (learned) desires that all men and women develop in their everyday experiences in living and trying to find environmental choices which satisfy psychological desires and, ultimately, physiological desires. Fire burns for everybody. Common sense is the bank of data we use for everyday problem-solving and decision-making. We agree to call a certain color "red." It is generally better to create and follow a code of ethics and law than allow the strongest among us to dictate policy and governance. Common sense is the practical application of intelligence developed from common experience. But common sense is not so much a method as an accumulation of practical do's and don'ts—practical ways of dealing with everyday reality.

According to philosophers John Herman Randall, Jr. and Justus Buchler, there are **four methods of inquiry**: **faith**, **authority**, **intuition**, and the **scientific method**. [30]

The Four Methods of Inquiry

I. Faith

Faith is steadfastness of belief. There are three types of faith: 1. **faith** as tenacity, 2. **faith** as the will to believe, and **faith** as expectancy based upon previous experience.

1. **Faith as tenacity**: Belief in spite of evidence to the contrary: avoidance of evidence: emotionally more comfortable than reality. The image of the ostrich burying its head in the sand when trouble is near fits the avoidance of evidence that is problematical for those who believe in spite of evidence.
2. **Faith as the will to believe**:

   Three situations: Three realities:

   1. *If evidence favors an opinion, then we ought to believe it.*
   2. *If evidence disfavors an opinion, then we ought to not believe it.*
   3. *If evidence is not available, then we ought to suspend belief and remain in doubt until evidence is available.*

   Faith as the will to believe is faith in the absence of evidence and is based upon the hopes and desires of men and women to remove doubt where possible. For those objects and events of which we may never have knowledge in the sense of factual information we may choose to have faith, an opinion or expectancy about those objects and events, such as the existence of supernatural beings or life after death. Faith as the will to believe is the basis of religious thought and dogma.
3. **Faith as expectancies based upon experience**: faith on account of evidence: what has happened in the past is likely to happen in the future: future objects and events will prove or disprove the expectancies: steadfastness of belief on account of evidence is built upon confidence rather than hopes of desires. Ex.: Faith in democracy. Faith in the scientific method.

Faith involves subjectivity, which involves emotions and removing doubt. Faith as tenacity in spite of contrary evidence and faith as the will to believe are based upon subjective needs for the purpose of psychological comfort rather than a search for objective facts with which to make effective decisions. Faith as tenacity or the will to believe are not methods of searching for knowledge. By either there is no need for searching for reality—reality is provided by the content of belief and the attitude with which the belief is held. Faith as expectation based upon experience at least requires observing reality and modifying the belief based upon experiential evidence (evidence gained by experience).

II. Authority

Authority as a method of knowledge requires accepting without question the assertions of individuals (and institutions) accepted as authorities. The assertions of authorities are to be accepted without doubt, for in authority there can be no alternative opinion, or else the authority will lose its authority as influence and control. The actual issue herein is who controls the information. Authorities assert that individuals not scholarly in the issues such as religion and politics which are prone to error and therefore must submit to authority to eliminate error. Churches and governments have traditionally claimed authority concerning religion and politics, and the claim has been based in part upon the idea that tradition is better than searching for reality. If the individual is capable of error it does not follow in conclusion that authority is not prone to error. If tradition can preserve wisdom tradition can also preserve error. Whose authority should an individual accept? And upon what grounds? What reasons should he have for accepting someone's authority? Independent thought from individuals such as Socrates and Galileo may conflict with and yet be more realistic than the claims of authorities such as the state of Athens (vs. Socrates) or the Catholic Church (vs. Galileo, whose observation that the earth orbits the sun conflicted with the church's view that the sun orbits the earth, a necessary condition for the belief that man is the center of the universe and as such is the center of God's attention). When conflicts among authorities develop there is no way to resolve the conflict, for there is no way to establish whose authority is the correct one. Authority stops all inquiry and thus strangles the search for knowledge. Because authority defends its position by forbidding research, there is no increase in knowledge. Even, therefore, if the knowledge of an authority were correct then mankind would suffer because of the possibility of not benefiting from additional knowledge that otherwise could be gained through research and that might provide valuable information for future decision-making and problem-solving.

III. Intuition

Intuition is the belief that knowledge is immediate and self-evident because man has a natural capacity of acquiring knowledge by direct insight, without reasoning. As self-evident, intuitive knowledge is its own evidence and its own guarantee of truth.

Example: A whole is greater than the sum of its parts.
Example: Killing is wrong.

The claim has been made that the three laws of logic are intuitive knowledge, but the fact is that no one has ever found cases in which these laws were violated, therefore we are justified from a scientific or observational standpoint in accepting them as true. Logically they cannot be false and therefore appear intuitively to be true, but scientifically/observationally they have never been found to be violated and therefore are to be accepted as true until further notice.

The problem with intuitive knowledge is determining who is best able to determine what is intuitive knowledge. Who is to determine what is self-evident? This suggests there are problems with authority and the possibility that alternative inquiries may not be allowed. Intuitive knowledge involves a belief of certainty which allows a sense of happiness and therefore is a subjective or emotional approach to inquiry and therefore is not allowed. According to Randall and Buchler, "The intuitive method substitutes a psychological criterion of knowledge for a logical criterion." [31]

IV. The Scientific Method

Scientific Theory

What is a **scientific theory**?

A **scientific theory** is an explanation of the causality of natural phenomena (natural phenomena are the objects and events of reality). A scientific theory answers questions of Why? and How? That is, a scientific theory provides a cause-and-effect explanation of why an object exists or an event happens, or how an object or an event was created. A scientific theory is a causal explanation. [32]

A scientific theory is the best explanation of the causality of natural phenomena. It is not an hypothesis to be doubted until proven, but, instead, it is a description of causality supported by proof as either physical evidence or logical argument. A scientific theory is verifiable/falsifiable by means of **the scientific method**. [33]

The Scientific Method

The scientific method consists of the following procedures:

1. **The specification of the unit of study**: The natural phenomena to be studied must be verifiable/falsifiable: scientists must be able to observe or experiment with the natural phenomena.
2. **Observation of/experimentation with** natural phenomena for the purpose of gathering data. [34]
3. **Creating an hypothesis to explain the data**.

   Causality: The description of cause-and-effect relationships among objects and events of natural phenomena.

   Causal explanations are natural laws, laws of nature, scientific laws, universal laws.

   An **hypothesis** is a description of causality. An hypothesis must predict causality—it must predict that specific causes (specified causes—the units of study) will cause specific effects, that specific effects will be caused by specific causes. This predictability will be used for testing the hypothesis: if the hypothesis predicts specific causes will cause specific effects or specific effects will be caused by specific causes, then, when those specific causes cause specific effects and those specific effects are caused by specific causes, the hypothesis will be confirmed, and if the specific causes do not cause specific effects or the specific effects are not caused by specific causes, then the hypothesis is denied.

   The hypothesis must be testable: it must be verifiable or falsifiable. If it is untestable, then it is useless, for it will not enable us to confirm it and therefore use it as knowledge. Hypotheses concerning supernatural beings, for example, are not testable, because we cannot determine if they exist, and, if they exist, how we are able to contact or otherwise observe them in order to test our hypotheses, therefore hypotheses concerning supernatural beings are useless for obtaining information we can use for decision-making and problem-solving. [35]
4. **Observation/experimentation to gather data to test the hypothesis**.

   The data should provide confirmation or denial of the predictability of the hypothesis.
5. **Verification/Falsification of the hypothesis**.

   A. The hypothesis is verified/confirmed.

   B. The hypothesis falsified/denied.

If the hypothesis is confirmed, then it is declared a scientific law until further evidence suggests it is not. If it is not confirmed, then scientists must modify the hypothesis or else create a new hypothesis and continue scientific observation/experimentation.

The Scientific Method — Facts and Features:

- — The scientific method increases the amount of knowledge.
- — The scientific method is the result of collaboration among scientists.
- — By the scientific method one scientist can utilize the results of another scientist.
- — Scientific knowledge is public in terms of its source and methods; by being subject to public scrutiny scientific knowledge gained can be studied, challenged, and replicated.
- — The scientific method is based upon evidence, and is supported or refuted by similar evidence, by the same kinds of observations or experiments.
- — Scientific evidence makes acceptance logical, instead of arbitrary, as in authority, ethical/moral, as in faith, or emotional, as in intuition. Evidence from observation and/or experimentation compels acceptance of an hypothesis.
- — Scientific knowledge—concepts of and principles describing the causality of objects and events (scientific laws, laws of nature, universals)—is held as beliefs based upon evidence until additional evidence contradicts the knowledge. That is, scientific knowledge is provisional.

Facts confirm theories, theories explain facts. Theories describe the causality of facts, facts confirm the causal descriptions of theories. [36]

Inre the four sources of knowledge, Faith cannot produce reliable concepts, principles and techniques, Authority can produce reliable concepts, principles and techniques if the authorities are using the Scientific Method to observe and confirm the veracity of their concepts, principles and techniques, Intuition can produce reliable concepts, principles and techniques if intuiters are using the Scientific Methods, and, therefore, because the Scientific Method makes the most direct and relevant connection between thinking and reality, then it is the most reliable for producing accurate and therefore useful concepts, principles and techniques. By the use of operational definitions people in all disciplines including the sciences can make connections between abstract terms/phrases and real people, objects and events and thereby communicate effectively the concepts, principles and techniques they use in reference to those real people, objects and events.

What Do People Do When They Philosophize?

To philosophize is *to use the master set of concepts, principles and techniques of philosophy (A) to develop a set of accurate concepts and principles which describe the people, objects and events of reality and (B) to develop a set of practical techniques for applying the concepts and principles which describe the people, objects and events of reality to make decisions and to solve problems and to achieve desires and avoid fears and to experience good feelings of happiness and to not experience bad feelings of unhappiness.*

When people philosophize, they use philosophy's master set of concepts, principles and techniques (A) to develop a set of accurate concepts and principles which describe the people, objects and events of reality and (B) to develop a set of practical techniques for applying the concepts and principles to make decisions and to solve their problems and to achieve their desires and avoid their fears and to experience good feelings of happiness and to avoid experiencing bad feelings of unhappiness.

What Is Personal Philosophy v Organizational Philosophy?

An individual may develop his personal philosophy as his own set of concepts/principles/techniques which he uses for dealing with the people/objects/events in his personal life and for achieving his desires/goals and thereby making decisions among alternative solutions and solving his problems and avoiding his fears; a group of people may develop an organizational philosophy which outlines the concepts/principles/techniques the organization's members will use to define/specify/achieve the organization's desires/goals and thereby make decisions among alternative solutions to solve its problems and avoid its fears.

What Is The Philosophy Of Philosophy?

The **philosophy of philosophy** is *the master set of philosophical concepts/principles/techniques useful for developing concepts/principles/techniques in other disciplines including the sciences.*

What Is The Value Of Philosophy?

The **value of philosophy** to an individual or an organization is *the development of the master set of philosophical concepts/principles/techniques individuals in other disciplines and the sciences can use for the development of accurate concepts/principles including techniques for inductive and deductive thinking within their discipline or science*. When people are engaged in business, politics, economics, and the sciences, they need guidelines for the inductive and deductive thinking they must use for the development of the operational definitions of the terms and phrases they will use within their discipline. They need to learn how to think, and philosophy provides tools for the inductive and deductive thinking needed to develop the operational definitions they will use within their discipline and for communicating with people who wish to learn those operational definitions and the premises and conclusions of their discipline.

Summary

Philosophy is *the discipline which develops and studies a master set of concepts, principles and techniques which function as guidelines for developing accurate concepts and principles and practical techniques for making decisions, solving problems, achieving desires, and avoiding fears in other disciplines and the sciences.*

A philosophy is *a set of concepts, principles and techniques*; an individual has which is his personal philosophy—his own set of accurate concepts and principles and practical techniques he uses to solve problems, achieve his desires, and avoid his fears, or an organization has which is its organizational philosophy—its set of concepts, principles and practical techniques its members use for solving organizational problems, achieving organizational goals.

The value of philosophy to an individual or an organization is *the development of the general or master set of concepts/principles/techniques which are useful in developing specific concepts/principles/techniques for the individual and the organization as well as the disciplines and the sciences.*

The philosophy of philosophy is *the master set of concepts/principles/techniques useful for developing concepts/principles/techniques in other disciplines and the sciences.*

To philosophize is *(A) to develop a set of accurate concepts and principles which describe the people, objects and events of reality and (B) to develop a set of practical techniques for applying the concepts and principles to make decisions and to solve problems and to achieve desires and avoid fears and to experience good feelings and not experience bad feelings.*

What Is A Science?

A **science** is the organized study of *observable natural phenomena*.

Natural phenomena are the *objects and events caused by matter and energy*.

Where matter and energy are limited in quantity but infinite in duration then matter and energy are not effects of causes but are instead the source of causality. It is the force of energy that moves matter and converts energy into matter and matter into energy. Thus the chain of causality starts with matter and energy. Thus energy provides the force that causes the effects of changes in inertial states. Something comes from something. Nothing comes from nothing.

The **purpose of a science** is to discover, understand and explain the causality of natural phenomena.

A **scientific explanation** is therefore *the description of the cause(s) of an effect*. Where objects/events are causes who/which cause objects/events who/which are effects, the description of which objects/events as causes cause which objects/events as effects is a scientific explanation. A scientific explanation is therefore the description of the causality of objects/events. Scientific explanations therefore must present the matter/energy as the objects/events who/which as causes cause changes in the inertial states of other objects/events as effects.

The essence of science is the use of the technique of observation of natural phenomena to obtain data which serves as proof that a scientific hypothesis is true or false.

An Introspective Experiment

Let me take you through an introspective experiment and show you not only what introspection is but how it can work in at least some psychological experiments.

Behavior is action and reaction—doing objects or events, wanting for objects or events to be done, and reacting to doing objects or events or to objects or events being done by someone/something else.

Human actions can be caused by **internal causes** or **external causes**. This is a conclusion based upon my personal introspective observation of my self (of processes within myself) and my extrospective observation of the actions of other people (of processes outside of myself).

Let me show you an example by asking you to follow these instructions:

1. Make a fist with your right hand.
2. Relax your right hand.
3. Tell me why you made a fist with your right hand.
4. Think of the difference between a **voluntary action**—some object you choose to have or some event you choose to do or to have happen—and an **involuntary action**—some object you do not choose to have or some event you do not choose to do or to have happen, then tell me if making a fist was a voluntary or an involuntary action.
5. Think of the **four basic emotions** of *happiness*, *sadness*, *anger* and *fear*, then tell me if or not you experienced happiness, sadness, anger and/or fear when you made a fist.

Did you report that you made a fist because I asked you to do it? Most people do.

Did you report that making a fist was a voluntary action? Most people do.

Did you experience no particular, obvious emotion(s) when you made a fist? Most people report that they experienced no clear, obvious emotion when they made a fist.

If you report that you made a fist because you wanted to make a fist, because you chose to make a fist—because you developed a **desire** to make a fist, then you are offering a **corroborating introspective report** that confirms the hypothesis that human behavior has internal causes.

Most people will make a fist, relax it, then tell me that the reason they did so was because I asked them to do so. When I ask them "Why did you make a fist with your right hand?" they will most often answer "Because you asked me."

But when I ask them "Please consider the difference between a voluntary action and an involuntary action and tell me if you think making a fist was a voluntary action or an involuntary action" everyone has answered "It was a voluntary action."

Why? Because they recognize that within themselves they had a choice of doing or not doing what I asked them to do, that making a fist was their voluntary choice to do so—I did not cause their hand muscles to make a fist, but, instead, they caused their hand muscles to make a fist. They volunteered to make a fist. They volunteered to do what I asked them to do. They caused themselves to make a fist.

What is important herein is for us to introspectively observe that for you to contract some muscles to pull your hand into a fist while at the same time relaxing other muscles so they will not prevent the contraction of the fist-making muscles a desire must originate in your brain and travel throughout your nervous system down your arm to your hand. Except for reflexes, which operate without brain control, all movements of your muscles and organs is caused by desires coming from your brain. This is a case of internal motivation, internal causes of motivation. No desires, no motivation.

The fact that people have reported that they experienced no basic emotions of happiness, sadness, anger, or fear, proves that at least some human motivation occurs because of desires and/or fears and without emotions. That is, not all human motivation is emotional in the sense of producing observable reactions we could label as emotions.

If I have introspectively observed desires within myself to be internal of my actions and reactions, especially in the case of making a fist, I can give you my introspective report on my causes of my actions and reactions. If you have introspectively observed desires within yourself to be the internal causes of your actions and reactions, especially in the case where you have made a fist because you had a desire to make a fist, then you can give me your introspective report, and you report will corroborate my introspective report.

This simple experiment, even though it utilizes introspection by the experimental subjects, is proof of the existence of internal causes of human behavior, of the causality of human actions. The reports by the experimental subjects are corroborating reports that describe the subjects' introspections and support the hypothesis that the causes of human behavior are internal.

Let's take another example. Let's say that you do not know me, therefore you have no idea of why I do objects and events. You see me rolling down a hill. Let's say that you want to know why I am rolling down the hill.

You know from your own experiences in life that you have rolled down hills because you wanted to, meaning because you had a choice between rolling down the hill and walking or running down the hill and you made a choice to roll down the hill, meaning rolling down the hill was a voluntary action, or because you had an illness, injury or genetic defect that caused you to roll down the hill, meaning you had no choice and that, therefore, rolling down the hill was an involuntary action, or because someone pushed you, meaning rolling down the hill was an involuntary action because of someone else's intent, or you slipped and fell, meaning that rolling down the hill was an involuntary action because of an accident.

We see, therefore, two broad categories of reasons why you might have rolled down a hill in your past personal history—**internal causes** and **external causes**.

1. **Internal Causes**.
   A. **Voluntary Causes**—You chose to roll down the hill. [Personal Cause]
   B. **Involuntary Causes**—You did not choose to roll down the hill, but, instead, you rolled down the hill —
      1.) Because of an **Illness**. [Organic Cause]
      2.) Because of an **Injury**. [Organic Cause]
      3.) Because of a **Genetic Defect**. [Organic Cause]
2. **External Causes**.
   A. **Involuntary Causes—Someone Else's Intentions**—Someone else wanted to push you down the hill. [Criminal or Playful Cause]
      [**NOTE**: It is possible that someone could push you down a hill as part of playful activity instead of criminal activity; such playful activity would still stand as an involuntary cause.]
   B. **Involuntary Causes**—An **Accident**—You rolled down the hill because you fell because a stone slipped. [Situational Cause]

We see that some internal causes of actions are voluntary—those resulting from personal choice, and others are involuntary—those resulting from illness, injury or genetic defect. And we see that all external causes of actions are involuntary—those resulting from the intentions of someone else and those resulting from accidents over which you have no control.

We see that psychology is not primarily concerned with actions resulting from external causes—actions resulting from someone else's intentions or from accidents. Psychology is primarily concerned with actions resulting from internal causes—actions resulting from an individual's intentions (mental causes—wants, desires), and possibly with actions resulting from an individual's organic causes—his illnesses, injuries, and/or genetic defects, but only in so far as they affect his voluntary causes—the actions he takes because of choices he makes.

We see, also, that psychology is not primarily interested in internal involuntary actions—actions resulting from (physical or medical) illnesses, injuries or genetic defects, nor with actions resulting from someone else's intentions or from accidents; psychology is primarily concerned with voluntary actions—actions resulting from an individual's choices—the actions he takes because of choices he makes.

Some people believe that other people can cause someone to do something. This is not correct. An individual's actions can only be caused by his muscles, and except for reflexes his muscles get their orders from his brain, which **is him**, and he therefore controls the orders he receives from other people. A person can only do what he wants to do because he wants to do it. If he is given an order to do something by another person, whether or not he does it is still his choice, a conscious and therefore willful or voluntary action. There is no muscular activity that can be produced by another person; it can only be caused by the individual. It is he and he alone who will send the nerve impulses from his brain to his muscles to cause action. It is correct, however, that what other people say and do are important and can have an effect on an individual. Those who are important to him will have an effect upon him, mostly because of his participation in the response he will give. Nevertheless, for all those actions that are under conscious and therefore willful, voluntary control, the individual is still the cause of his actions and bears the responsibility for his actions. He can never say someone else made him do it. He can say someone pressured him and he agreed to do what they wanted, but he can only do so knowing that at the moment he chose to take action he agreed to do what they asked and therefore he caused his actions.

We see, therefore, good reason to assert that the unit of study for psychology is the natural phenomena of internally caused actions of humans, also called human behavior.

In both these experiments we have used introspection and corroborating introspective reports in a reasonable manner to produce insights into psychology.

Logical arguments in psychology can be used to prove true introspective observations.

Logical arguments are formal structures of thought [required sequences of thinking] by which verifiable and verified *premises* lead to logical *conclusions*.

The premises of logical arguments must be verifiable and verified. Unverifiable and unverified premises cannot be accepted as the bases of logical arguments because suffer from the fallacy of the begged question (the question going answered: Is this premise true?) and therefore they cannot and will not lead to rational and logical conclusions. The requirement that the premises of logical arguments must be verifiable and verified requires physical evidence for proof of the veracity of the premises. This means that the premises of logical arguments must be based upon the scientific method of the observation of the people/objects/events who/which are physical evidence that verifies the premises.

Moreover, the conclusions must not be present in the premises of logical arguments, or the argument will suffer the fallacy of circular reasoning.

If you see me rolling down a hill, and by investigation and observation you know that I am not rolling down the hill because of external causes—someone else's intentions or an accident, **then** you know that I caused myself to roll down the hill by intent, illness, injury or genetics—internal causes of action.

This is the conclusion of a logical argument.

Logical Argument: Concerning why you think I (RHK) am rolling down a hill.

Premise #1:	Activity of humans is caused by internal causes or external causes.	[Observation: Fact: Causal Law]
Premise #2:	Activity of humans not caused by external causes is caused by internal causes. (And vice versa.)	[Observation: Fact: Causal Law]
Premise #3:	RHK is rolling down a hill.	[Observation: Fact]
Premise #4:	No external causes are observed.	[Observation: Fact]
Conclusion:	RHK is rolling down the hill because of internal causes.	[Conclusion]

Determining if or not I am rolling down the hill because of internal voluntary causes (I have a desire to roll down the hill) or internal involuntary causes (I have an organic problem that I cannot control, such as an illness, injury or a genetic defect that affects my balance) is a problem that will require further investigation. You might just ask me, and my introspective report just might be accurate—I might have rolled down the hill because I really like rolling down hills.

This logical argument is proof that human action not caused by external causes is caused by internal causes.

Scientists must follow the basic requirements of **The Code of Science**.

The Code of Science

1. Specify the **unit of study** of the science; specify the natural phenomena to be studied.
2. **Create and use operational definitions** for the concepts, principles and techniques of the science, for creating effective communication among scientists and with nonscientists. [32]
3. **Use the scientific method** for investigating the causality of natural phenomena.
   A. **Observe natural phenomena** to gather and organize data.
   B. **Create an hypothesis** specifying a causality among the data: propose to explain and predict which causes cause which effects.
   C. Observe natural phenomena to **gather additional data**.
   D. **Determine if or not the data confirm/validate or deny/invalidate the hypothesis**.

      The data must confirm/deny if or not the hypothesis explains and predicts which people/objects/events are the causes who/which cause the people/objects/events who/which are the effects of the proposed explanation and prediction.
   E. **If** *the data validate the hypothesis*, **then** *declare the hypothesis to be a principle of science*; ***but*** **if** *the data invalidate the hypothesis*, **then** *adjust the hypothesis to fit the data or create a new hypothesis and conduct additional observations of the natural phenomena to gather additional data to validate or invalidate the new hypothesis*.
4. **Present validated hypotheses as scientific principles, scientific laws, laws of nature**, etc.

Without a specification of the unit of study of their science, scientists flounder. When asked "What are you studying?" they will be expected to give an answer. Surely they cannot expect directors of foundations to seriously consider granting them money if they cannot specify their unit of study.

Without operational definitions of its terms, scientists cannot communicate effectively with each other and certainly will be much less effective in communicating with nonscientists.

Scientists have evolved the scientific method through the many years of scientific work. The hallmark of the scientific method is observation. The results of scientific work must be observable by other people and replicated by other scientists, and the scientific method guarantees that the work of other scientists will be observable and replicable by other people including other scientists.

At some point scientists must let other scientists and nonscientists know what they have determined or discovered. Verified hypotheses of causality become scientific knowledge. And with the unending work done by scientists using the scientific method the verified hypotheses will increase and the body of scientific knowledge will increase.

Although The Code of Science has not been articulated by other theorists, it is nevertheless implicit in the philosophy of scientists.

Psychologist Keith Stanovich has written "The explanation of phenomena ... is the goal of the scientist." [37]

Psychologists Calvin S. Hall and Gardner Lindzey have written

> In its ideal form, a theory consists of (1) a cluster of assumptions that are relevant to the topic under investigation and systematically related to each other and (2) a set of empirical definitions that relate the assumptions to the world of observable events. [38]

Psychologists as scientists must follow **The Code of the Science of Psychology**.

The Code of the Science of Psychology

1. Psychologists must specify *the unit of study of psychology*—the natural phenomena (people/objects/events) psychologists study that separate them from other scientists.

   The unit of study should be the same for all disciplines within the field of psychology.

2. Psychologists must present *operational definitions of the terms they intend to use* so they can communicate with themselves and non-psychologists including *psychology*, *psychologist*, *mind*, *behavior*, *feelings*, *emotions*, *personality*, *mental problems*, and *mental health*.

3. Psychologists must make a commitment to using the scientific method, allowing for introspective reports with corroborating reports for some observations and experiments and fact-finding.

4. Psychologists must present the scientific concepts and principles that describe and thereby explain the cause-and-effect relationships among the natural phenomena psychologists study and the techniques for using those concepts and principles (including psychotherapy).

Psychologists have not specified the unit of study of psychology.

Psychologists have not presented operational definitions of psychological terms that are acceptable to all psychologists.

According to Keith Stanovich,

> ... Unfortunately, when people think and talk about psychology, they often fail to recognize the need for operationism. Why is it not equally obvious that psychological terms must be operationally defined, either directly or indirectly, in order to be useful explanatory constructs in scientific theories? [39]

Contemporary psychologists may be learning to require operational definitions of psychological terms.

According to Alan O. Ross,

> Most contemporary psychologists insist on having an operational definition of such abstract terms as love, friendship, honesty, or frustration before they do research on the phenomena that these terms identify. This insistence on an operational definition characterizes the approach to science that is called **operationism**. This approach ... remains the dominant orientation in American psychology. [40]

Psychologists and nonpsychologists ought to be able to find in dictionaries of psychology definitions of basic and important psychological terms such as *psychology*, *psychologist*, *mind*, *behavior*, *feelings*, *emotions*, *personality*, *mental problems*, and *mental health*, but the fact is that psychologists do not offer operational definitions that are acceptable to all psychologists and comprehensible to nonpsychologists.

Here are some examples in dictionaries of psychology of admissions of the lack of agreement of operational definitions of key terms among psychologists.

The Penguin Dictionary of Psychology (Arthur S. Reber, ed.) [41]:

> **psychology**. *Psychology simply cannot be defined* ... (Italics added for emphasis.)

Handbook of Psychological Terms (Philip L. Harriman, ed.) [42]:

> **psychology**. ([William] James) The science of mental life, both of its phenomena and of their condition; *a term with so many variant definitions as to defy an attempt to be dogmatic about it, no two psychologists being in total agreement*, though scientists do agree that a psychologist is one who has met the rigorous requirements for status in the American Psychological Association. (Italics added for emphasis.)

Dictionary of Psychology (Laurel Editions, J. P. Chaplin, ed.) [43]:

> **behavior**. 1. Any response(s) made by an organism. 2. Specifically, parts of a total response pattern. 3. An act or activity. 4. A movement or complex of movements.
>
> *Although American psychologists are generally in agreement that the subject matter of psychology is behavior, there is considerable divergence of opinion as to precisely what ought to be included under the category of behavior.* ... (Italics added for emphasis.)

The Penguin Dictionary of Psychology (Arthur S. Reber, ed.):

> **behavior**. A generic term covering acts, activities, responses, reactions, movements, processes, operations, etc., in short, any measurable response of an organism. *There has been a long (and agonizing) tradition of attempting to put some set of coherent limits on the boundaries of the denotation of this term. Doubtless, much of it derives from a well-meant but basically hopeless attempt to define psychology as "the science of behavior," a definitional gesture that has resulted in a fascinating kind of futility. The problem has been that as the range of phenomena included within domain of psychology has increased there has been a need to expand the boundaries of what we can legitimately call "behavior."* (Italics added for emphasis.)

Dictionary of Psychology (David Statt, ed.) [44]:

> **mind**. *A vague term used for many centuries in many different ways*. As used today by psychologists it most often refers to the totality of organized, mainly cognitive psychological processes. (Italics added for emphasis.)

Dictionary of Psychology (J. P. Chaplin, ed.):

> **mind**. 1. The organized totality of psychological processes which enables the individual to interact with his environment. 2. (Structuralism) the totality of conscious experiences. 3. The totality of enduring structures which is employed to account for conscious experience and psychological activities. 4. The self or psyche. 5. The intellect or intelligence. 6. A characteristic mode of behavior of manner of thinking, such as the American mind or the mind of a savage.
>
> *Although psychology has been traditionally defined as the science which deals with mental activities, there has been no commonly agreed-upon definition of mind*. A canvass of a number of psychologists would turn up an equal number of definitions. Nevertheless, a large number—the majority—would associate mind with the processes of perceiving, thinking, remembering, and intelligent behavior. (Italics added for emphasis.)

The Penguin Dictionary of Psychology, (Arthur S. Reber, ed.):

> **mind**. *This term and what it connotes is the battered offspring of philosophy and psychology. At some deep level we dearly love and cherish it and see behind its surface great potential but, because of our own inadequacies, we continuously abuse it, harshly and abruptly pummeling it for imagined excesses, and occasionally even lock it away in some dark closet where we cannot hear its insistent whines. ...* (Italics added for emphasis.)

Dictionary of Psychology (J. P. Chaplin, ed.):

> **emotion**. *Variously defined by psychologists of different theoretical orientations*, but with general agreement that the emotional state is a complex reaction involving a high level of activation and visceral changes, and accompanied by strong feelings, or affective states. (Italics added for emphasis.)

The Penguin Dictionary of Psychology (Arthur S. Reber, ed.):

> **emotion**. *Historically this term has proven utterly refractory to definitional efforts; probably no other term in psychology shares its nondefinability with its frequency of use. Most textbook authors wisely employ it as the title of a chapter and let the material presented substitute for a concise definition. ...* (Italics added for emphasis.)

The Penguin Dictionary of Psychology (Arthur S. Reber, ed.):

> **personality**. *One of the classic "chapter heading" words in psychology. That is, a term so resistant to definition and so broad in usage that no coherent simple statement about it can be made—hence, the wise author uses it as the title of a chapter and then writes freely about it without incurring any of the definitional responsibilities incurred were it introduced in the text. Rather than repeat here the folly of several unwise authors (G. W. Allport, back in 1927, was able to cull nearly 50 different definitions from the literature and heaven only knows how many one could find today), we shall not characterize the term definitionally but rather according to its role in personality theory. This approach seems best, since each author's meaning of the term seems to be colored by his or her theoretical biases and by the empirical tools used in evaluation and test of the theory. The easiest procedure is to present a few of the most influential general orientations and outline how each characterizes the term.* (Italics added for emphasis.)

The Penguin Dictionary of Psychology (Arthur S. Reber, ed.):

> **mental**. In the most general sense: 1. Pertaining to *mind*. Unfortunately there has been so much bitter dispute as to the very nature of mind that it has never been entirely clear that the adjectival form pertains to. For example, from psychology's earlier days: 2. Within *structuralism*, pertaining to the *contents* of an introspective consciousness. 2. In *act psychology*, characterizing the *acts* or *processes* of mind. 4. In *functionalism*, pertaining to *functional*, *adaptive aspects* of consciousness (italics in original).
>
> Now, except within the strict confines of each of these theoretical frameworks, it is difficult to appreciate the distinctions among these last three senses of the term. In fact, so much agonizing hair-spitting went on over these issues that the Watsonian radical behaviorists could argue persuasively that the concept was useless and that unobservable mental event (be they contents, acts or functions) have no role to play in a scientific psychology. The difficulty with the radical behaviorist position, however, was that one simply cannot bully a term out of existence because of confusion over its lexical domain. If anything, the fury of the disputation over what the referent of mental was should have been a cue that there was something of considerable significance here for psychology. Put simply, the term would

not die, rather it shifted in its connotations to reflect emerging theory. That is: 5. Pertaining to mediational processes; those covert physical stimulus and the observable response of a subject. This meaning was and to some extent still is favored by those with liberal, neo-behaviorist leanings. 6. Pertaining to those functions that are identified as reflective of intelligence. The sense here is to be distinguished from other internal processes that are regarded as *affective* or *connotative*; this meaning, which is rarely intended specifically any more, survives in combined terms like *mental test* and *mental retardation*. 7. Pertaining to that which is causally located in mind. This sense is carried in terms like *mental illness* and *mental disease*. Note the distinction between [definition] 6, which superficially suggests the intellectual, and [definition] 7, which, while it may include such processes as thought and rationality, also clearly embodies the emotional and motivational. Perhaps a better term for [definition] 7 would be *psychogenic*, but it has little currency in these contexts in the literature. 8. Pertaining (broadly) to all those operations subsumed under the label *cognitive*. This is, in contemporary psychology, the dominant meaning; a mental process is a cognitive process and the term connotes all that is normally subsumed under the approaches of *cognitive psychology* and *cognitive science [italics* in original].

mental disease. The concept of a mental disease derives from the so-called *medical model* of abnormal behavior, which operates on an analogy from diseases of the somatic kind. Hence, any disabling psychological maladjustment or behavioral disorder may be so classified. Once the dominant term [in the fields of psychology, social work and psychiatry], now the more synonymous *mental illness* is the more common [term] [italics in original]. ...

mental disorder. A more neutral term than either *mental disease* or *mental illness*, and preferred by many because it does not convey the assumptions of the *medical model* of clinical phenomena, although it still suffers from the suggestion that the mental sphere is at once an analog of the somatic and yet separate from it.

mental illness. The generally accepted connotation (and its close synonym, *mental disease*) is that of a psychological or behavioral abnormality of sufficient severity that psychiatric intervention is warranted—with the implicit assumption that this disability is caused by some psychic "germ" in a fashion analogous to the manner in which a somatic illness is caused by some biological infestation [italics in original].

mental health. Although the focus of this term is more sanguine than its opposite, *mental illness*, the same medical, logical and empirical problems attend its use. In spite of these issues, the term will probably persist because it is generally used to designate one who is functioning at a high level of behavioral and emotional adjustment and adaptiveness and not for one who is, simply, not mentally ill [italics in original].

mental process. It is difficult to specify the meaning of this term without being tautological. A *process* is an ongoing systematic series of actions or events—if it takes place in the mind, it is a *mental process* [italics in original].

Diagnostic and Statistical Manual of Mental Disorders Fourth Edition (DSM-IV) [45]:

mental disorder. Although this volume is titled the **Diagnostic and Statistical Manual of Mental Disorders**, the term *mental disorder* unfortunately implies a distinction between "mental" disorders and "physical" disorders that is a reductionistic anachronism of mind/body dualism. ... [T]here is much "physical" in "mental" disorders and much "mental" in "physical disorders. The problem raised by the term "mental" disorders has been much clearer than its solution, and, unfortunately, the term persists in the title of **DSM-IV** because we have not found an appropriate substitute.

Moreover, although this manual provides a classification of mental disorders, it must be admitted that no definition adequately specifies precise boundaries for the concept of "mental disorder." The concept of mental disorder, like many other concepts in medicine and science, lacks a consistent operational definition that covers all situations. [Italics added for emphasis.]

[A **mental disorder** is] a clinically significant behavioral or psychological syndrome or pattern that occurs in an individual and that is associated with present distress (e.g., a painful symptom) or disability (i.e., impairment in one or more important areas of functioning [e.g., social, occupational, or other important areas of functioning]) or with a significantly increased risk of suffering, death, pain, disability, or an important loss of freedom. In addition, this syndrome or pattern must not be merely an expectable and culturally sanctioned response to a particular event, for example, the death of a loved one. Whatever its original cause, it must currently be considered a manifestation of a behavioral, psychological, or biological dysfunction in the individual. Neither deviant behavior (e.g., political, religious, or sexual) nor conflicts that are primarily between the individual and society are mental disorders unless the deviance or conflict is a symptom of a dysfunction in the individual as described above.

Arthur S. Reber's definition of **psychology** starts with an amazing statement "Psychology simply cannot be defined ..." That's an incredible statement for a dictionary of psychology. Surely psychologists ought to be able to define what their science is and what they are! Why can't they?

Psychologists cannot define psychology and what they are as psychologists because as a group of scientists they have not specified the unit of study of psychology and they have not created operational definitions of psychological terms.

The science of psychology needs unification.

In science, a **theory** is a description of the causation of effects. A theory which is accepted as true is accepted as true only with the understanding that it is the best description of the causation of effects in the present moment, that it is entirely possible that another set of data may require a revision of the theory or its denial and replacement by another theory. This does not mean that a theory is a guess, a hypothesis which remains to be proven, as many nonscientists mistakenly believe. Instead, it is the best description of the causal relationships among the people/objects/events who/which are the units of study of a science.

According to Calvin S. Hall and Gardner Lindzey,

A theory is a set of ideas that [a] theorist creates; it is not something 'given' by nature or by the data [observable phenomena]. It is an arbitrary choice of a particular way of representing the events in which one is interested. [46]

In its ideal form, a theory consists of (1) a cluster of assumptions that are relevant to the topic under investigation [the unit of study] and systematically related to each other and (2) a set of empirical definitions that relate the assumptions to the real world of observable events. [47]

Hall and Lindzey have used the term **paradigm** to refer to a theory.

A paradigm [is] a compelling way of looking at problems and solutions for a whole area of scientific research. [48]

And for the field of psychology, Hall and Lindzey say,

> [I]n psychology, ... we do not yet have a true paradigm. [49]

A theory which unifies a science is called, whimsically, a **G**rand **U**nification **T**heory, or **GUT**.
A Grand Unification Theory for psychology could, whimsically, be called a GUTPsych.
Psychology does not have its GUTPsych.
According to Keith Stanovich,

> Psychology ... does not have large-scale unifying theories. ... [M]ost psychologists view the possibility of a theory that would unify the entire discipline as highly unlikely. It is a mistake, though, to assume that the absence of such a unification lacks a scientific status. Like psychology, many other sciences [biology and geology are cited as examples] are characterized instead by growing mosaics of knowledge that lack a single integrating theme. ... [50]

And according to Hall and Lindzey,

> The grand theory—psychology's paradigm—seems still to be off in the distance. [51]

The Unification of the Science of Psychology

The unification of the field of psychology requires at least the following:

1. Specification of the unit of study of psychology.
2. Operational definitions of psychological terms.
3. Specification of the concepts and principles of psychology and the techniques (including psychotherapy) for using those concepts and principles.

This list shows that psychologists need to specify the unit of study of psychology and to create operational definitions of psychological terms before specifying the concepts and principles of psychology.

The Unit of Study of Psychology

The *essential problem for psychologists* is specifying **the unit of study of psychology** which should unify all psychologists working within the field: researchers, academics and practitioners. The unit of study must include specifications of the people/objects/events who/which are to be studied.

The **unit of study of psychology** is the mind of the individual, which is his personal system of conscious, subconscious and unconscious proactive and reactive desires, fears and priorities which cause his behavior as his actions and reactions, including his feelings as reactions to realizations of his desires, fears and priorities, his personality as his outward expression of his desires, fears and priorities—as the actions and reactions which reveal the existence and content of his desires, fears and priorities, his mental problems as his unachievable and/or inappropriate desires, fears and priorities, and his mental health as his achievable and appropriate desires, fears and priorities.

Following the specification of the unit of study of psychology, *the next problem psychologists must solve* is creating **operational definitions** of psychological terms.

If psychologists want to be regarded as scientists, then they must do what scientists are required to do, including creating operational definitions so everyone can understand what they are saying and what they mean. From the specification of operational definitions of psychological terms psychologists must specify the scientific principles that have been found by psychologists.

The unification of psychology is needed by all human beings because psychology offers the hope

of understanding what is the mind, behavior, feelings, and personality so people can learn to deal with psychological or mental problems so they can increase their individual and collective happiness. Psychologists need the unification of psychology so they can communicate better with other psychologists and gain credibility among fellow scientists and non-psychologists.

At a point of time in the future the chances are excellent that physiologists will be able to scientifically test and describe the patterns of neural activities that are the physiological bases of **mind**, **feelings**, **emotions**, **thinking**, etc. But without operational definitions of these terms physiologists will have a more difficult time interpreting their neural pattern data. Without having an idea of what is **mind**, **feelings**, etc., the physiologists will be forced to define their own terms and therefore might miss the operational essentials these terms ought to describe.

Psychologists need a new theory of psychology which will provide the specification of the unit of study of psychology, operational definitions of psychological terms, and specifications of the concepts, principles, and techniques of psychology/psychotherapy. If it provides these specifications and definitions, then this theory should unify the field of psychology.

Operational Psychology is thus offered as a potential GUTPsych for the science of psychology.

Operational Psychology: The Theory

Operational Psychology (**OP** or **OpPsych**) is a theory of psychology created by Robert Howard Kroepel to provide psychologists with a specification of the unit of study of psychology, operational definitions of important psychological terms including *mind*, *behavior*, *feelings* including *sensations* and *emotions*, *personality*, *mental problems*, and *mental health*, and new insights into human nature, and the individual's need to build a personal philosophy (philosophy of life) to understand himself and why he does what he does and why other people do what they do.

To the extent that Operational Psychology was deliberately developed to follow The Code of Science it is a GUTPsych which can be used to unify the field and therefore the science of psychology.

As *researchers* (psychologists who follow the scientific method and thus perform observations and experiments obtain information in the form of data which can be used for creating and testing psychological hypotheses) present confirmed/verified psychological concepts, principles and techniques, *academics* (psychologists who are teachers, philosophers and theoreticians of psychology) can assemble the verified concepts, principles and techniques into theories of psychology and can teach these theories to *practitioners* (psychologists who apply the concepts, principles and techniques of psychological theories) who can help people understand themselves and enjoy therefore a better life.

Operational Psychology can help researchers know what to look for in terms of the units of study of psychology which are, in general, the internal causes of human behavior which form the mind and which control all behavior as the individual's actions and reactions including feelings as sensations or emotions, personality, mental problems, and mental health; and it can help academics assemble and teach theories of psychology including Operational Psychology to practitioners who can use the concepts, principles and techniques of Operational Psychology and other theories assembled with the use of the operational definitions of the concepts, principles and techniques of Operational Psychology to help people understand themselves and enjoy a better life.

I. The Mind

The **mind** is an ***individual's personal system of desires, fears and priorities***.

Desires

A *desire* is wanting a person, object and/or event [person/object/event]. A desirable person/object/event is a person/object/event to be achieved. Desires include wishes, wants and needs. Desirable persons/objects/events have more benefits than detriments for the individual.

Synonyms for *desire* include *wish*, *want*, *need*, *necessity*, *aspiration*, *intention*, etc.

Fears

A *fear* is not-wanting a person/object/event. A feared person/object/event is a person/object/event to be avoided. Fears include aversions. Feared (undesirable) persons/objects/events have more detriments than benefits for the individual.

Synonyms for *fear* include *concern*, *aversion*, *worry*, etc.

Thus each individual seeks to achieve his desires and avoid his fears. And thus each person/object/event is desirable or undesirable. And thus each person/object/event is approachable or avoidable.

A *realization* is the achievement of a desire, a nonachievement of a desire, the avoidance of a fear, or the nonavoidance of a fear. A realization is what you get of what you want. A realization is the actualization of a desire or a fear.

A realization could be real or imagined, fact or fantasy.

And a realization could be positive when a desire is achieved or a fear is avoided, or negative when a desire is not achieved or a fear is not avoided.

Desires and fears are interrelated by being opposites. A desire is the opposite of a fear, and, likewise, a fear is the opposite of a desire. The desire to live is the opposite of the fear of dying. The desire to make money is the opposite of the fear of not making money, or of losing money. The desire for finding someone to love and to be loved by is the opposite of the fear of not finding someone to love and to be loved by.

Priorities

A *priority* is the relative importance of each desire or fear compared to all other desires and fears. A priority is a desire for the achievement of a desire or the avoidance of a fear; a priority is also a fear of the nonachievement of a desire or the nonavoidance of a fear. Some desires and fears are more important than other desires and fears. Some desires are more desirable than other desires; these desires have a higher priority. For some people, desires for health and love may be more important than desires for work and leisure. For other people, desires for work may be just as important as desires for health and love. Some fears are more fearful than other fears; these fears have a higher priority than less fearful fears. The fear of being embarrassed by making a speech might be more powerful and therefore higher in priority than the desire for the rewards the speech might create. The fear of a rejection by a romantic interest might be more powerful than a desire for a possible acceptance. A priority is a higher-level desire or fear, a desire for an achievement of a specific desire or a fear of a non-avoidance of a specific fear, or a fear of a nonachievement of a desire or a nonavoidance of a fear.

Synonyms for *priority* include *preference*, *ranking*, *guideline*, *ordering*, etc.

The term *desire(s)* can be used to represent desires, fears and priorities for convenience.

Summary: An individual's *mind* is his personal system of desires, fears and priorities.

This definition of *mind* is a basic definition. A more complete definition of *mind* is needed.

Desires, fears and priorities are *physiological* or *psychological*.

Physiological desires are unlearned, involuntary, bodily, physical, organic, inherent in the organs of the body. They include desires for survival, food, water, elimination of wastes, heat, cooling, shelter, companionship, reproduction, and sex.

Psychological desires are learned, voluntary, mental, nonorganic, not inherent in the organs of the body. They are learned in an individual's personal experiences of the interaction of his desires, fears and priorities with his environmental choices, and, later, with his mental choices, which are his learned choices, choices learned in his life experiences.

> Example: An individual is born with a physiological or unlearned and involuntary desire for water; if he experiments with water, white and chocolate milk, and Pepsi™, Coke™ and Seven-Up™, he will learn which he likes in preference to others. He may learn that he likes--in order--Seven-Up™, Pepsi™, Coke™, chocolate milk, white milk, and water and thus develop psychological desires for Seven-Up™, Pepsi™, Coke™, chocolate milk, and white milk, as well as water. Where he was not born with physiological desires for Seven-Up™, Pepsi™, Coke™, chocolate milk, and white milk, through his life experiences he learns which environmental choices for achieving physiological desires and avoiding physiological fears he likes and dislikes and therefore develops psychological desires and fears.

A *conscious desire* is a desire of which an individual is immediately aware.

A *subconscious desire* is a desire of which an individual is not immediately aware but can become aware with a modest effort.

An *unconscious desire* is a desire of which an individual is not immediately aware but can become aware only with an extraordinary effort.

A *realistic desire* is an achievable desire or/an appropriate desire.

An *unrealistic desire* is an unachievable and/or inappropriate desire.

A *achievable desire* is a desire which can be achieved, which can be positively realized, which can be actualized.

An *unachievable desire* is a desire which cannot be achieved, which cannot be positively realized, which cannot be actualized, which can only be the content of an idea, a fantasy.

An *appropriate desire* is a desire which achieves other desires. An appropriate desire is most often a psychological/learned desire which achieves other psychological desires or physiological/unlearned desires. For example, a specific psychological desire for a Seven-Up™ is an appropriate desire which can achieve the general psychological desire for a soda which can achieve the physiological desire for a liquid to slake thirst. The general psychological desire for a soda is an appropriate desire which can achieve a physiological desire for a liquid to slake thirst.

An *inappropriate desire* is a desire which does not achieve other desires. For example, a diabetic may have an inappropriate psychological desire for food that could trigger an insulin reaction that could kill him and thereby not achieve his physiological desire to live. Sam may have an inappropriate specific psychological desire for Shirley who is not loyal and therefore will not achieve his general psychological desire for a trustworthy mate, and who may not achieve his physiological desire for reproduction (if she is impregnated by another man and fools Sam into thinking the child is his).

A *proactive desire* is a desire for an action to achieve a person/object/event. [Pro-Action = For Action]

A *reactive desire* is a desire for a reaction to a realization of a proactive desire. [Reactive = For Reaction]

Here is a more complete definition of *mind*:

> An individual's *mind* is his personal system of conscious, subconscious and unconscious physiological and psychological proactive and reactive desires, fears and priorities which are his internal causes of his *behavior* which is his actions and his reactions, including his *feelings* as his reactions to realizations of his desires, fears and priorities, his *sensations* as his physiological reactions to his realizations of his proactive physiological desires, and his *emotions* as his hedonic reactions to his realizations of his proactive psychological desires, his *personality* which is his actions and reactions in similar situations and circumstances which are caused by his desires, fears and priorities, his *mental problems* which are his unachievable and inappropriate desires, fears and priorities which cause his *un-peace-of-mind*, and his *mental health* which is his achievable and appropriate desires, fears and priorities which cause his *peace-of-mind*.

Can we create operational definitions of **desire**, **fear** and **priority**?

The terms **approach** and **avoidance** can help us create operational definitions of **desire**, **fear** and **priority**. [55]

If an individual has a desire for a person/object/event, he is likely to initiate an event which is an approach to the desired person/object/event. We could therefore observe and measure his approach and use that observation/measurement as a part of the operational definition of **desire**: A **desire** is wanting a person/object/event evidenced by an event which is the individual's initiation of an approach to the desired person/object/event.

If an individual has a fear of a person/object/event, then he is likely to initiate an event which is an avoidance of the feared person/object/event. We could therefore observe and measure his avoidance and use that observation/measurement as a part of the operational definition of **fear**: A **fear** is not-wanting a person/object/event evidenced by an event which is the individual's initiation of an avoidance of the feared person/object/event.

A priority for a desire or fear could be observed in the strength, determination and effort observable and measurable in an approach to a desired person/object/event and/or an avoidance of a feared person/object/event and thus the concepts and principles concerning approach and avoidance can be used for an operational definition of **priority**: A **priority** is the importance of each desire or fear compared to all other desires and fears, and can be observed and measured by the strength, determination and effort the individual makes to approach a desired person/object/event and/or to avoid a feared person/object/event. In testing the priority of laboratory rats' desires for food [a desired object], the strength, determination and effort made by the rat to cross an electrified metal grid [a feared object] to get to food [to approach food] can be observed and measured and thus used as an observation/measurement of the priority for food.

We see, therefore, that the concepts and principles concerning approach and avoidance can be used for the observations and measurements needed for creating operational definitions of at least some psychological terms, including the terms desire(s), fear(s) and priorities.

We see, therefore, that operational definitions offer descriptions of actions and reactions by which we could observe and measure people/objects/events. Operational definitions are working definitions, definitions which enable people to understand the meanings of abstract and difficult words and phrases.

The Components of a Desire

A desire has **two components**:

1. A **Proactive Desire** for a Person/Object/Event.
2. A **Reactive Desire** for reacting to a Realization of the Proactive Desire.

Most individuals are familiar with sequences in which their proactive desires have been realized and their reactive desires have been triggered by the realizations of the proactive desires. When an individual 1. has a desire for a liquid to slake his thirst, and 2. he finds liquids—water, milk or sodas—which can slake his thirst, then 3. his reactive desire for reacting to the realization of the proactive desire for a liquid with feelings of satisfaction—feelings of pleasure—is triggered and he reacts with a feeling of satisfaction. When an individual 1. has a desire for a romantic interest, and 2. he finds a suitable romantic interest, then 3. his reactive desire for reacting to the realization of the proactive desire for a romantic interest with a feeling of happiness is triggered and he reacts with a feeling of happiness.

Proactive and reactive desires are linked. A proactive desire is a desire for a person, an object, or an event; and a reactive desire is a desire for a reaction to a realization of a proactive desire.

The Proactive Desire

A **proactive desire** is a desire for a person, an object or an event. A proactive desire is a desire for action to achieve a person, an object or an event. [**Pro-Active** = **For Action**.]

A **general proactive desire** is a desire for a **generic** person/object/event. The subject of a general proactive desire is any person/object/event, not a specific person/object/event.

A **specific proactive desire** is a desire for a **specific** person/object/event. The subject of a specific proactive desire is a particular person/object/event, not any person/object/event.

The general and specific proactive desires are desires for the **general** and **specific characteristics** of people, objects and events.

The General Characteristics of People, Objects and Events

The **general characteristics** of a person, an object or an event are his/her/its **existence**, **location**, **identity**, **achievability** and **appropriateness**.

E/Existence is the property of being real as opposed to being an idea (being the content of an idea). For a person/object/event to have value, it must have the property of existence, of being real.

L/Location is the position (given by space-time coordinates) of a person/object/event.

I/Identity is the duration in time of an object or an event. Where a concept usually retains its identity over a longer duration of time, an event usually has shorter duration in time. Identity also relates to the specific characteristics of an object or an event, but, as a general characteristic, identity relates to and is defined by the duration in time of an object or an event.

Achievability (**Ach**) is the characteristic of a person, an object or an event of being achievable (positively realizable) to an individual who desires that person, object or event. The individual must be able to achieve his desire for a person, an object or an event, or his desire will become a liability, and the general characteristic of achievability is a characteristic the subject of a desire must have for that desire to be an asset.

The opposite of achievability is **unachievability** (**nAch**).

Appropriateness (**App**) is the characteristic of a person, an object or an event of being able to achieve an individual's proactive desires. The individual must have his proactive desires fulfilled by the subject of a desire or that desire will become a liability, and the general characteristic of appropriateness is a characteristic the subject of a desire must have for that desire to become an asset.

The opposite of appropriateness is **inappropriateness** (**InApp**).

The Specific Characteristics of People, Objects and Events

The **specific characteristics** of a person, an object or an event are his/her/its **A/Appearance**, **B/Behavior** and **C/Connections**—his/her/its **ABC**'s.

A/Appearance is the set of specific physical features of a person, an object or an event. The A's are dimensions such as height, width, weight, length, etc. Physical beauty is a combination of physical dimensions, and physical dimensions are A/Appearance.

B/Behavior is the specific actions and reactions of a person, an object or an event. The B's are what is said or done. Each individual has a mind, his mind consists of his personal system of desires, fears and priorities, and that personal system of desires, fears and priorities causes and therefore controls his actions and reactions which are his behavior, his B/Behavior characteristics, including his feelings as reactions to realizations of his desires, and his personality as his desires, fears and priorities in action and reaction, as his mind in action and reaction. What a person, an object or an event says or does is his/her/its B/Behavior.

C/Connection is a specific feature of a person, an object or an event which is a link between an individual and the achievement of his desires. C/Connections include formal education, artistic talent, athletic ability, technical, political, social, business, and economic knowledge, wealth, relationships, possessions, interests, work, hobbies, etc. Beyond A/Appearance and B/Behavior, the specific characteristics an individual might desire in a person, an object or an event are the C/Connections that link the individual to the achievement of a desire. John's athletic ability, interest in golf, and political, social, business, and economic interests might be the C/Connections that link him to Jerry's achievement of his [Jerry's] general proactive psychological desire for playing golf with a person who is good at playing golf and who has similar political, social, business, and economic interests.

The Realization of a Proactive Desire

A **realization** is an achievement or a nonachievement of a desire or an avoidance or a nonavoidance of a fear.

A **positive realization** is an achievement of a desire or an avoidance of a fear. In a positive realization, an individual achieves the person/object/event who/which is the subject of a proactive desire or avoids the person/object/event who/which is the subject of a proactive fear.

A **negative realization** is a nonachievement of a desire or a nonavoidance of a fear. In a negative realization, an individual does not achieve the person/object/event who/which is the subject of a proactive desire or does not avoid the person/object/event who/which is the subject of a proactive fear.

The Reaction to a Realization of a Proactive Desire

A **reaction** is an action linked to a realization of a desire or fear. **If** a desire is realized, **then** the individual acts, and this action-linked-to-a-realization is called a reaction. Reactive desires most often are structured as **If** ..., **then** ...! sentences:

"**If** I achieve my proactive desire, **then** I will take this action/have this reaction!"

"If ..., then ...!" Mental Sentence Structures

Reactive desires are created in an individual's mind as **"If** ..., **then** ...**!" sentence structures**.

In an "**If** ..., **then** ...!" sentence structure, the "**If** ...," is a **condition** and the "**then** ...!" is a **consequence**.

The **condition** ("**If** ...,") is a proactive desire: "**If** I achieve/do not achieve my proactive desire, ..."

The **consequence** ("..., **then** ...!") is a reactive desire: "..., **then** I will react with a specific affective reaction and a specific impulsive reaction!"

When the condition and the consequence are joined in a sentence, the result is as follows:
Condition: "**If** I achieve/do not achieve my proactive desire ...,"
Consequence: "..., **then** I will react with a specific affective reaction and a specific impulsive reaction!"

The Components of a Reaction to a Realization of a Proactive Desire

A reaction to a realization consists of **two components**:

1. A **feeling** (**affection** linked to a realization of a desire): an **affective reaction**.
2. An **impulse** (desire linked to a feeling) to act or react: an **impulsive reaction**.

Affects

The term **affect** or **affection** is a psychological term used for any kind of feeling. [**Affect/Affection = Feeling**.] [52]

Affective Reactions

An **affective reaction** is a feeling; and a feeling is a reaction to a realization of a desire or a fear. An affective reaction produces an affect, which is a feeling. [Feelings are presented in **II. Feelings**.]

Impulses

An **impulse** is a desire for an action for reacting to a realization of a proactive desire. [**Impulse** = **Desire for an action**.]

An **impulse** is a desire linked to a feeling; a desire linked, therefore, to an affection, or to an affective reaction to a realization of a proactive desire. [**Impulse** = **Desire linked to a feeling**.]

Impulsive Reactions

An **impulsive reaction** is a reaction to a realization of a desire or a fear with an action; an affective reaction and an impulsive reaction are linked to each other by being reactions to realizations of desires or fears.

When an individual develops a feeling as a reaction to a realization of a proactive desire he also develops an impulse as a reaction that is linked to the feeling. When an individual develops a toothache as a feeling that develops as a reaction to a negative realization of a desire to avoid the pain of a toothache he develops an impulse to take action to relieve the pain of the toothache. When an individual develops a feeling of happiness in reacting to a positive realization of a proactive desire for a romantic interest he develops an impulse to take action to celebrate; but if he should suffer a negative realization and thereby not achieve his proactive desire for a romantic interest he will develop a feeling of unhappiness as sadness, anger or/and fear and he will develop an impulse to relieve the feeling of unhappiness.

The Reactive Desire

A **reactive desire** is a desire for a reaction to a realization of a proactive desire.
[**Re-Active** = **For Reaction**.]

A reactive desire consists of **two components**:

1. A **reactive desire** for an **affective reaction**; for a **feeling**.
2. A **reactive desire** for an **impulsive reaction**; for an **action/reaction**.

Physiological and Psychological Desires

Desires/fears can be categorized as **physiological desires** and **psychological desires**.

NOTE: Thanks to personal friend and Psychiatric Social Worker (PSW) Oliver Michael (Mike) Siems, Jr., for reminding me of the difference between physiological and psychological desires.

Physiological Desires

Physiological desires are genetic desires, inborn desires, inherited desires, desires inherent in the body, desires which are present at birth, bodily desires, physical desires, organic desires, unlearned desires, involuntary desires, uncontrollable desires.

Physiological desires are unlearned/involuntary/organic wantings for people/objects/events an individual can see/hear/touch/smell/taste; physiological fears are unlearned/involuntary not-wantings for people/objects/events an individual can see/hear/touch/smell/taste.

Physiological desires include the following:

1. The desire to survive.
2. The desire for food.
3. The desire for liquids to slake thirst.
4. The desire to eliminate wastes (urination and defecation).
5. The desire for shelter and safety.
6. The desire for warmth against cold.
7. The desire for cooling against heat.
8. The desire for sleep.
9. The desire for companionship.
10. The desire for reproduction.
11. The desire for sex.

What is important concerning physiological desires is that they are unlearned, they are organic (originating in organs) and they are involuntary.

The Components of Physiological Desires

A physiological desire consists of **two components**:

1. A **Physiological Proactive Desire** for a **Person/Object/Event**.
2. A **Physiological Reactive Desire** for a Reaction to a Realization of a Physiological Proactive Desire.

There is no sequence in which physiological desires are developed. Physiological desires are inherent in the organs in which their physiology is located, they are automatic, organic, and therefore have no developmental sequence. The desire to avoid a toothache, nausea from contaminated food or the flu, or pain from a broken arm or leg are all desires inherent in the organs of their physiology—the teeth, the stomach/intestines, the arms and the legs. Physiological desires and fears are the individual's original desires and fears; all other desires and fears—the psychological desires and fears—are learned.

Physiological Proactive Desires

A **physiological proactive desire** is an unlearned desire for a person, object or an event.

Each person, object or event has **general and specific characteristics** which are his/her/its **features that produce benefits** to a person who perceives and desires those characteristics. When an individual desires a person, an object or an event, he desires the features (E/Existence; L/Location; I/Identity; Achievability; Appropriateness; A/Appearance; B/Behavior; C/Connections) of that person, object or event and the benefits he expects to derive from those features.

Physiological proactive desires are unlearned. They are inherent in the physiology of the organs in which they are found.

Physiological General and Specific Proactive Desires

A proactive physiological desire can be **general** or **specific**.

A **general physiological proactive desire** is an unlearned desire for a *generic* person/object/event. Water, milk and sodas are all generic liquids (objects) which could satisfy a physiological desire for a liquid.

A **specific physiological proactive desire** is a desire for a *specific* person/object/event. A specific proactive physiological desire is for a one-of-a-kind person/object/event who/which can produce specific physiological benefits to an individual. A cure for a physiological disease may be a specific person/object/event (a specific medical doctor/medicine/medical procedure). A surgical procedure for a heart problem may require the specific doctor who developed the procedure; a cure for malaria may require a specific drug: quinine; a cure for appendicitis may require a specific medical procedure: an appendectomy.

The Realization of a Physiological Proactive Desire

A **realization of a physiological proactive desire** is a person/object/event who/which achieves/does not achieve the proactive physiological desire.

A **positive realization of a physiological proactive desire** is a person/object/event who/which achieves the physiological proactive desire (or avoids a proactive physiological fear).

A **negative realization of a physiological proactive desire** is a person/object/event who/which does not achieve the physiological proactive desire (or does not avoid a proactive physiological fear).

The Reaction to a Realization of a Physiological Proactive Desire

A reaction to a realization of a physiological proactive desire consists of **two components**:

1. A **physiological feeling** (**affection**): a **physiological affective reaction**.
2. A **physiological impulse** to react: a **physiological impulsive reaction**.

Physiological Affects

Physiological affects/affections are physical, organic, involuntary, unlearned feelings, often called sensations. Each organ has its own distinctive affects/feelings/sensations for pain from a deficiency, pleasure from satiation, and pain from excess. This is necessary for the purpose of enabling an individual to determine what organs are involved in the sensations resulting from deficiencies, satiations, and excesses; otherwise, an individual would experience sensations without knowing which organs are involved and therefore might not be able to determine what he/she could do to get rid of physical/organic pain or to obtain physical/organic pleasure.

Physiological Affective Reactions

Physiological affective reactions are physical, organic, involuntary, unlearned reactions/sensations to realizations of physiological desires. Physiological affective reactions/sensations are organ specific.

Physiological Impulses

A **physiological impulse** is a physical, organic, involuntary, unlearned, reactive desire for a reaction for reacting to a realization of a physiological (unlearned) desire. If an individual eats contaminated food he will develop a negative physiological affect/feeling/sensation of pain (most likely nausea) and a physiological impulse to react to get rid of the bad food by vomiting and/or getting medical help.

Physiological Impulsive Reactions

A **physiological impulsive reaction** to a realization of a physiological desire is a physical, organic, involuntary, unlearned reaction involving actions to take to get rid of physiological pain or to enjoy

physiological pleasure. If an individual eats contaminated food and develops a negative physiological affect/feeling/sensation of pain (most likely nausea) then he will develop a physiological impulsive reaction to get rid of the bad food by vomiting and/or getting medical help.

The Physiological Reactive Desire

A **physiological reactive desire** is a desire for a reaction to a realization of a physiological proactive desire.

The Components of a Physiological Reactive Desire

A physiological reactive desire consists of **two components**:

1. A **physiological desire** for an **affective reaction**: a physiological feeling or *sensation*.
2. A **physiological desire** for an **impulsive reaction**: a physiological impulse to act or react to a realization.

Physiological desires and fears are the basic desires and fears from which the psychological desires develop in the individual's experience of the interaction of his physiological desires and fears with environmental choices (persons/objects/events) who/which could realize (achieve/not achieve) his physiological desires or realize (avoid/not avoid) his physiological fears. Ultimately, all psychological desires must achieve physiological desires and all psychological fears must avoid physiological fears. Thus the people/objects/event who/which are the subjects of psychological desires and fears must achieve or avoid the persons/objects/events who/which are the subjects of physiological desires and fears.

Here is a summary of the components of a physiological desire:

1. A **Physiological Proactive Desire** for a **Person/Object/Event**:
    1. A **Specific Physiological Proactive Desire** for a **Specific Person/Object/Event**.
    2. A **General Physiological Proactive Desire** for a **Generic Person/Object/Event**.
2. A **Physiological Reactive Desire** for a Reaction to a Realization of a Physiological Proactive Desire:
    1. A **Physiological Reactive Desire for a Physiological Affective Reaction**.
    2. A **Physiological Reactive Desire for a Physiological Impulsive Reaction**.

Physiological proactive desires and physiological reactive desires are linked in pairs. Once a **physiological proactive desire** is realized, its **physiological reactive desire** will be activated.

Physiological Proactive Desire	**Physiological Reactive Desire**
Proactive = *For Action*.	**Reactive** = *For Reaction*.
Proactive Desire = *For Acting to Achieve*.	**Reactive Desire** = *For Reacting to Achievement*.
For Acting to Achieve a Person/Object/Event.	*For Reacting to Achieving a Person/Object/Event*.
Involuntary, **Uncontrollable**, ***Automatic***.	**Involuntary**, **Uncontrollable**, ***Automatic***.
Physiological Proactive Desire:	**Physiological Reactive Desire**:
1. **Physiological Specific Proactive Desire**.	1. **Physiological Affective Reaction**.
2. **Physiological General Proactive Desire**.	2. **Physiological Impulsive Reaction**.

Psychological Desires

Psychological desires are nongenetic desires, desires not inherent in the body, desires not present at birth, nonphysical desires, mental desires, hedonic desires, learned desires, voluntary desires, controllable desires.

General psychological desires are desires for generic people/objects/events who/which achieve physiological desires and avoid physiological fears.

Specific psychological desires are wantings for specific people/objects/events who/which can achieve general psychological desires for generic people/objects/events who/which can achieve physiological desires and avoid physiological fears.

Psychological desires devlop in a sequence—the **developmental sequence of psychological desires**.

1. Physiological Desires.
2. Experiments with environmental choices.
3. Psychological Desires.

1. If an individual has a **physiological desire** for a liquid (to slake/satisfy his thirst), he may experiment with **environmental choices** including water, milk—white milk and chocolate milk, and sodas—Seven-Up™, Pepsi™ and Coca-Cola™.
2. He may learn that his physiological feelings (sensations) which he developed in reacting to drinking sodas are more pleasurable than his physiological feelings developed in reacting to drinking water and/or milk and thus develop a **psychological general proactive desire** for a soda for satisfying a physiological desire for a liquid. His psychological general proactive desire for a soda is thus and therefore a learned desire.
3. He may further learn that his physiological feelings which he developed in reacting to drinking Seven-Up™ are more pleasurable than his physiological feelings developed in reacting to drinking Pepsi™ or Coca-Cola™ and thus develop a **psychological specific proactive desire** for a Seven-up™ for satisfying a psychological general proactive desire for a soda which would satisfy a physiological desire for a liquid. His psychological specific proactive desire for a Seven-Up™ is a learned desire.

Here is an outline of the developmental sequence of psychological desires in reverse order:

III. **Psychological Specific Proactive Desire**: Seven-Up™

II. **Psychological General Proactive Desire**: Soda

Environmental Choices: **Liquids**:

Water	Milk	Soda
	White	Seven-Up™
	Chocolate	Pepsi™
		Coca-Coa™

I. **Physiological Desire**: **For a Liquid to Satisfy Thirst.**

The Hierarchy of Desires

The developmental sequence of psychological desires suggests a **hierarchy of desires**.

The Hierarchy of Desires	
3. **Specific Psychological Desire**:	A *learned desire* for a ***specific*** **person**, **object** or **event**. (A specific member of a class of people, objects or events.)
2. **General Psychological Desire**:	A *learned desire* for a ***generic*** **person**, **object** or **event**. (Any member of a class of people, objects or events.)
Environmental Choices:	*Experience*: People, objects and events. (Learning: Reality: Natural phenomena.)
1. **Physiological Desire**:	An *unlearned desire* for people, objects or events. (Physical desire, organic desire, bodily desire, genetic desire.)

Physiological desires and fears cause interactions with environmental choices and the development of psychological desires and fears.

Psychological desires achieve, ultimately, physiological desires; likewise, psychological fears avoid physiological fears.

What is important concerning psychological desires is that they are learned, they are mental (hedonic) and they are voluntary (the individual has considerable control over them).

The Components of a Psychological Desire

A psychological desire consists of **two components**:

1. A **Psychological Proactive Desire** for a Person/Object/Event.
2. A **Psychological Reactive Desire** for Reacting to a Realization of a Psychological Proactive Desire.

When an individual develops a learned, psychological specific or general proactive desire for a person, an object or an event at the same time he assigns a psychological reactive desire which is to control how he will react to achieving or not achieving the proactive desire. When an individual develops a desire for earning $1000 next week he assigns to it a reactive desire that will control how he will react to earning $1000, which would be a positive realization of his proactive desire, and another reactive desire that will control how he will react to earning less than $1000, which would be a negative realization of his proactive desire. We thus see that a realization could be positive if the individual achieves his proactive desire or negative if he does not achieve his proactive desire, and thus where a proactive desire is a desire for a person, an object or an event a reactive desire is a desire for reacting to a realization of a proactive desire.

Psychological Proactive Desires

A **psychological proactive desire** is a learned desire for a person, object or an event.

Each person, object or event has **general and specific characteristics** which are his/her/its **features that produce benefits** to another person who perceives and desires those characteristics. When an individual desires a person, an object or an event, he desires the features of that person, object or event and the benefits he expects to derive from those features.

A psychological proactive desire is a learned desire, a desire learned in the experiences of the interactions of physiological desires with environmental choices.

Psychological General and Specific Proactive Desires

A proactive psychological desire can be **general** or **specific**.

A **psychological general proactive desire** is a desire for a generic person/object/event who/which could satisfy a physiological desire. Water, milk and sodas are all generic liquids (objects) which could satisfy a physiological desire for a liquid. A desire for a soda for satisfying a physiological desire for a liquid to drink is a general proactive psychological desire.

A **psychological specific proactive desire** is a desire for a specific person/object/event who/which could satisfy a general proactive psychological desire which, in turn, could satisfy a physiological desire. Seven-Up™, Pepsi™ and Coca-Cola™ are specific liquids (objects) which could satisfy a physiological desire for a liquid. A desire for a Seven-Up™ would be a psychological specific proactive desire for satisfying a psychological general proactive desire for a soda for satisfying a physiological desire for a liquid to drink.

The Realization of a Psychological Proactive Desire

A **realization** of a psychological proactive desire is an achievement or nonachievement of a psychological proactive desire.

A **positive realization** of a psychological proactive desire is an ***achievement*** of the proactive desire (or the avoidance of a proactive fear). In a positive realization, an individual achieves the person/object/event who/which is the subject of his proactive desire.

A **negative realization** of a psychological proactive desire is a ***nonachievement*** of the psychological proactive desire (or a nonavoidance of a psychological proactive fear). In a negative realization, an individual does not achieve the person/object/event who/which is the subject of his psychological proactive desire.

The Reaction to a Realization of a Psychological Desire

A reaction to a realization of a psychological desire consists of **two components**:

1. A **feeling** (**affection**): a **psychological affective reaction**.
2. An **impulse** to react: a **psychological impulsive reaction**.

Psychological proactive desires and psychological reactive desires are linked in pairs. Once a psychological proactive desire is created it will be linked to a psychological reactive desire. Once a **psychological proactive desire** is realized, its **psychological reactive desire** will be activated.

Psychological Affects

Psychological affects/affections are mental, hedonic, voluntary, learned feelings most often called emotions. Psychological affects include the emotions of happiness and unhappiness as sadness, anger, and/or fear. Emotions are not specific to organs. They are generalized reactions to realizations of learned desires (psychological desires). No matter what the origins of a psychological desire or fear, the psychological affects/emotions are happiness or unhappiness as sadness/anger/fear.

Psychological Affective Reactions

Psychological affective reactions are mental, hedonic, voluntary, learned reactions/emotions to realizations of psychological desires. The psychological affective reactions include happiness and unhappiness as sadness, anger and/or fear. The psychological affective reactions/emotions are not organ specific but, instead, are generalized reactions to realizations of learned desires and/or fears (psychological desires/fears).

Psychological Impulses

Psychological impulses are psychological general and specific reactive desires for reactions for reacting to realizations of psychological (learned, voluntary) desires. If an individual is loved by someone he loves, then he may develop a positive psychological feeling (emotion) of happiness and a positive/constructive psychological impulse to celebrate—most likely with the person who loves him. If an individual is rejected by someone he loves, then he may develop a negative psychological feeling (emotion) of anger and a negative/destructive psychological impulse to act to give up hope/become depressed, to attack himself and/or someone else—perhaps the person who rejected him, or/and to run away from himself [self-denial] and someone else-perhaps the person who rejected him.

Psychological Impulsive Reactions

A **psychological impulsive reaction** to a realization of a psychological desire is a mental, hedonic, voluntary, learned reaction involving actions to take to get rid of emotions of unhappiness [psychological pain] as sadness, anger or/and fear or to enjoy emotions of happiness [psychological pleasure]. If an individual is rejected by someone he loves and develops a negative psychological feeling/emotion of unhappiness as sadness/anger/fear, then he may develop a negative/destructive impulsive reaction to act to give up hope/ become depressed, attack himself and/or someone else, or/and to run away from himself [self-denial] or someone else—perhaps the person who rejected him. If an individual is loved by someone he loves and develops a positive psychological feeling/emotion of happiness, then he may develop a positive/constructive psychological impulsive reaction to celebrate—most likely with the person who loves him.

The Psychological Reactive Desire

A **psychological reactive desire** is a desire for reacting to a realization of a psychological proactive desire. Most people are familiar with reacting to achieving a desire with a feeling of happiness and an impulse to celebrate; or, worse, with reacting to not achieving a desire with a feeling of unhappiness as sadness, anger and/or fear and an impulse to give up hope, attack oneself or/and someone or something else, or/and to run away from oneself or/and someone or something else. If an individual wants to earn $1000 this week and he achieves that desire by actually earning $1000 or more, then he is likely to react with a feeling of happiness and an impulse to celebrate; but if he does not achieve that desire because he actually earns only $750 or less, then he is likely to react with a feeling of unhappiness as sadness, anger and/or fear and an impulse to give up hope, to attack himself or/and someone or something else, or to run away from himself or/and someone or something else. Thus a reaction to a realization is caused by a psychological desire, a psychological reactive desire, a desire to react to a positive realization with a positive emotional reaction of happiness and a positive/constructive impulsive reaction to celebrate or a desire to react to a negative realization with a negative emotional reaction of unhappiness and a negative/destructive impulsive reaction to give up, attack someone or run away from someone.

The Components of a Psychological Reactive Desire

A **psychological reactive desire** consists of **two components**:

1. A **psychological desire for an affective reaction**: a psychological feeling or *emotion*.
2. A **psychological desire for an impulsive reaction**: a psychological desire to react to a realization.

An emotional reaction is a reaction to a positive or negative realization of a psychological general or specific proactive desire. In reactive desires, emotional reactions are caused by desires. An emotional reaction of happiness, or unhappiness as sadness, anger and/or fear is caused by a desire. Without a preceding reactive desire an emotional reaction could not occur.

An impulsive reaction is an action initiated in reacting to a positive or negative realization of a psychological general or specific proactive desire. In reactive desires, impulsive reactions are caused by desires. A negative/destructive impulsive reaction to give up, attack oneself or someone else or to run away from someone else is caused by a desire; likewise, a positive/constructive impulsive reaction to cooperate with oneself or with someone else, to negotiate differences of desires (conflicts) within oneself or with someone else, or to initiate the problem-solving and decision-making processes is caused by a desire. Without a preceding reactive desire an impulsive reaction could not occur.

Psychological proactive desires and psychological reactive desires are linked. Whenever a psychological proactive desire is formed a psychological reactive desire is assigned to it.

Psychological Proactive Desire	**Psychological Reactive Desire**
Proactive = *For Action*.	**Reactive** = *For Reaction*.
Proactive Desire = *For Acting to Achieve*.	**Reactive Desire** = *For Reacting to Achievement*.
For Acting to Achieve a Person/Object/Event.	*For Reacting to Achieving a Person/Object/Event*.
Voluntary, **Controllable**, ***Non-Automatic***.	**Voluntary**, **Controllable**, ***Non-Automatic***.
Psychological Proactive Desire:	**Psychological Reactive Desire**:
1. **Psychological Specific Proactive Desire**.	1. **Psychological Affective Reaction**.
2. **Psychological General Proactive Desire**.	2. **Psychological Impulsive Reaction**.

Here is a summary of the components of a psychological desire:

1. A **Psychological Proactive Desire** for a Person/Object/Event.

1. A **Psychological Specific Proactive Desire** for a **Specific Person/Object/Event**.
2. A **Psychological General Proactive Desire** for a **Generic Person/Object/Event**.

2. A **Psychological Reactive Desire** for Reacting to a Realization of a Psychological Proactive Desire.

    1. A **Psychological Reactive Desire for a Psychological Affective Reaction**.
    2. A **Psychological Reactive Desire for a Psychological Impulsive Reaction**.

The Two Psychological Reactive Desires

An individual has **two choices for reacting to realizations of psychological proactive desires**:

1. The **psychological objective reactive desire**.
    1. The psychological desire for positive self-control of a psychological affective reaction.
    2. The psychological desire for a positive (constructive) psychological impulsive reaction.
2. The **psychological subjective reactive desire**.
    1. The psychological desire for negative (no) self-control of a psychological affective reaction.
    2. The psychological desire for a negative (destructive) psychological impulsive reaction.

NOTE: My thanks to Dr. Marshall B. Rosenberg, Ph. D., Psychology, for the suggestion that the two psychological reactive desires are reacting objectively and reacting subjectively.

The Choices Among the Psychological Reactive Desires

Reactive desires are reactions to realizations of desires. Realizations of desires could be **positive or negative**, therefore **reactive desires** are **desires for reacting to positive or negative realizations**.

There is only one **psychological reactive desire for reacting to a positive realization of a psychological proactive desire—the positive psychological subjective reactive desire**.

The **positive psychological subjective reactive desire** consists of —

1. A **psychological desire for a positive affective/emotional reaction** of happiness.
2. A **psychological desire for a positive impulsive/voluntary reaction** to celebrate.

There are **two possible psychological reactive desires for reacting to a negative realization of a psychological proactive desire**:

1. A **negative psychological subjective reactive desire** which consists of —
    1. A **desire for negative self-control of a negative affective reaction** of ***unhappiness***:
        1. **Sadness** from a perception of a loss or of no hope of achieving a proactive desire.
        2. **Anger** from a perception of a violation of a desire involved in an expectation, a promise, a contract, a law, or an ethic.
        3. **Fear** from a perception of a threat to a desire involved in a loss, an accident, an injury, an illness, or a mental, verbal or physical attack.
    2. A **desire for negative self-control of a negative/destructive impulsive reaction**:
        1. **Sadness**: **To give up** any hope of achieving the proactive desire.
        2. **Anger**: **To attack** Self/Other(s).
        3. **Fear**: **To run away** from Self/Other(s).
2. A **positive psychological objective reactive desire** which consists of —
    1. A **desire for positive self-control of a negative affective reaction** of ***unhappiness***:
        1. ~~**Sadness**~~ from a perception of a loss or of no hope of achieving the proactive desire.
        2. ~~**Anger**~~ from a perception of a violation of a desire involved in an expectation, a promise, a contract, a law, or an ethic.
        3. ~~**Fear**~~ from a perception of a threat to a desire involved in a loss, an accident, an injury, an illness, or a mental, verbal or physical attack.

NOTE: The lines such as those drawn through ~~sadness~~, ~~anger~~, and ~~fear~~ mean that these negative affective reactions/emotional reactions exist within the individual but are controlled by the positive psychological objective reactive desire.

    2. A **desire for positive self-control of a positive/constructive impulsive reaction**:
        1. To **cooperate** with oneself or someone else to achieve the proactive desire.
        2. To **negotiate common proactive desires** within oneself or with someone else.
        3. To **initiate the problem-solving and decision-making processes**.

NOTE: No negative psychological objective reactive desire is known to exist nor expected to be known to exist.

The positive/constructive impulsive reaction of a positive psychological objective desire involves cooperating with oneself or with other people to negotiate proactive desires and to initiate the problem-solving and decision-making processes necessary to begin the process of achieving the resulting negotiated proactive desires. This process of cooperation/negotiation/achieving the resulting negotiated proactive desires is the result of an objective reactive desire for self-control and not the result of a subjective reactive desire for no self-control. Negative emotional reactions to negative realizations of proactive desires are more likely than not to happen [some people are very objective and do not develop negative emotions], but they can be controlled, and self-control is what controls them.

For a Positive Realization of a Psychological Proactive Desire: The Positive Psychological Subjective Reactive Desire

For a **positive psychological subjective reactive desire** for reacting to **positive realizations** of psychological proactive desires, the Condition is "**If** I achieve my proactive desire, ..." and the Consequence is "..., **then** I will react with a positive emotional affective reaction of happiness and a constructive voluntary impulsive reaction to celebrate!"

Condition: **If** *I achieve my proactive desire* for a person/object/event,
Consequence: **then** *I will react* with a **positive affective reaction** of happiness and a **positive impulsive reaction** to celebrate!

Condition:	**If**	Realization	= Positive:	Achieve desired Person/Object/Event,	
Consequence:	**then**	Affective Reaction	= Positive:	Happiness!	
		Impulsive Reaction	= Positive:	Celebrate!	

For a Negative Realization of a Psychological Proactive Desire: The Negative Psychological Subjective Reactive Desire

For a **negative subjective reactive psychological desire** for reacting to **negative realizations** of proactive psychological desires, the Condition is "**If** I do not achieve my proactive desire, ..." and the Consequence is "..., **then** I will react with a negative emotional affective reaction of sadness/anger/fear and a destructive voluntary impulsive reaction to give up/attack/run away!"

Condition: **If** *I do not achieve my proactive desire* for a person/object/event,
Consequence: **then** *I will react* with a **negative affective reaction** of sadness/anger/fear and a **negative impulsive reaction** to give up/attack/run away!

Condition:	**If**	Realization	= Negative:	Do not achieve desired Person/Object/Event,	
Consequence:	**then**	Affective Reaction	= Negative:	Unhappiness as Sadness/Anger/Fear!	
				Sadness.	[Perceive a Loss/No Hope.]
				Anger.	[Perceive a Violation/Frustration.]
				Fear.	[Perceive a Threat.]
		Impulsive Reaction	= Negative:	Sadness:	Give up hope!
				Anger:	Attack Self/Other(s)!
				Fear:	Run away from Self/Other(s)!

Exception: When an individual is attacked by a criminal or otherwise perceives an attack by a criminal upon someone else, he [the individual] is justified in reacting subjectively with negative emotions of anger and destructive impulsive reactions to attack the criminal and thereby prevent him from committing the crime. Natural law says that an individual has a right to defend himself and someone else from a criminal attack; but man-made laws specify the extent to which an individual can use force, particularly deadly force, to control the actions of a criminal and thereby defend himself and/or someone else from a criminal attack.

A criminal attack is considered by most people to be a negative realization of a proactive desire, and therefore the negative subjective reactive desire to develop the negative affective reaction of anger and the negative impulsive reaction to attack the criminal is justified. No one in his right mind would try to prevent an innocent person who is a victim from defending himself from an attack by a criminal. And no one in his right mind would try to prevent an innocent person who is a potential rescuer from defending a victim from an attack by a criminal.

For a Negative Realization of a Psychological Proactive Desire: The Positive Psychological Objective Reactive Desire

For a **positive psychological objective reactive desire** for reacting to **negative realizations** of psychological proactive desires, the Condition is "**If** I do not achieve my proactive desire, ..." and the Consequence is "..., **then** I will react with a negative emotional affective reaction of sadness/anger/fear and a constructive voluntary impulsive reaction to cooperate/negotiate/initiate problem-solving and decision-making!"

Condition: **If** *I do not achieve my proactive desire* for a person/object/event,
Consequence: **then** *I will react* with a **negative affective reaction** of sadness/anger/fear and a **positive impulsive reaction** to cooperate/negotiate/initiate problem-solving and decision-making!

Condition:	**If**	Realization	=	Negative:	Do not achieve the desired Person, Object or Event,
Consequence:	**then**	Affective Reaction	=	Negative:	Unhappiness as Sadness/Anger/Fear!
		Impulsive Reaction	=	Positive:	Cooperate with Self/Other(s). Negotiate Differences of Desires (Conflicts) with Self/Other(s). Initiate Problem-Solving and Decision-Making.

The Origins of Desires

What are the *origins of desires, fears and priorities*?

The origins of desires are the elementary particles (basic matter/energy) which create *subatomic particles* (electrons, protons, neutrons, etc.) which create *atoms* which create *molecules* which create *cells* which create *organs* which create *organisms* which have *bodies* and *minds* which have desires, fears and priorities which cause behavior, feelings, personalities, mental problems, and mental health.

This process develops in *levels of activity*, *levels of action*.

The Levels of Biological Activity

In the sciences there are many **levels of activity** including physical activity, chemical activity, and biological activity.

At which **level of biological activity** will we find mind?

The levels of biological activity are:

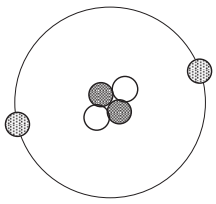
1. **The Elementary Level**: The elementary particles act as if they desire to cause subatomic particles.
2. **The Subatomic Level**: The subatomic particles act as if they desire to cause atoms.
3. **The Atomic Level**: The atoms act as if they desire to cause molecules.
4. **The Molecular Level**: The molecules act as if they desire to cause cells.
5. **The Cellular Level**: The cells act as if they desire to cause organs.
6. **The Organic** (**Physiological**) **Level**: The organs act as if they desire to cause organisms, and to achieve fulfillment of physiological or unlearned needs.
7. **The Organismic** (**Psychological**) **Level**: The organism acts as if he/she/it desires to cause the achievement of psychological/learned desires that ultimately satisfy physiological/unlearned desires.

1. The first and most basic level of action at this writing is the **elementary particle level of action**. Whatever are the elementary particles they are the basic building blocks of all matter and energy. They interact to form the subatomic particles—the electrons, protons, neutrons, ..., etc.

2. The second level of activity is the **subatomic level of action**. The subatomic particles include the electrons, protons, neutrons, ..., etc., that interact with each other to produce atoms. If action is evidence of desires, then at least we can imagine subatomic particles desiring to combine with each other to form objects larger than themselves. These subatomic particles are devoid of consciousness, so all their action is automatic, without conscious purpose.

3. The third level of action is the **atomic level of action**. The class of atoms includes all combinations of electrons, protons, neutrons, ..., etc., that form the elements of chemistry. Within each atom, electrons whirl in orbit around a nucleus, just as in our solar system the planets whirl in orbit about the sun. The nucleus is a combination of protons, neutrons, and other subatomic particles. The simplest atom is the hydrogen atom, which has one electron whirling about a nucleus that consists of a proton and a neutron. More complex atoms have more electrons, protons, neutrons, and other atomic particles.

Here is a single helium atom with two electrons whirling in their orbit, and two protons and two neutrons in the nucleus:



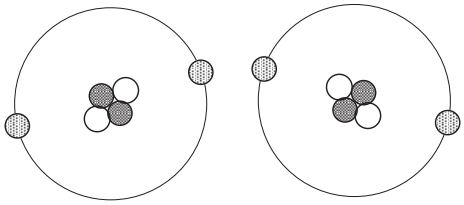
Within the atomic level of action, **atoms are stable or unstable**.

Stable atoms have balances of electrons (negative charge) with the protons (positive charge) and neutrons (no charge) that are found in the nucleus of the atom. Stable atoms have just the right number of electrons whirling in their orbits to balance the forces of the protons, neutrons, and other particles found in their nuclei.

The helium atom in the above illustration is stable because the forces generated by the protons are balanced by the forces generated y the electrons.

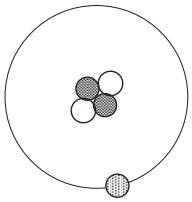
If all atoms were stable, there would be no action among them, no interaction among them.

Here are two stable helium atoms close to each other but not interacting because they are in fact stable.



Sometimes stable atoms collide, and electrons are knocked out of their orbits. When this happens, the balance of electrons and protons, neutrons, etc., is upset and the atom becomes unstable. **Unstable atoms have not enough electrons, or too many electrons**.

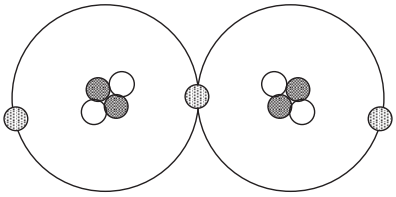
Here is an helium atom that has lost an electron and therefore is unstable.



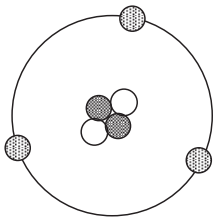
Unstable atoms will seek stability and will attempt to steal or share electrons with other atoms, or else get rid of excess electrons.

NOTE: My thanks to Professor John Calarco, Ph. D., Physics, Chairman of the Department of Physics, The University of New Hampshire, for his review of the facts and accuracy of this helium atom example.

Here the unstable helium atom that is missing an electron has contacted a helium stable atom and is sharing an electron with it—the electron flows in orbit about one atom then over to orbit about a second atom, then back to the first atom, and repeats this cycle endlessly. (Is this an atomic thief?)

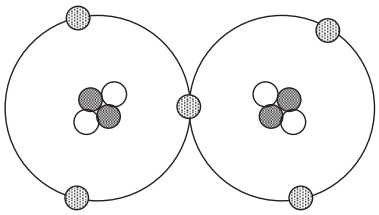


Here is an helium atom with too many electrons. It is an unstable atom because it has too many electrons and will try to get rid of the excess any way it can. It will dump its trash any place at any time.



This atom might contact a stable atom and force it to share its extra eletron.

Here the shared electron flows in its orbit around the left-hand atom then crosses over to the right hand atom and flows in an orbit about that atom before returning to the left atom. (Is this an atomic rapist?)



Where atoms have bonded, electrons will flow from one to the other and back again, repeating this cycle endlessly until another disturbance causes another unbalancing of the system.

You should be able to see that at this primitive level of action there is movement. Unstable atoms move to seek stability, as if they had desires, as if they are internally motivated. The whole universe may well be teeming with desires. That's certainly a strange but intriguing thought.

Imagine the history of a single stable atom. It is happy with its balance. Its electrons whirl in their orbits and balance the forces of the nucleus. Then something happens. It collides with another atom. It loses, or gains, an electron, or perhaps many electrons, and therefore becomes unstable. It desires to do something about its instability, about its condition of being unstable. If it never comes into contact with another atom, it will never have the chance to do something about its instability. It needs other atoms if it is ever to find stability. Then it encounters another atom. It tries to get an electron to replace a missing electron, or it tries to get rid of an unwanted electron. If the second atom is stable, it will not want to give up electrons, or to take on an electrons. There may be an interaction between two atoms, a conflict, where the needs of one clash with the needs of the other. If in this conflict there is a victor, it becomes (or remains) stable. If there is a loser, it becomes (or remains) unstable. Perhaps the unstable atom encounters another unstable atom and together they interact to share electrons and in doing so form the **molecules** of the next higher level of activity. The atoms of the atomic level of activity are acting as if they have desires. All this is automatic, without conscious purpose. The atoms don't know anything, they just act, react, and interact.

As a practical example of action at the atomic level, in an electric current within a wire, a force—the applied voltage from a battery, for instance, that forces electrons into one end of the wire and takes electrons from the other end—destabilizes the atoms within the wire and causes them to interact by passing electrons from one atom to another. When the voltage is removed, the atoms resume a more or less stable condition within the wire.

4. The fourth level of action is the **molecular level of action**. At the molecular level of activity, the objects are molecules, the events are the interactions of molecules. Molecules are combinations of atoms that share electrons. They can be stable or unstable, just like atoms can be stable or unstable. They can be unbalanced by a loss of electrons, or a gain of electrons. Either way, they will act to seek replacements for missing electrons, to get rid of excessive electrons, or to share electrons with other molecules. At this point scientists like to differentiate the molecules based upon carbon atoms from molecules based upon other atoms. The carbon-based molecules are called **organic molecules**. The non-carbon-based molecules are called **inorganic molecules**. Organic and inorganic molecules may seek to form alliances with other molecules. When they form such alliances they form larger structures. These structures form the objects of the next level of action. Organic molecules combine with other organic molecules to form living objects at the next level of action. Inorganic molecules combine to form nonliving objects. Our single atom now becomes a part of a molecule. As a single atom it acted to seek stability, and a common arrangement with other atoms seeking stability to form a molecule. The action of molecules at this level is automatic. The molecules have no conscious awareness of their desires to form stable alliances with other molecules. They have no conscious purpose. Nevertheless, action is evidence of desires, and at the molecular level of action, molecules act as if they have desires.

Since minds are not expected to be found in rocks and other inorganic or nonliving objects, we must move on to the organic or living objects such as people if we are to find minds.

5. At the fifth level of action we find the **cellular level of action**. **Biology** is the science of living organisms. The ***basic unit of biology is the* cell**. Cells are formed by organic molecules—molecules based on carbon atoms, so at the biological level chemistry becomes biology as molecules form cells. The nonliving becomes living. Cells need food, elimination of wastes, shelter, warmth, cooling, and a chance to reproduce. As they expend energy and thereby use up their food, they become unstable and need food to stabilize once again. Once again we see action caused by unstable atoms that form unstable molecules that now form cells that have a certain instability and a drive for stability. The science of biology has two branches, **botany**, the science of plant life, and **zoology**, the science of animal life (including fish, insects, reptiles, birds, and mammals). At the biological level of action we see desires as evidenced by the action of molecules forming cells.

6. At the sixth level of action we find the **organic level of action**. **Physiology** is the science of organic processes of living organisms. In the physiological level of action, cells—themselves combinations of molecules—combine to form larger structures called **organs**. In terms of action, the unstable cells seek stability. They must create enormous networks of cooperative cells to achieve a level of stability. Organs may consist of many different types of cells. **As organs group themselves they form organisms**. As organisms become complex, they begin to require food, elimination of wastes, balance of temperature, shelter, and they began to reproduce. They began to move to seek food, to eliminate wastes, to seek heat or cooling, shelter, and to find and care for each other in order to reproduce, all-in-all to have a better life. As they began to move they needed to be conscious of good objects and bad objects, to be able to get information about themselves, their needs, and their environment and the friends, enemies, sources of food, heat, cooling, and possibilities for reproduction that they needed for making decisions concerning what actions to take to achieve purpose. At this point the complex organisms began to develop organs that produced conscious awareness of themselves and of the objects and events in their environment that were important to them. At the physiological level of action we see organisms aware

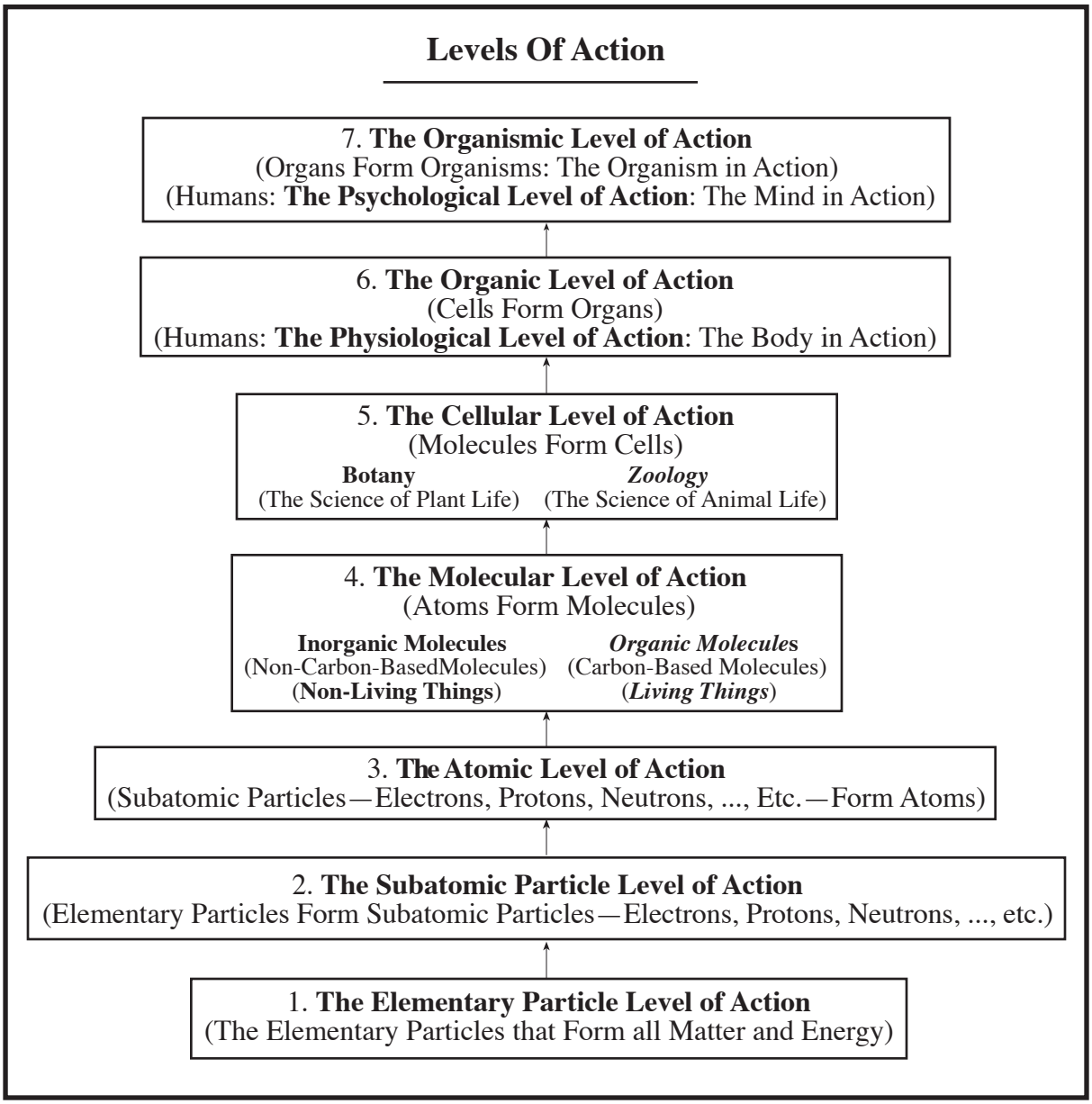
of themselves, and we see organisms move as if the source of movement came from within themselves. In all this complexity, as evidenced by their actions, the cells seek stability. They move as complex groups, as organisms. The principle of action as evidence of desires still holds. Our single atom is now a part of a molecule that is a part of a cell that is part of an organism that moves to satisfy physiological desires. In humans, the organic level of biological action is the **body**-in-action.

7. At the seventh level of action we find the **organismic level of action**. At the organismic level we see **organisms in action**, moving, *learning*, acting and reacting. They act as if they have purpose, as if they have plans, as if they have minds. They seek stability in finding enough food, elimination of wastes, shelter, warmth, cooling, and when their food is processed and energy is used, when wastes build up, when their shelter becomes inadequate, when they don't have enough warmth or cooling, then they become unstable—they experience hunger as a signal for needing more food, they experience tensions as signals for eliminating wastes, pains as signals for needing more shelter, warmth, or cooling. At the organismic level of action the organism has a capacity for learning. It experiences its physiological needs, experiments with environmental choices for satisfying those needs, and learns which are helpful and which are harmful. The psychological desires or learned desires satisfy the physiological desires or unlearned desires. Learning differentiates the organismic or psychological level of action from the organic or physiological level of action. At the organic/physiological level the organism moves to satisfy unlearned or physiological desires, but at the organismic/psychological level the organism moves to satisfy learned or psychological desires. The quest for stability that characterizes all levels of action still is not completely satisfied. In spite of the massive complexity of organisms as end products in the search for stability, the restless subatomic particles, atoms, molecules, and cells that create organisms are never completely stabilized and therefore are never completely satisfied. The job is never done. But the quest goes on. The causes of the actions of organisms in the quest for stability appear to be within themselves. We see them act alone, without other organisms around them. We also see them interacting with each other, organisms interacting with other organisms, cooperating to achieve common goals, conflicting to achieve individual goals. As we can look at organisms acting as units, as individuals, alone and with each other, we see them acting with purpose, we see them acting for reasons, and we suspect that the causes of those purposes, those reasons, are within themselves, as desires. Once again, action is evidence of desires. Our single atom is now a part of a molecule that is a part of an organism that acts as a unit according to its own internal motivation to satisfy physiological desires and psychological desires. In humans, the organismic level of biological action is the **mind**-in-action.

The concept of action as evidence of the mind as a unit of phenomena to be studied in psychology can now be understood and explained as having causes in the levels of action found in nature. At each level of action we find action to be evidence of desires, particularly of desires to achieve stability:

7. **The Organismic** (**Psychological**) **Level**: The organism acts as if he/she/it desires to cause the achievement of psychological/learned desires that ultimately satisfy physiological/unlearned desires.
6. **The Organic** (**Physiological**) **Level**: The organs act as if they desire to cause organisms, and to achieve fulfillment of physiological or unlearned needs.
5. **The Cellular Level**: The cells act as if they desire to cause organs.
4. **The Molecular Level**: The molecules act as if they desire to cause cells.
3. **The Atomic Level**: The atoms act as if they desire to cause molecules.
2. **The Subatomic Level**: The subatomic particles act as if they desire to cause atoms.
1. **The Elementary Level**: The eleentary particles act as if they desire to cause subatomic particles.

All through all there is we see action, as if the action were evidence of desires. But we see in ourselves a consciousness we call **mind** that enables us to become aware of our desires.



The Origins of Psychological Proactive Desires

What are the origins of psychological proactive desires?

The origins of the psychological proactive desires are the developmental sequences of psychological desires—the hierarchical processes by which individuals are born with physiological desires, experiment with environmental choices, learn which choices they like, develop psychological general proactive desires, and finally develop psychological specific proactive desires:

III. **Psychological Specific Proactive Desire**: Seven-Up™

II. **Psychological General Poactive Desire**: Soda

Environmental Choices: **Liquids**:

Water	Milk	Soda
	White Chocolate	Seven-Up™
		Pepsi™
		Coca-Cola™

I. **Physiological Desire**: **For a Liquid to Satisfy Thirst.**

The Hierarchy of Desires shows the origin of psychological desires.

The Hierarchy of Desires	
3. **Specific Psychological Desire**:	A *learned desire* for a ***specific*** **person**, **object** or **event**. (A specific member of a class of people, objects or events.)
2. **General Psychological Desire**:	A *learned desire* for a ***generic*** **person**, **object** or **event**. (Any member of a class of people, objects or events.)
Environmental Choices:	*Experience*: People, objects and events. (Learning: Reality: Natural phenomena.)
1. **Physiological Desire**:	An *unlearned desire* for people, objects or events. (Physical desire, organic desire, bodily desire, genetic desire.)

The Origins of Psychological Reactive Desires

What are the origins of psychological reactive desires? How do they develop?

The origins of psychological reactive desires are the processes by which individuals 1. are born with personally selfish subjective psychological reactive desires for natural affective and impulsive reactions for reacting to realizations of proactive desires, 2. learn the consequences of positive and negative subjective reactive desires—that reacting subjectively to positive realizations with positive affective reactions of happiness and positive (constructive) impulsive reactions to celebrate is in most cases okay, but that except for reacting to military or criminal attack, reacting to negative realizations of proactive desires with negative (no) self-control of negative affective reactions and with negative (destructive) impulsive reactions is in most cases not okay, and then choose which psychological reactive desire to use for reacting to negative realizations of proactive desires.

When the individual, from personal experience, or through watching the experiences of other people, learns that he has or otherwise can have specific **dimensions of personal choices** between or among facts and/or beliefs, and he learns the features and the resulting benefits and detriments of each choice within each dimension, he develops a knowledge of the facts and beliefs of the choices and he makes decisions concerning which choices among facts and beliefs to choose for himself, and out of the process of making personal choices among facts and beliefs he develops desires for reacting to negative realizations of his proactive desires and fears—to not achieving his proactive desires or not avoiding his proactive fears.

Among the dimensions of facts and beliefs from which reactive desires develop are **point-of-view**, **selfishness**, **self-responsibility**, and **self-control**.

When a negative realization of a psychological proactive desire occurs, an individual has a natural reaction pattern that includes negative emotional reactions and negative voluntary impulsive reactions. No one can react seriously to negative realizations of proactive psychological desires with emotional reactions of happiness; therefore, the natural pattern is to react with negative emotional reactions. And the natural voluntary impulsive reaction for reacting to a negative realization is a negative/destructive voluntary impulsive reaction. But, hopefully, as time goes on, the individual learns that although he may not be able to stop the development of negative emotional reactions to negative realizations he nevertheless may be able to control them and to develop positive impulsive reactions including cooperating with himself and others, negotiating differences of desires (conflicts) within himself and with others, and initiating the problem-solving and decision-making processes. Learning that the positive objective reactive desire can be an alternative to the negative subjective reactive desire for reacting to negative realizations is a critical event in anyone's life, for it means

the possibility that he can learn to control his negative emotions and his negative impulses. This means he need no longer be a slave to at least some of his feelings and his wants. This means he can develop better relationships with other people and, ultimately, he can develop a better relationship to himself.

Point-of-View

Point-of-view is how one looks at people, objects and events. The two choices are: 1. Seeing people/objects/events as they are; 2. Seeing people/objects/events as one wants them to be.

Positive point-of-view is seeing people/objects/events as they are, not as one wants them to be. Positive-point-of view is seeing people/objects/events objectively—with no personal desires influencing who/what one sees and how one sees him/her/it. A positive point-of-view is **optimism**.

Negative point-of-view is seeing people/objects/events as one wants them to be, not as they are. This is reacting subjectively to people/objects/events—with personal desires influencing who/what one sees and how one sees him/her/it. A negative point-of-view is **pessimism**.

Selfishness

Selfishness is seeking to achieve desires and avoid fears.

Personal selfishness is seeking to achieve only one's desires without regard for the desires of other people. Personal selfishness is seeking to maximize one's happiness without helping others maximize their happiness.

Personal selfishness includes **coercion**. **Coercion** is seeking to achieve one's desires by forcing other people to cooperate by **threats of punishment** or **manipulation of feelings**.

Threats of punishment are influencing other people to do what is being asked or ordered by threatening a loss, an accident, an injury, an illness, or a verbal, mental or physical attack for not doing what is being asked or ordered. Threats of punishment include statements such as "If you don't do what I want you to do, (then) I'm going break your head!"

Manipulation of feelings is using statements to influence another person to cooperate or face developing bad feelings. Manipulation of feelings include statements such "If you really loved me, then you would do what I want you to do!" or "If you don't do what I want you to do, then I'm going to feel bad and therefore you should feel guilty for causing my bad feelings!"

Social selfishness is seeking to achieve one's desires by helping other people achieve their desires. Social selfishness is seeking to maximize one's happiness by helping other people maximize their happiness.

Social selfishness includes **cooperation**, **negotiation** and **initiating problem-solving and decision-making**.

Cooperation is seeking to create commonly acceptable desires with other people.

Negotiation is compromising one's individual desires in order to create common desires with other people.

Initiating problem-solving and decision-making is determining with other people how to achieve negotiated common desires.

NOTE: Civilization begins when the individual realizes that in order to maximize his happiness he needs the cooperation of other people, and he chooses to cooperate, negotiate differences of desires, and initiate problem-solving and decision-making with other people; civilization begins because of selfishness when personal selfishness is converted into social selfishness.

Self-Responsibility

Self-responsibility is 1. acting or not acting (hoping for someone else to act on one's behalf) to achieve one's desires and to avoid one's fears, according to one's priorities (being self-reliant vs. being other-reliant); 2. accepting or not accepting accountability for one's actions and reactions and resulting positive or negative self-initiated consequences (credit for benefits, blame for detriments); 3. developing or not developing independence (self-reliance) from other people/objects/events.

Positive self-responsibility (**self-acceptance**) is 1. acting to achieve one's desires and to avoid one's fears according to one's priorities (being self-reliant); 2. accepting accountability for one's actions and reactions and resulting self-initiated consequences—not blaming other people/objects/events for one's actions and reactions and resulting self-initiated consequences; 3. developing independence from other people/objects/events.

Negative self-responsibility (**self-denial**) is 1. not acting/asking someone else to achieve one's desires and to avoid one's fears (not being self-reliant); 2. not accepting accountability for one's actions and reactions and resulting consequences—blaming other(s) for not achieving one's desires and avoiding one's fears and resulting other-initiated consequences; 3. and developing a dependence upon other people/objects/events, as in religion.

Self-Control

Self-control is choosing or not choosing to control one's affective and impulsive reactions.

Positive self-control is choosing to react objectively to negative realizations by controlling negative emotional reactions and positive voluntary reactions. Positive self-control is achieved by choosing the positive psychological objective reactive desire for reacting to negative realizations of psychological proactive desires.

Negative (no) self-control is choosing to react subjectively to negative realizations by not controlling negative emotional reactions and by choosing negative voluntary reactions. Negative self-control is achieved by choosing the negative psychological subjective reactive desire for reacting to negative realizations of psychological proactive desires.

Self-control is controlling one's emotional affective reactions and voluntary impulsive reactions and involves being aware of the choice between the positive psychological objective reactive desire and the negative psychological subjective reactive desire for reacting to negative realizations of psychological proactive desires and choosing the positive psychological objective reactive desire. If an individual has no awareness of the positive psychological objective reactive desire then he can have no choice and will react according to the negative psychological subjective reactive desire with which we all seem to have been born. Learning is critically important to the development of an awareness of the features and benefits of choosing to react objectively to negative realizations. Individuals start out in life reacting subjectively, but, over time, as they learn the features and benefits of reacting subjectively and reacting objectively, they develop the choice between reacting subjectively and reacting objectively.

In an individual's personal history, he begins life with the physiology necessary for 1. physiological desires and feelings, particularly the sensations peculiar to each organ and to realizations of its relevant organic desires and 2. psychological desires and feelings, particularly the emotions of happiness and the negative emotions of unhappiness as sadness, anger and fear.

Concerning psychological reactions to negative realizations of psychological proactive desires, from birth, the individual initially has no choice: he must react subjectively. He does not know that there is another choice of reacting objectively. There is at present no evidence that an individual could be born with a genetic predisposition (tendency) to react objectively to negative realizations. Newborn babies cry when they don't get what they want. They do not appear to initiate problem-solving and decision-making processes for learning how to get what they want.

As the individual develops psychological desires concerning people/objects/events, he initially reacts to positive realizations (achievements) of his proactive psychological desires with the positive emotion of happiness and with positive/constructive voluntary impulsive reactions to celebrate and he initially reacts to negative realizations (non-achievements) of his proactive psychological desires with the negative emotions of sadness, anger and/or fear and with negative destructive voluntary impulsive reactions to (sadness) give up hope/become depressed, (anger) to attack someone (oneself or someone

else, possibly something else), and/or (fear) to run away from someone (oneself or someone else, possibly something else).

Eventually, hopefully, by determining for himself or by seeing someone else so do, he begins to see that if when he experiences negative realizations he were to control his negative emotions and negative voluntary impulsive reactions then he could experience less and less distress from negative emotions and create the possibility of eventually being able to achieve most of his general proactive psychological desires if not most of his specific proactive psychological desires.

He may learn that a problem is learning how to achieve desires and avoid fears.

He may learn that there are problem-solving/decision-making processes he can use to achieve desires and avoid fears, and that he can initiate them in the hope of achieving his general proactive desires if not his specific proactive desires.

He may learn that in order to initiate the problem-solving/decision-making processes he will need to control his emotions and impulses and, therefore to learn what is self-control and what are the benefits of positive self-control.

This means he must learn what is self-responsibility and the benefits of positive self-responsibility (self-acceptance).

And this means he will have to learn what is point of view and the benefits of choosing a positive point of view.

But he will also have to learn what is natural selfishness, what is personal selfishness and what is social selfishness, and that in order to maximize his happiness he will need the cooperation of other people and, therefore, that he must be cooperative with them, that he must negotiate common desires with them, compromising some but not necessarily all of his own desires when necessary, and that he must then be prepared to initiate the problem-solving and decision-making processes in order to learn how to achieve the common desires and avoid the common fears he shares with other people. This learning will prompt him regard personal selfishness as less personally beneficial than social selfishness and to develop desires for social selfishness. He may thus learn that his own selfishness is not a characteristic to be feared but, as a natural process, will most likely prompt him to develop a desire for social selfishness in preference to personal selfishness. And it may surprise him and other people to learn that one's natural, initial personal selfishness is not only natural but it is in fact okay because it is most likely to lead to the development of social selfishness.

And he may learn that there are tremendous benefits from reacting objectively to negative realizations.

From all this learning, hopefully, he will learn —

1. that he has ***a choice between reacting objectively or subjectively for reacting to negative realizations of psychological proactive desires***
2. that ***the objective reactive desire is better for some if not most if not all negative realizations of psychological proactive desires***.

Because learning is involved in the development of psychological desires, which, ultimately control psychological impulses, which are called voluntary impulses because they can be controlled, changed, by relearning or unlearning, when the individual learns that he has a choice of an objective voluntary impulsive reaction, then that choice becomes a voluntary impulse with the possibility and a probability that may rival or otherwise be more valuable than the original subjective voluntary impulsive reaction. Thus, where originally the individual may have had subjective voluntary impulses to (sadness) give up/become depressed, (anger) attack himself and/or someone else or (fear) to run away from himself and/or someone else, when he learns that he could choose objective voluntary impulses to cooperate with other people, negotiate common desires with other people, compromising his own desires, within reason, if necessary, and to initiate the problem-solving and decision-making processes to learn how to achieve the commonly shared desires and how to avoid the commonly shared fears,

then he will glimpse what is peace-of-mind and he will begin to react to some if not many if not most negative realizations with objective voluntary impulsive reactions.

Thus, when the individual learns the features and benefits of reacting objectively to negative realizations, the chances are excellent that more and more he will begin to choose reacting objectively instead of reacting subjectively.

Under normal physiological and psychological development, we can expect a newborn human being to have a negative point-of-view (seeing people/objects/events as he wants them to be, not as they are), personal selfishness (seeking to achieve his personal desires/avoid his personal fears without regard for the desires and fears of other people), negative self-responsibility (newborns are not responsible for anyone other than themselves, are not accountable to anyone other than themselves), and negative self-control (they cry when they are hungry, thirsty, need attention, etc., indicating that they have negative emotional reactions in which they feel unhappy/sad/angry/fearful, and they may kick, bite, etc., indicating that they have negative/destructive impulsive reactions, and they have no control of these actions/reactions), therefore we can expect the natural newborn or the immature youngster or teenager or adult to have a psychological subjective reactive desire for reacting to negative realizations of his physiological and psychological proactive desires.

Those new, young, junior, and senior people who react subjectively to negative realizations of their proactive desires may never learn that they can have a choice between reacting subjectively and reacting objectively. They may remain for the rest of their lives slaves to both their unrealistic and inappropriate proactive and reactive desires. They may come to believe that feelings are an uncontrollable reality; they may never come to know that feelings are the result of reactive desires, and that although physiological reactive desires and resulting feelings and impulses may be difficult if not impossible to control that, by contrast, although the psychological reactive desires and resulting feelings and impulses may be difficult to control they are not impossible to control.

But if the individual grows and gains life experiences in which he learns what are the dimensions of point-of-view, selfishness, self-responsibility, and self-control (among many other dimensions) in which he learns the possibility of choices of positive vs. negative point-of-view, personal vs. social selfishness, positive vs. negative self-responsibility, and positive vs. negative self-control, in which he learns of the benefits and detriments of each choice within each dimension, and in which he learns which choices are matters of fact, what choices are matters of belief, then he is able to make decisions concerning which choices are better/best for him, choose those better/best choices, and to develop desires and fears as a result of those choices.

When the individual chooses a positive point-of-view (seeing people/objects/events as they are, not as he wants them to be), social selfishness, positive self-responsibility (self-acceptance, self-accountability), and positive self-control, then, because of these choices, he is mentally prepared to choose to develop a psychological objective reactive desire for reacting to negative realizations of his proactive desires. And if and when he learns from experience that he can expect serious positive benefits and few serious detriments from choosing an objective reactive desire, then he is likely to choose, more often than otherwise, the objective reactive desire and therefore to react objectively to negative realizations of his proactive desires.

The equivalence of the objective learned voluntary impulses with the subjective learned voluntary impulses is reason for a revision of the comparison of psychological proactive desires and psychological reactive desires.

Psychological Proactive Desire

Proactive = *For Action.*
Proactive Desire = *For Acting to Achieve.*
For Acting to Achieve a Person/Object/Event.
Event.
Voluntary, **Controllable**, ***Non-Automatic***.
Psychological Proactive Desire:
1. **Psychological Specific Proactive Desire**.
2. **Psychological General Proactive Desire**.

Psychological Reactive Desire

Reactive = *For Reaction.*
Reactive Desire = *For Reacting to a Realization.*
For Reacting to Achieving/Not Achieving a Person/Object/

Voluntary, **Controllable**, ***Non-Automatic***.
Psychological Reactive Desire:
1. **To a Positive Realization of a Proactive Desire**:
   * **Positive Psychological Subjective Reactive Desire**:
     1. Positive Emotional Reaction: Happiness!
     2. Positive Voluntary Reaction: Celebrate!
2. **To a Negative Realization of a Proactive Desire**:
   1. **Negative Psychological Subjective Reactive Desire**:
      1. Negative Emotional Reaction: Sadness/Anger/Fear.
      2. Negative Voluntary Reaction: Give Up/Attack/Run Away.
   2. **Positive Psychological Objective Reactive Desire**:
      1. Negative Emotional Reaction: Sadness/Anger/Fear.
      2. Positive Voluntary Reaction: Cooperate/Negotiate/Initiate.

   * No negative psychological objective reactive desire is known at this time.

II. Feelings

A **feeling** is a person's reaction to a realization of a desire or a fear.

A **realization** is an achievement or non-achievement of a desire or an avoidance or non-avoidance of a fear. An **actual realization** is a real person/object/event; an **imaginary realization** is a fantasized person/object/event. A **positive realization** is an achievement of a desire or an avoidance of a fear; a **negative realization** is a non-achievement of a desire or a non-avoidance of a fear.

A feeling as a reaction to a realization of a desire (or a fear) is a **sensation** or an **emotion**.

Physiological Feelings: Sensations

A **sensation** is a physiological reaction to a realization of a physiological desire (or fear).

Sensations are experienced along a **Pain-Pleasure-Pain Continuum**:

Pain	---	**Pleasure**	---	**Pain**
(Deficiency)		(Satiation)		(Excess)

Pain is experienced as a reaction to a deficiency (Ex.: not enough water) or as a reaction to an excess (Ex.: too much water); **pleasure** is experienced as satiation (satisfaction) (Ex.: enough water).

Physiological feelings or sensations consist of **affective reactions** and **impulsive reactions**.

Deficiency:	Affective Reaction:	The Sensation of Pain!
	Impulsive Reaction:	Get rid of the Pain!
Satiation:	Affective Reaction:	The Sensation of Pleasure!
	Impulsive Reaction:	Enjoy the Pleasure!!!
Excess:	Affective Reaction:	The Sensation of Pain!
	Impulsive Reaction:	Get rid of the Pain!

Psychological Feelings: Emotions

An **emotion** is a psychological reaction to a realization of a psychological desire (or fear). Emotions are experienced along an **Happiness-Unhappiness Continuum**:

Happiness	---	**Unhappiness**
(Achieve Desires/Avoid Fears)		(Do Not Achieve Desires/Avoid Fears)
		Sadness
		Anger
		Fear

Happiness is experienced as a reaction to the achievement of a psychological desire (Ex.: for sodas; for Seven-Up™); unhappiness is experienced as a reaction to the non-achievement of a psychological desire (Ex.: no sodas; no Seven-Up™); sadness is experienced as a reaction to an actual loss or to no hope of achieving a desire (Ex.: loss of water; no hope of sodas; no hope of Seven-Up™) and is linked to an impulse to give up hope; anger is experienced as a reaction to a violation or frustration of an expectation (Ex.: of water; of a soda; of Seven-Up™), a promise (Ex.: of water; of a soda; of Seven-Up™), a contract, a law, or an ethic and is linked to an impulse to attack someone or something including oneself or someone else; fear is experienced as a reaction to a threat of a loss, an accident, an injury, an illness, a genetic defect, or a verbal or physical attack and is linked to an impulse to run away from someone or something including oneself or someone else.

Psychological feelings or emotions consist of **affective reactions** and **impulsive reactions**:

Happiness:		Affective Reaction:	The emotion of happiness.
		Impulsive Reaction:	To celebrate!!!
Unhappiness:	Sadness:	Affective Reaction:	The emotion of sadness.
		Impulsive Reaction:	To give up hope.
	Anger:	Affective Reaction:	The emotion of anger.
		Impulsive Reaction:	To attack oneself or someone or something else.
	Fear:	Affective Reaction:	The emotion of fear.
		Impulsive Reaction:	To run away from oneself or someone or something else.

III. The Developmental Sequence of Feelings

Feelings develop in a sequence of 1. Desire; 2. Realization; 3. Feeling.

This is called the **Developmental Sequence of Feelings** or the **Desire/Realization/Feeling Sequence** (**D/R/F Sequence**):

1. **Desire**: _____ (?) [For a person/object/event]
2. **Realization**: _____ (?) [Person/object/event achieved/not achieved or avoided/not avoided]
3. **Feeling**: _____ (?) [Reaction to the Realization of the Desire]

The D/R/F sequence shows the connection or link between desires and feelings:

1. Desires cause feelings; feelings are caused by desires.
2. Feelings cannot develop without preceding desires.
3. Good feelings are reactions to achievements of desires or avoidances of fears; bad feelings are reactions to non-achievements of desires or non-avoidances of fears.
4. Good feelings can be experienced by achieving desires and avoiding fears; bad feelings can be experienced by not achieving desires and not avoiding fears.
5. Bad feelings can be reduced or terminated by desiring less or achieving more; by reducing or getting rid of the preceding desire or by achieving more of the desired persons/objects/events.

Feelings are complicated, but so are the desires and realizations that cause them. Proactive desires, reactive desires, affective reactions and impulsive reactions can be added to the basic D/R/F sequence to create an extended D/R/F sequence which will give a more complete description of the causes of feelings.

1. **Desire**: _____ (?) [Person/Object/Event Wanted.]
    1. **Proactive Desire**: _____ (?) [Person/Object/Event Wanted.]
        1. Specific Proactive Desire: _____ (?) [Specific Person/Object/Event Wanted.]
        2. General Proactive Desire: _____ (?) [Generic Person/Object/Event Wanted.]
    2. **Reactive Desire**: _____ (?) [For reacting to the Realization of the Proactive Desire.]
        1. Affective Reaction. _____ (?) [Feeling as a Reaction to a Realization of the Proactive Desire.]
        2. Impulsive Reaction: _____ (?) [Impulse as a Reaction to a Realization of the Proactive Desire.]
2. **Realization**: _____ (?) [Person/Object/Event Achieved/Not Achieved.]
3. **Feeling**: _____ (?) [Reaction to the Realization of the Proactive Desire.]
    1. **Affective Reaction**: _____ (?) [Feeling as a Reaction to the Realization of the Proactive Desire.]
    2. **Impulsive Reaction**: _____ (?) [Impulse as a Reaction to the Realization of the Proactive Desire.]

Here is a comparison of the concepts and principles of proactive desires and reactive desires.

Proactive Desire

For Action.
For Achieving a *Person/Object/Event*.
Proactive Desire:
1. **Specific Proactive Desire**.
2. **General Proactive Desire**.

Reactive Desire

For Reaction.
For Reacting to *Achieving a Person/Object/Event*.
Reactive Desire:
1. **Affective Reaction**.
2. **Impulsive Reaction**

The Perception, Recognition and Evaluation of a Realization

Critical to the development of a feeling as a reaction to the realization is a process of **perception** of the realization, **recognition** of the desire(s) realized by the realization, and **evaluation** of the extent to which the realization realizes the desire. This process is called the **Perception:Recognition:Evaluation** or **P:R:E** process.

Perception is seeing/hearing/touching/smelling/tasting the person/object/event who/which is the realization of the proactive desire.

Recognition is determining the proactive desire(s) and/or proactive fear(s) which are realized by the person/object/event who/which is the realization.

Evaluation is determining the extent (degree) to which a person/object/event who/which is a realization achieves/does not achieve a proactive desire or avoids/does not avoid a proactive fear.

For an individual to react to a realization of a proactive desire or fear, his must perceive the person/object/event who/which is the realization, he must recognize which proactive desire(s) or fear(s) are realized by the person/object/event, and he must evaluate the extent to which the person/object/event realizes the proactive desire(s). If an individual does not perceive a person/object/event, does not recognize the desire(s) or/and fear(s) the person/object/event realizes, or/and does not evaluate the extent (degree) to which the person realizes the proactive desire(s) or fear(s), then that person/object/event cannot be a realization of a proactive desire or fear.

Within the P:R:E process there are three possibilities for errors: **misperceptions**, **misrecognitions**, and **misevaluations**.

Misperceptions are not seeing/hearing/touching/smelling/tasting a person/object/event who/which could be or otherwise are realizations of proactive desires and proactive fears.

Misrecognitions are not determining which proactive desire(s) and/or fear(s) is/are being realized by the person/object/event who/which is the realization.

Misevaluations are not determining the extent (degree) to which a person/object/event who/which is a realization achieves/does not achieve the proactive desire(s) or avoids/does not avoid the proactive fear(s).

Thus, when an individual experiences a realization, he perceives a person/object/event, recognizes which proactive desire(s) or fear(s) are being realized, and evaluates the extent of the realization.

The P:R:E process can be added to an extended D/R/F sequence:

D/R[P:R:E]/F

1. **Desire**: _____ (?) [Person/Object/Event Wanted.]
    1. **Proactive Desire**: _____ (?) [Person/Object/Event Wanted.]
        1. Specific Proactive Desire: _____ (?) [Specific Person/Object/Event Wanted.]
        2. General Proactive Desire: _____ (?) [Generic Person/Object/Event Wanted.]
    2. **Reactive Desire**: _____ (?)
        1. Affective Reaction. _____ (?) [Feeling as a Reaction to a Realization of the Proactive Desire.]
        2. Impulsive Reaction: _____ (?) [Impulse as a Reaction to a Realization of the Proactive Desire.]
2. **Realization**: _____ (?) [Person/Object/Event Achieved/Not Achieved.]
    1. **Perception** [Perceive the Person/Object/Event Who/Which is the Realization of the Proactive Desire.]
    2. **Recognition**. [Determine which Proactive Desire the Person/Object/Event Realizes.]
    3. **Evaluation**. [Determine the Extent to which the Person/Object/Event Realizes the Proactive Desire.]
3. **Feeling**: _____ (?) [Reaction to the Realization of the Proactive Desire.]
    1. **Affective Reaction**: _____ (?) [Feeling as a Reaction to the Realization of the Proactive Desire.]
    2. **Impulsive Reaction**: _____ (?) [Impulse as a Reaction to the Realization of the Proactive Desire.]

NOTE: The P:R:E process can be omitted from the basic D/R/F sequences; it is to be understood that because feelings are reactions to the perceptions, recognitions and evaluations of realizations then the P:R:E process is a part of the development of a feeling in any D/R/F sequence.

The D/R/F sequence can be specifically labeled for the physiological feelings or sensations:

Desire/Realization/Feeling:Sensation or **D/R/F:S**

1. **Desire**: _____ (?) [Person/Object/Event Wanted.]
2. **Realization**: _____ (?) [Person/Object/Event Achieved/Not Achieved.]
3. **Feeling**: Sensation (?) [Organic Reaction to the Realization of the Desire.]

To the D/R[P:R:E]/F:S sequence proactive desires and reactive desires can be added.

1. **Physiological Desire**: _____ (?) [Person/Object/Event Wanted.]
    1. **Physiological Proactive Desire**: _____ (?) [Person/Object/Event Wanted.]
        1. Physiological Specific Proactive Desire: _____ (?) [Specific Person/Object/Event Wanted.]
        2. Physiological General Proactive Desire: _____ (?) [Generic Person/Object/Event Wanted.]
    2. **Physiological Reactive Desire**: _____ (?) [For reacting to a Realization of the Proactive Desire.]
        1. Physiological Affective Reaction: _____ (?) [Sensational Reaction to a Realization of the Proactive Desire.]
        2. Physiological Impulsive Reaction: _____ (?) [Involuntary Reaction to a Realization of the Proactive Desire.]
2. **Physiological Realization**: _____ (?) [Person/Object/Event Achieved/Not Achieved.]
    1. **Perception**. [Perceive the Person/Object/Event Who/Which Is the Realization.]
    2. **Recognition**. [Determine which Proactive Desire the Person/Object/Event Realizes.]
    3. **Evaluation**. [Determine the Extent to which the Person/Object/Event Realizes the Proactive Desire.]
3. **Physiological Feeling**: **_____** (?)_____[Organic Reaction to the Realization of the Desire.]
    1. **Physiological Affective Reaction**: **Sensation** (?) [Organic Reaction to the Realization of the Proactive Desire.]
        1. **Pain** from a Deficiency.
        2. **Pleasure** from a Satisfaction.
        3. **Pain** from an Excess.
    2. **Physiological Impulsive Reaction**: _____ (?) [Involuntary Reaction to the Realization of the Proactive Desire.]
        1. Deal with Pleasure: Enjoy!!!
        2. Deal with Pain:
            1. Get more persons/object/events to *overcome a deficiency*.
            2. Get rid of persons/objects/events to *overcome an excess*.

The D/R/F sequence can be specifically labeled for the psychological feelings or emotions:

Desire/Realization/Feeling:Emotion or **D/R/F:E**

1. **Desire**: _____ (?) [Person/Object/Event Wanted.]
2. **Realization**: _____ (?) [Person/Object/Event Achieved/Not Achieved.]
3. **Feeling**: Emotion (?) [Hedonic Reaction to the Realization of the Desire.]

The D/R[P:R:E]/F:E sequence can be enhanced by adding proactive and reactive psychological desires.

1. **Psychological Desire**: _____ (?) [Person/Object/Event Wanted.]
    1. **Psychological Proactive Desire**: _____ (?) [Person/Object/Event Wanted.]
        1. Psychological Specific Proactive Desire: _____ (?) [Specific Person/Object/Event Wanted.]
        2. Psychological General Proactive Desire: _____ (?) [Generic Person/Object/Event Wanted.]
    2. **Psychological Reactive Desire**: _____ (?) [For Reacting to a Realization of the Proactive Desire.]
        1. **If** the Realization is ***positive*** (the Psychological Proactive Desire is ***achieved***) **then** ... :
            * **Positive Self-Control: Positive Psychological Subjective Reactive Desire**:
                1. Positive Self-Control of Positive Emotional Affective Reaction(s): Happiness!!!
                2. Positive Self-Control of Positive Voluntary Impulsive Reaction(s): Celebrate!!!
        2. **If** the Realization is ***negative*** (the Psychological Proactive Desire is ***not achieved***) **then** ... :
            1. **Positive Self-Control: Positive Psychological Objective Reactive Desire**:
                1. **Positive Self-Control of Negative Emotional Affective Reactions**:
                    1. **Sadness**: From a perception of an actual loss or of no hope of achieving the proactive desire.
                    2. **Anger**: From a perception of a violation (frustration) of an expectation, a promise, a contract, a law, or an ethic.
                    3. **Fear**: From a perception of a threat of a loss, accident, injury, illness, or a verbal, mental or physical attack.
                2. **Positive Self-Control of Positive (Constructive) Voluntary Impulsive Reaction(s)**:
                    1. **Cooperate** with Self/Other(s).
                    2. **Negotiate** with Self/Other(s).
                    3. **Initiate** Problem-Solving and Decision-Making.
            2. **Negative Self-Control: Negative Subjective Reactive Psychological Desire**:
                1. **Negative (No) Self-Control of Negative Emotional Affective Reactions**:
                    1. **Sadness**: From a perception of an actual loss or of no hope of achieving the proactive desire.
                    2. **Anger**: From a perception of a violation (frustration) of an expectation, a promise, a contract, a law, or an ethic.
                    3. **Fear**: From a perception of a threat of a loss, accident, injury, illness, or a verbal, mental or physical attack.
                2. **Negative (No) Self-Control of Negative (Destructive) Voluntary Impulsive Reaction(s)**:
                    1. **Sadness**: Give up hope; become depressed.
                    2. **Anger**: Attack Self/Other(s).
                    3. **Fear**: Run Away from Self/Other(s).
                    4. **Do Not Initiate** Problem-Solving and Decision-Making.
2. **Psychological Realization**: _____ (?) [Person/Object/Event Achieved/Not Achieved.]
    1. **Perception**. [Perceive the Person/Object/Event Who/Which is the Realization.]
    2. **Recognition**. [Determine which Proactive Desire the Person/Object/Event Realizes.]
    3. **Evaluation**. [Determine the Extent to which the Person/Object/Event Realizes the Proactive Desire.]
3. **Psychological Feeling**: **Emotion** (?) [Hedonic Reaction to the Realization of the Desire.]
    1. **If** the Realization is ***positive***, **then** ... :
        * **Positive Self-Control: Positive Psychological Subjective Reaction**:
            1. Positive Self-Control of Positive Emotional Affective Reaction: Happiness!!!
            2. Positive Self-Control of Positive Voluntary Impulsive Reaction: Celebrate!!!
    2. **If** the Realization is ***negative***, **then** ... :
        1. **Positive Self-Control: Positive Psychological Objective Reaction**:
            1. Positive Self-Control of Negative Emotional Affective Reactions: Sadness/Anger/Fear.
            2. Positive Self-Control of Positive Voluntary Impulsive Reactions: Cooperate/Negotiate/Initiate Problem-Solving and Decision-Making.
        2. **Negative (No) Self-Control: Negative Psychological Subjective Reaction**:
            1. Negative (No) Self-Control of Negative Emotional Affective Reactions: Sadness/Anger/Fear.
            2. Negative (No) Self-Control of Negative Voluntary Impulsive Reactions: Give Up/Attack/Run Away/Do Not Initiate Problem-Solving or Decision-Making.

* Negative psychological objective reactive desires theoretically seem improbable if not impossible.

Basic Emotional Reactions (Basic Emotions)

An individual experiences **four basic emotions—happiness**, **sadness**, **anger**, and **fear**. [5]

Perceptions Which Trigger Basic Emotions

In general, certain perceptions trigger the basic emotions.

Perception: ***Achievement of a proactive desire*** (or avoidance of a proactive fear).
Emotion: ***Happiness***.

Perception: ***Actual loss*** or ***no hope*** of achieving a proactive desire.
Emotion: ***Sadness***.

Perception: ***Violation/Frustration*** of an expectancy, a promise, a contract, a law, or an ethic.
Emotion: ***Anger***.

Perception: ***Threat*** of a loss, accident, injury, illness, or a verbal, mental or physical attack.
Emotion: ***Fear***.

Terms Used for Basic Emotional Reactions (Basic Emotions)

Because there are only four basic emotions—happiness, sadness, anger, and fear, the **terms** people use to label the basic emotional reactions fall into **three categories**:

1. **Synonyms** of the basic emotions.
   Examples:
   Happiness: **Synonyms**: Contentment, joy, ecstasy.
   Sadness: **Synonyms**: Dejection, depression,
   Anger: **Synonyms**: Irritation, rage.
   Fear: **Synonyms**: Anxiety, terror.
2. **Combinations** of the basic emotions.
   Examples:
   Disgust: **Basic Emotions**: Fear and Anger.
   Shame: **Basic Emotions**: Sadness and Fear.
   Embarrassment: **Basic Emotions**: Fear and Anger.
3. **Situations** to which people react with basic emotions or combinations of basic emotions.

Examples:	**NOTE**: **P/T/E = Person/Object/Event**.	
Love:	**Situation**: Finding a person to love:	**Basic Emotion**: Happiness.
Hate:	**Situation**: Finding a person to hate:	**Basic Emotion**: Anger.
Frustration:	**Situation**: Not achieving desires:	**Basic Emotions**: Sadness/Anger/Fear.
Anticipation:	**Situation**: Expecting a good P/T/E:	**Basic Emotion**: Happiness
	Situation: Expecting a bad P/T/E:	**Basic Emotions**: Sadness/Anger/Fear.
Surprise:	**Situation**: Seeing unexpectedly a good P/T/E:	**Basic Emotion**: Happiness.
	Situation: Seeing unexpectedly a bad P/T/E:	**Basic Emotions**: Sadness/Anger/Fear.
Guilt:	**Situation**: Not achieving — an expectation, a promise, a contract, a law, or an ethic involving another person:	**Basic Emotions**: Anger at Self, Sadness (Loss).

Comparing Physiological Feelings and Psychological Feelings

Many differences can be found between physiological feelings and psychological feelings. These are the important differences:

1. Physiological feelings are reactions to realizations of physiological desires; psychological feelings are reactions to realizations of psychological desires.
2. Physiological feelings are automatic and are therefore uncontrollable reactions; psychological feelings are not automatic and are therefore controllable reactions.
3. Physiological feelings are organic (originate in specific organs) and are therefore organ specific: a toothache has a different origin and sensation than nausea; psychological feelings are hedonic (originate in the brain) and are therefore not organ specific: all feelings of happiness have the same origin, and all feelings of unhappiness as sadness, anger and/or fear all have the same origins.
4. Physiological feelings can be observed and measured in quality as well as quantity: feelings of nausea are experienced as the peculiar sensation which is the quality characteristic of nausea and the quantity of being strong, mild or weak nausea; psychological feelings can be observed in quality only in the fact that although an emotion will be of one of only four qualities—happiness, sadness, anger, fear, once its quality is identified an emotion can only be observed and measured in quantity: feelings of happiness all share the same peculiar emotion which is the quality characteristic of happiness and thus can only be measured in the quantity of strong, mild or weak happiness; likewise, feelings of sadness all have one quality but different quantities, emotions of anger all have one quality but different quantities, and emotions of fear all have one quality but different quantities.

The differences between physiological feelings and psychological feelings can be emphasized by comparing them directly.

Physiological Feelings (Sensations)	**Psychological Feelings (Emotions)**
Reactions to realizations of physiological desires.	Reactions to realizations of psychological desires.
Physical; **Sensations**; **Sensational Reactions**.	**Mental**; **Emotions**; **Emotional Reactions**.
Unlearned, genetic, inborn.	***Learned***, not genetic, not inborn.
Automatic: **Uncontrollable Reactions**.	***Not Automatic***: **Controllable Reactions**.
Organic—Organ Specific—In Organs.	**Hedonic**—Not Organ Specific—In The Brain.
Differ in quality and quantity.	Differ only in quantity.
Pain—From an organic deficiency.	Happiness: Perception of an achievement of a proactive desire.
Pleasure—From an organic satiation (satisfaction)	Sadness: Perception of an actual loss or of no hope of achieving a proactive desire.
Pain—From an organic excess.	Anger: Perception of a violation or frustration of an expectation, a promise, a contract, a law, or an ethic.
	Fear: Perception of a threat of a loss, an accident, an injury, an illness, or a verbal, mental or physical attack.

Perceptions and Emotions Linked to Psychological Impulses

Certain perceptions are linked to the basic emotions and impulses found in reactive desires.

Perception: ***Achievement of a proactive desire*** (or avoidance of a proactive fear).
Emotion: ***Happiness***.
Impulse: ***Celebrate!***

Perception: ***Actual loss*** or ***no hope*** of achieving a proactive desire.
Emotion: ***Sadness***.
Impulse: ***Give up***; become depressed.

Perception: ***Violation/Frustration*** of an expectancy, a promise, a contract, a law, or an ethic.
Emotion: ***Anger***.
Impulse: ***Attack*** oneself or someone or something else.

Perception: ***Threat*** of a loss, accident, injury, illness, genetic defect, or a verbal, mental or physical attack.
Emotion: ***Fear***.
Impulse: ***Run away*** from oneself or someone or something else.

Perceptions, emotions and impulses are linked in reactive desires. The perception of an achievement of a proactive desire will trigger the emotion of happiness and the impulse to celebrate. The perception of an actual loss or of no hope of achieving a proactive desire will trigger the emotion of sadness and the impulse to give up. The perception of a violation of an expectation, a promise, a contract, a law, or an ethic will trigger the emotion of anger and the impulse to attack. The perception of a threat of a loss, accident, injury, illness or a verbal, mental or physical attack will trigger the emotion of fear and the impulse to run away.

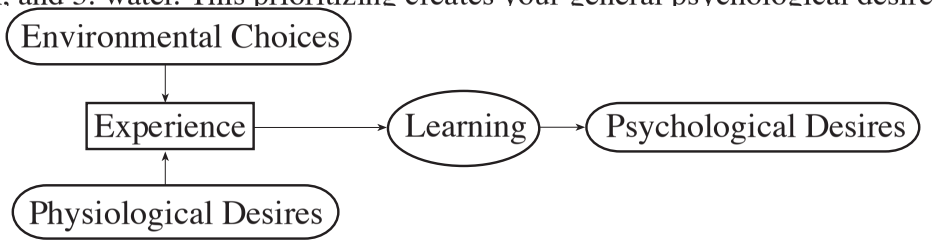
Comparing Physiological Impulses and Psychological Impulses

<u>Physiological Impulses</u>	<u>Psychological Impulses</u>
Linked to physiological feelings/sensations.	Linked to psychological feelings/emotions.
Physical.	**Mental**.
Unlearned, genetic, inborn.	**Learned**, not genetic, not inborn.
Involuntary; **Involuntary Reactions**.	**Voluntary**; **Voluntary Reactions**.
Automatic: **Uncontrollable Reactions**.	***Non-Automatic***: **Controllable Reactions**.
Organic—Organ Specific—In Organs.	**Hedonic**—Not Organ Specific—In the Brain.
Pain—From an organic deficiency.	Happiness: Celebrate!
Pleasure—From an organic satiation (satisfaction).	Sadness: Give up hope; Depression.
Pain—From an organic excess.	Anger: Attack Self/Other(s).
	Fear: Run Away from Self/Other(s).

The Role of Feelings in Learning

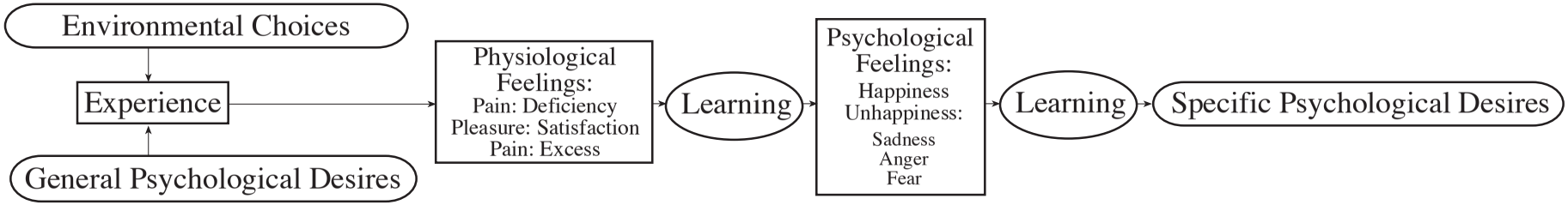
Feelings play an important role in learning.

When you first experiment with environmental choices for achieving your physiological desires, you develop physiological feelings that indicate to you a physical evaluation of the environmental choices. When you are thirsty and therefore have a physiological desire to slake your thirst, you experiment with water, with white and chocolate milk, and with Pepsi™, Coke™, and Seven-Up™, and your physiological feelings provide a physical evaluation of the taste and therefore the degree of the satisfaction value of each liquid which causes—"teaches"—you to "learn" how well each category of liquid satisfies your physiological desire. I your physiological feelings evaluate sodas—Pepsi™, Coke™ and Seven-Up™—as "high" in satisfaction value, milk—white and chocolate—as "medium" in satisfaction value, and water as "low" in satisfaction value, then you will learn that you set a high priority for sodas, a medium priority for milk, and a low priority for water and, therefore, you prefer—in order—1. sodas, 2. milk, and 3. water. This prioritizing creates your general psychological desires.



As you experiment with your general psychological desire for sodas your physiological feelings "teach" you the satisfaction value of Pepsi™ compared with Coke™ compared with Seven-Up™, and your "learn" that you like—in order—1. Seven-Up™, 2. Coke™, and 3. Pepsi™, and then your psychological feelings—your emotions of happiness and unhappiness as sadness, anger or/and fear—"teach" youthat Seven-Up™ is your preferred choice for satisfying your physiological desire to slake your thirst and you "learn" and thus develop a specific psychological desire for drinking Seven-Up™ to satisfy your physiological desire to slake your thirst.

In short, when you experience a physiological desire to drink a liquid to slake your thirst you will now experience a psychological feeling of the emotion of happiness in anticipating drinking a Seven-Up™.



Your physiological and psychological feelings provide the connection between your experiments with environmental choices for satisfying your physiological desires and fears and your general and specific psychological desires and fears.

The Functions of Feelings

Feelings/affective reactions have **several functions within the individual's nervous system**.

1. **Feelings/Affective Reactions** tell the individual **the state of his being**: his body and mind:
    1. **Physiological Feelings/Sensations**: **The state of an individual's body**.
        1. **Good Sensations**: The body is okay.
        2. **Bad Sensations**: The body is not okay—something is wrong.
    2. **Psychological Feelings/Emotions**: **The state of an individual's mind**:
        1. **Good Emotions**: Peace-of-Mind—the mind is okay.
        2. **Bad Emotions**: Un-Peace-of-Mind—the mind is not okay.
2. **Feelings/Affective Reactions** give an individual his **affective sense of values**:
    1. **Physiological Feelings/Sensations**:
        1. **Good Sensations**: The achieved person/object/event is good.
        2. **Bad Sensations**: The not avoided person/object/event is bad.
    2. **Psychological Feelings/Emotions**:
        1. **Good Emotions**: **Happiness**: The achieved person/object/event is good.
        2. **Bad Emotions**: **Sadness/Anger/Fear**: The not avoided person/object/event is bad.
3. **Feelings/Affective Reactions**, as reactions to realizations of proactive desires, **determine which of an individual's proactive desires are assets and which are liabilities**:
    1. **Physiological Feelings/Sensations**:
        1. **Good Sensations**: Physiological proactive desires are assets.
        2. **Bad Sensations**: Physiological proactive desires are liabilities.
    2. **Psychological Feelings/Emotions**:
        1. **Good Emotions**: **Happiness**: Psychological proactive desires are assets.
        2. **Bad Emotions**: **Sadness/Anger/Fear**: Psychological proactive desires are liabilities.

NOTE: **Peace-of-mind** is defined as keeping desires that are assets and getting rid of desires that are liabilities;
Un-peace-of-mind is defined as not keeping desires that are assets and not getting rid of desires that are liabilities.

4. Because proactive desires and feelings are linked—because feelings are reactions to realizations of proactive desires in D/R/F sequences, **feelings**, as reactions to specific or generic persons/objects/events achieved or avoided **can help an individual determine his preceding proactive desires**:

    Clue: ***Positive/Negative Feelings***: Positive/Negative Emotion/Sensation: ___ (?).
    Clue: ***Positive/Negative Realization***: Achieve/Do Not Achieve Person/Object/Event
    Deduction: ***Desire/Fear***: Desire For/Fear Of Person/Object/Event.

    1. **Physiological Feelings/Sensations**:
        1. **Clue**: ***Good Sensation***: Pleasure; **Clue**: ***Positive Realization***: Achieve Person/Object/Event:
           Deduction: ***Physiological Proactive Desire*** for that Person/Object/Event.
        2. **Clue**: ***Bad Sensation***: Pain; **Clue**: ***Negative Realization***: Do Not Avoid Person/Object/Event:
           Deduction: ***Physiological Proactive Fear*** of that Person/Object/Event.
    2. **Psychological Feelings/Emotions**:
        1. **Clue**: ***Good Emotion***: Happiness; **Clue**: ***Positive Realization***: Achieve Person/Object/Event:
           Deduction: ***Psychological Proactive Desire*** for that Person/Object/Event.
        2. **Clue**: ***Bad Emotion***: Sadness/Anger/Fear; **Clue**: ***Negative Realization***: Do Not Avoid Person/Object/Event;
           Deduction: ***Psychological Proactive Fear*** of that Person/Object/Event.

Feelings are not judgements. Statements of feelings are statements of being. When you say, "I feel hungry!" you are saying that you *are* hungry, which is a description of your state of being—you are in a state of being hungry, of needing food to eat, nourishment. When you say "I feel happy!" you are saying that you have achieved a desire/avoided a fear and you are choosing to react to that achievement/avoidance by developing a positive emotional reaction of happiness and a voluntary impulsive reaction to celebrate, which describes your state of being—you got what you wanted, and you are happy and celebrating. When you say "I am unhappy!" you are saying that you have not achieved your desires/avoided your fears and you have chosen to react by developing a negative emotional reaction of unhappiness as sadness/anger/fear and by developing a voluntary impulsive reaction to give up/attack/run away.

Feelings that are not feelings are often expressed in sentences that grammatically indicate to the alert listener that judgements are being expressed instead of feelings. Such sentences are often expressed as "I feel (that) _____ (?)!"

The test for determining if or not a statement is a statement of feeling or a statement of judgement is whether or not the sentence makes sense when the word "that" is inserted. ["I feel _____ (?)!" = "I feel that _____ (?)!"]

If you say "I feel happy!" and I find that inserting "that" into the sentence makes no sense, "I feel that happy!", then I know that you are indeed expressing a genuine feeling and not a judgement. But if you say "I feel she should _____ (?)!", and I find that inserting "that" into your sentence makes sense, "I feel that she should _____ (?)!", then I know that you are expressing a judgement, perhaps a hidden desire, but not a genuine feeling.

An "I feel (that) _____ (?)!" sentence is a judgement, not a feeling. For example, "I feel that he/she/it/they/you are/could be/should be/ought to be/must be _____ (?)!" is a judgement, not a feeling. The speaker who is saying this sentence is making a statement in which he has judged that the listener lacks a certain characteristic and that the listener should do whatever is necessary to acquire that characteristic, or else make adjustments to compensate for lacking the characteristic.

"I feel that he/she/it/they/you should do/could do/ought to do/must do _____ (?)!" is a judgement, not a statement of feelings. The speaker who is saying this sentence is making a statement in which he has judged that the listener has not done/is not doing/should do a certain action/reaction. This type of sentence may hide the desire of the speaker; rather than being a recommendation it therefore may be a command reflecting the speaker's hidden desires/fears.

"I feel like _____ (?)!" sentences are not necessarily statements of feelings.

"I feel like going to the ballgame!" is not a statement of feelings but, instead, is a statement of a desire: "I want to go to the ballgame!"

One of the tests for determining what an "I feel like _____ (?)!" sentence means is to exchange "I feel like _____ (?)!" for "I want to _____ (?)!" ["I feel like _____ (?)!" = "I want to _____ (?)!"]

Example: "I feel like going to a ballgame!" = "I want to go to a ballgame!"

If the exchange of "I feel like _____ (?)!" for "I want to _____ (?)!" makes sense, the original "I feel like _____ (?)!" is a statement of wants/desires.

But "I feel like _____ (?)!" can also be a statement of judgement, much like "I feel that _____ (?)!"

The test to determine whether or not "I feel like _____ (?)!" is a judgement statement is to exchange "I feel like _____ (?)!" for "I think _____ (?)!" [" I feel like _____ (?)!" = "I think _____ (?)!"]

Example: "I feel like you should wear a green blazer!" = "I think you should wear a green blazer!"

Example: "I feel like she's not a good mother!" = "I think she's not a good mother!"

If the exchange of "I think _____ (?)!" for "I feel like _____ (?)!" makes sense, then the "I feel like _____ (?)!" sentence is a statement of judgement.

A variation of the "I feel like _____ (?)!" sentence is "I feel as if _____ (?)!" This sentence, too, is either a want statement or a judgement statement. Exchanging "I feel as if _____ (?)!" for "I want _____ (?)!" or "I think _____ (?)!" will help to determine what "I feel as if _____ (?)!" really means.

Example: "I feel as if he/she should win!" = "I want him/her to win!"

Example: "I feel as if he/she is wrong!" = "I think he/she is wrong!"

And the famous old excuse, "I did it because I felt like it!", or "I did it because I felt like doing it!", are not going to stand up to the test of exchanging "I did it because I felt like doing it!" for "I did it because I wanted to do it!" Once again, although a feeling is seemingly expressed a want is being expressed instead.

Example: "I kicked him because I felt like kicking him!"
= "I kicked him because I wanted to kick him!"

NOTE: The response "I did it because I felt like doing it!" to the question "Why did you do it?!" is most often actually stated as "I felt like it!" or "Because I felt like it!"

"I feel sorry for you/him/her!" What does this sentence mean? Is feeling "sorry" a feeling? Or a judgement? It appears that "I feel sorry for _____ (?)!" could be either a judgement, a negative evaluation of someone, to which the speaker is reacting with either a feeling of sadness or a feeling of anger, or an empathic reaction to someone else's predicament, to which the speaker is reacting with a feeling of sadness. Some theists express their anger towards atheists and agnostics in a hidden manner when they say "I feel sorry for _____ (?) and I pray for him!" The theists have made a judgement that atheists and agnostics are morally corrupt, or unsaved and in danger of losing their immortal souls, or of roasting in Hell, therefore they, the theists, are casting aspersions and acting Holier-than-thou towards atheists and agnostics with barely hidden feelings of anger. Thus "I feel sorry for you atheists and agnostics and I pray for you!" is an expression of disgust as a combination of anger and fear and falls only barely short of a direct verbal or physical attack upon atheists and/or agnostics.

But when a person perceives that another person is in trouble, he may feel sad and want to help, in which case "I feel sorry for you and I want to help!" may simply be an expression of a feeling of sadness as reaction to the perception of the other person's troubles, and a desire to help—a statement of empathy. But, nevertheless, feeling "sorry" is not a feeling. It is a judgement.

Feelings cannot prove that a person/object/event or a proposition/assertion/claim of fact or a belief/opinion is right or wrong. Whoever/whatever is/are right or wrong is/are right or wrong regardless of your feelings.

Feelings cannot prove if a proposition/assertion/claim of fact or a belief/opinion is true or false. Feeling happy about medical reports that assert that drinking moderate amounts of wine daily will help you stay healthy longer will not prove that the reports are true, but medical experiments conducted according to the rules of experimental research are more likely to help decide if or not the medical reports are true. Feeling physically good and mentally happy about using cocaine will not prove if or not it is true that using cocaine is not going to hurt you.

Feelings cannot prove if a person/object/event or a deity exists or does not exist. Feeling happy thinking about gods/goddesses does not prove that gods/goddesses exist; but, on the other hand, feeling unhappy thinking about gods/goddesses does not prove they do not exist.

Feelings cannot prove if a person is innocent or guilty of a crime. Feeling good about the Menendez brothers (who killed their parents to inherit their wealth) does not prove they are innocent; feeling bad about them does not prove they are guilty. Feeling good about O. J. Simpson does prove that he is innocent of murdering Nicole Brown Simpson and/or Ron Goldman; but feeling bad about him does not prove he is guilty.

Feelings cannot predict people/objects/events. Feeling good or bad about a car cannot predict if or not the car will be durable—checking consumer reports and owner satisfaction reports are better predictors, but even those will not guarantee its reliability. Feeling good or bad about a computer

software program will not predict if or not it will enable you to do the job you need it to do—asking for help from experts who have used the program to do a job similar to yours will more likely bring about better predictability. Feeling happy now does not predict that the rest of your day will go well. Feeling good about your spouse's loyalty does not prove he/she will remain loyal to you—only his/her actions and/or the lack of contradictory proof will prove he/she has been and currently is loyal to you and enable you to predict if or not he/she will be loyal to you in the future.

The Subversion of the Natural Developmental Sequence of Feelings.

The natural developmental sequence of feelings (the D/R/F sequence) can be subverted or bypassed by drugs, medical experimentation and human imagination.

The D/R/F sequence proves that there are neural systems in the brain which naturally control the development of good and bad feelings. If an individual has a desire and he achieves that desire, then his natural neural systems are connected in such a way that he will develop good feelings of happiness; but if he does not achieve that desire, then those neural systems will develop bad feelings of unhappiness as sadness, anger, and/or fear. These neural systems are genetic. They are within us when we are born. They are the natural systems by which the natural developmental sequence of Desire/Realization/Feeling can occur and the individual can experience feelings.

The D/R/F sequence proves how an individual can develop a system of values based upon his good and bad feelings. A person/object/event experienced with good feelings is valued as "good"; a person/object/event experienced with bad feelings is valued as "bad."

We have within us a physical neural structure that provides a natural sequence in which good and bad feelings can develop.

Drugs

Drugs can induce good feelings without the natural Desire/Realization/Feeling sequence. The good feelings produced by drugs are not connected with any goal-setting or goal-achievement except, of course, for the goal-setting of obtaining and using drugs to develop an artificial "high." This must be viewed as an artificial developmental sequence of feelings. By regarding it as artificial we show how dangerous it really is, for it disconnects the individual from his natural developmental sequence and, consequently, from the natural reality of life and successful living. Through drugs there is no need for normal goal-setting for health, love, work, and leisure. Drugs, then, prove that there is an unnatural, artificial sequence in which feelings can be developed.

Medical Experiments

Medical experiments in which electrodes were inserted into subjects' brains have revealed that memories, impressions, sensations, and emotions can be stimulated artificially. This is another artificial developmental sequence in which feelings can be developed. Triggering the electrodes to stimulate neural structures within the brain produces, among other reactions, the emotions of happiness and unhappiness as sadness, anger and/or fear. This proves that medical experiments are another artificial method of developing feelings.

Human Imagination

But we also have human imagination. We have developed good feelings when we have imagined and anticipated achieving a desire or avoiding a fear. If we have desired a wonderful bicycle, and we have imagined riding it, then we have reacted to this imagining with good feelings of happiness. We have developed bad feelings of sadness when we have desired a wonderful relationship with a wonderful person and we have imagined that we have no hope of achieving that relationship. We have developed bad feelings of anger and fear when we have desired to avoid problems with a bully

and we have imagined the bully attacking us or threatening to attack us. We thus see that imagination can cause a temporary artificial developmental sequence of feelings. We are, for the most part, aware that these imaginings are anticipatory and therefore somewhat artificial. We are, to be sure, also aware that this anticipatory process is natural because it motivates us to achieve our desires and avoid our fears according to our priorities. But, overall, we are aware that there is a difference between an actual realization and an imagined realization, that there is a difference between an actual person/object/event and an imagined person/object/event, and whether or not the resulting feelings are based upon reality or imagination.

We thus see that imagination is another way of developing feelings, both good and bad feelings.

The most important points for us to examine herein are the twin facts that 1. within us we have neural structures that cause the development of feelings and 2. these neural structures can be stimulated naturally, through actual realization of desires, and unnaturally, artificially, through drugs, experimental stimulation, or through imagination. Of particular importance is the possibility of developing feelings artificially through imagination and anticipation. Imagination and anticipation are ideational processes—processes involving ideas. It is then clear that ideas through imagination and anticipation can cause feelings, both good and bad feelings.

Determining Proactive Desires

What proactive desires do people have?

What do we know of proactive desires?

We know that proactive desires concern wanting people/objects/events.

Can we find methods for helping to determine the proactive desires people have?

The following sections offers suggestions for determining the proactive desires individuals have.

The LIFE/Body, LOVE/People, LABOR/Work, and LEISURE/Fun Chart

Sigmund Freud suggested that individuals' desires can be fit into the categories of **Love** and **Labor**. [4]

In OpPsych, the desires of individuals can be categorized as **LIFE/Body**, **LOVE/People**, **LABOR/Work**, and **LEISURE/Fun**.

LIFE/Body is the category of desires concerning an individual's physiology including his biology, his chemistry, and his physics.

LOVE/People is the category concerning an individual's relationships with other people, especially those who are important to him.

LABOR/Work is the category concerning an individual's vocation—what he does to make money and thus earn a living.

LEISURE/Fun is the category concerning an individual's avocation(s)—what he does for recreational activities, hobbies, etc., when he has time not devoted to LIFE/Body, LOVE/People or LABOR/Work.

There is a **creative sequence** through which people usually move when they are generating ideas and making them happen.

Fantasies are ideas, dreams concerning people/objects/events the individual wants.

Thoughts are the internal activity the individual conducts to begin the process of making the fantasies realities. In the thought process the individual begins to create desires and to evaluate those desires in terms of how realistic they are, how achivable and/or appropriate they are. In addition, the desires are assigned priorities.

Conversations are the discussions with other people an individual may undertake in order to brainstorm and get information and/or other ideas which might facilitate making real the fantasies and thoughts. This step is not always used. Some people jump from thoughts to actions without conversations.

Actions are the attempts the individual makes to achieve his desires which have resulted from his fantasies, thoughts and conversations.

Once the proactive desires for each category have been found, we can observe the individual's behavior to determine what are his/her reactive desires. The individual may not be able to tell us what is his reactive desire for any particular proactive desire, but by obsering his behavior we can determine if his reactive desire is either the subjective reactive desire or the objective reactive desire.

The Significant People Chart

Because people are the most important objects to an individual, and besides his relationship to himself, relationships with other people are the most important events to an individual, we can create a **Significant People Chart** to help list the individual's Significant People and his proactive and reactive desires concerning each of his/her Significant People.

The F/R/D Sequence

The developmental sequence of desires, the Desire/Realization/Feeling Sequence or D/R/F Sequence, can be used to determine an individual's proactive desires as the F/R/D Sequence.

The D/R/F sequence is usually presented thus:

1. **Desire**: _____ (?) [Person/Object/Event Wanted.]
2. **Realization**: _____ (?) [Person/Object/Event Gotten.]
3. **Feeling**: _____ (?) [Reaction to the Realization of the Desire.]

When we are trying to determine an individual's proactive desires, we can run the D/R/F sequence backwards as F/R/D:

1. **Feeling**: _____ (?) [Reaction to the Realization of the Desire.]
2. **Realization**: _____ (?) [Person/Object/Event Gotten.]
3. **Desire**: _____ (?) [Person/Object/Event Wanted.]

If we run the D/R/F sequence backwards as Feeling/Realization/Desire (F/R/D), what we are most likely to determine first (1) is the individual's feeling as a reaction to the realization of the proactive desire: happiness vs. unhappiness as sadness/anger/fear; next (2) we will know the individual's realization: the person/object/event gotten; and then (3) we can begin to determine the individual's proactive desire.

If a person is expressing happiness (specifically, the emotion of happiness) and is celebrating, then we know he has achieved his proactive desire (or avoided his proactive fear), and most likely he will be willing to tell us what his proactive desire is. Most people are well aware of achieving proactive desires as the reason for feeling happy and for celebrating, and most people will be able to tell us quickly what proactive desires they have achieved. Success is success, and most people have no problem identifying all the elements of the D/R/F (F/R/D) sequence that is producing the happy feelings.

But if a person is expressing unhappiness (specifically, the emotions of sadness, anger and/or fear), giving up/depressed, attacking himself or someone else, and/or running away from himself or someone else, then we know he has not achieved his proactive desire (or avoided his proactive fear), and we can begin the process of determine what is his proactive desire. Failure is failure, and most people have a problem dealing with failure, and thus they may not be ready, willing and able to identify all the parts of the D/R/F (F/R/D) sequence that is producing the unhappy feelings. Many if not most people may be reluctant to discuss their failures with themselves or with other people. They therefore may not be ready, willing and able to identify their proactive and reactive desires. They may be more ready, willing and able to identify their negative feelings (this is not easy for some people), and their negative realizations (the fact that they are not getting whom/what they want),

but they may not be quite able to identify the proactive desires they did not achieve.

The technique for helping a person use the D/R/F (F/R/D) sequence to determine his proactive desire is to first focus upon the negative feelings as a reaction to a negative realization, then to focus upon the realization as a *negative* realization, meaning he did not get whom/what he wanted, and finally, since we know he didn't get what he wanted, to focus upon determining the answer to the question of whom/what did he want.

The key to determining the individual's proactive desire lies in the determination of the realization. Once we know what person/object/event is gotten, we should be able to determine what person/object/event was/is/will be wanted. If a person has negative emotions as a reaction to a realization, the realization has to be negative, and there then has to be a difference between what was gotten and what was/is/will be wanted. Simply, the individual is reacting to the fact that he got a person/object/event who/which is not 100% of the person/object/event wanted, and we should be able to move quickly from who/what was gotten to whom/what was wanted.

We will ultimately need to ask one or both of these questions:

1. Whom/What did you get?
2. Was whom/what you got whom/what you wanted?

We should ultimately be able to identify the feeling as a reaction to the realization, the realization as the achievement/nonachievement of a proactive desire (or the avoidance/nonavoidance of a proactive fear), and the proactive desire itself.

Determining Reactive Desires

What reactive desires do people have?

We know that individuals have reactive desires which concern the choices for how to react to positive and negative realizations of desires (and fears). And we know that the choices for reactive desires are consistently the same for all individuals.

For positive realizations of proactive desires (when the individual achieves his/her proactive desires for people/objects/events or otherwise avoids his proactive fears of people/objects/events), we know that the reactive desire is always a subjective reactive desire to develop the affective reaction of the positive emotion of happiness and the constructive impulsive reaction to celebrate.

For negative realizations of proactive desires, the individual has two choices for reactive desires:

1. The objective reactive desire to control his/her affective reactions of negative emotions (unhappiness as sadness/anger/fear) and to develop positive/constructive impulsive reactions to initiate problem-solving, cooperate with himself/herself and with other people.
2. The subjective reactive desire to not control his/her affective reactions of negative emotions (unhappiness as sadness/anger/fear) and to develop negative/destructive impulsive reactions to give up hope/become depressed (sadness), to attack oneself/someone else (anger) and/or to run away from oneself/someone else (fear).

When people react with reactive desires, they exhibit symptoms which identify which reactive desire is being expressed at the moment.

The symptoms of the subjective reactive desire include the positive affective reactions of happiness linked to positive realizations and the affective reactions of unhappiness as sadness/anger/fear and the impulsive reactions of celebration linked to happiness, giving up hope or becoming depressed linked to the emotion of sadness, attacking oneself or someone or something else linked to the emotion of anger, and running away from oneself or someone or something else linked to the emotion of fear, all linked to negative realizations of proactive desires.

The (Psychological) Subjective Reactive Desire

Realization	Affective Reaction	Impulsive Reaction
Positive	The Emotion of Happiness	To celebrate!
Negative	The Emotion of Sadness	To give up hope/become depressed
	The Emotion of Anger	To attack oneself or someone else
	The Emotion of Fear	To run away from oneself or someone else

The symptoms of the objective reactive desire include A. control of all emotions, particularly the negative emotional affective reactions linked to negative realizations of proactive desires, and B. positive/constructive impulsive reactions.

The (Psychological) Objective Reactive Desire

Realization	Affective Reaction	Impulsive Reaction
Positive	The Emotion of Happiness	To celebrate!
Negative	~~The Emotion of Sadness~~	~~To give up hope/become depressed~~
	~~The Emotion of Anger~~	~~To attack oneself or someone else~~
	~~The Emotion of Fear~~	~~To run away from oneself or someone else~~
		To cooperate with oneself/other person(s) to negotiate and to achieve common desires.

NOTE: The ~~strike-through~~'s for the objective reactive desire indicate control of negative emotional affective reactions and control of negative/destructive impulsive reactions.

When we see/hear the symptoms of someone celebrating we know he has a subjective reactive desire.

When we see/hear the symptoms of someone giving up/becoming depressed, attacking himself or someone or something else, or running away from himself and/or someone or something else, we know he has a subjective reactive desire.

When we see/hear the symptoms of someone controlling his negative emotional affective reactions and his negative/destructive impulsive reactions and, instead, cooperating with himself or someone else by negotiating and achieving common desires, then we know he has an objective reactive desire.

IV. Behavior

Behavior is an individual's actions and reactions caused by his desires, fears and priorities.

Without desires, fears and priorities, the individual would not act or react—he would not move.

His actions and reactions, caused by his desires, fears and priorities, are his behavior.

Behavior is caused by an individual's internal causes, by his internal desires, fears and priorities. Behavior is not caused by someone or something else. An individual may react to someone or something else by developing a desire, fear and/or a priority that would thus become his internal cause of his actions towards and reactions to that someone or something else.

What is important concerning behavior is the principle that the causes of the actions and reactions which are behavior are the individual's desires, fears and priorities which together are his mind.

V. Personality

Personality is an individual's desires, fears and priorities in action and reaction. An individual's personality is caused by his desires, fears and priorities. An individual is his desires, fears and priorities.

If a person did not move, he would not act or react, and his personality thus would not be revealed, or, it is possible, he might not have a personality. When he moves, when he acts and reacts, his actions and reactions are caused by and are therefore evidence of his desires, fears and priorities. Rocks do not have desires, fears and priorities, therefore they can have no personalities. Dead people do not move, therefore we assume that because they do not act or react that they have no internal desires, fears and priorities and, therefore, that they have no personalities. We know that people have desires, fears and priorities, that these desires, fears and priorities are the internal causes of actions and reactions, and we require that some person or object move (act/react) in order for us to judge that he/she/it has desires, fears and priorities and what are the contents of those desires, fears and priorities, therefore we are justified in asserting that personality is an individual's desires, fears and priorities in action and reaction.

A **personality trait** is a consistent pattern of behavior [actions and reactions] in similar situations; and this consistent pattern of behavior is caused by an individual's personal system of desires, fears and priorities [his mind].

If a person has a consistent objective reactive desire for reacting to negative realizations of his proactive desires, then we could say, with good reason, that he has an objective personality trait. That is, he has a personality trait of reacting objectively because he has a consistent objective reactive desire. If a person has a consistent subjective reactive desire for reacting to negative realizations of his proactive desires, then we could say, with good reason, that he has a subjective personality trait. That is, he has a personality trait of reacting subjectively because he has a consistent subjective reactive desire.

A **personality type** is a consistent system of personality traits within an individual; this consistent system of personality traits causes a consistent pattern of behavior [actions and reactions] in similar situations, and this consistent system of personality traits is caused by an individual's personal system of desires, fears and priorities [his mind].

Personality type is characterized by personality traits. Personality traits are caused by consistent desires, fears and priorities. The objective personality type has an objective personality trait which is caused by a consistent objective reactive desire. The subjective personality type has a subjective personality trait which is caused by a consistent subjective reactive desire.

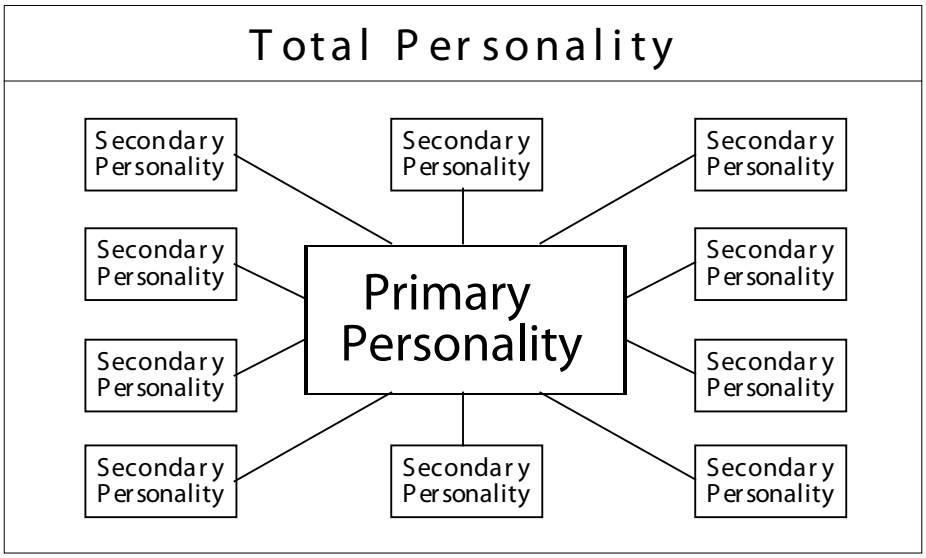
Personality Structure = 1. Primary Personality, 2. Secondary Personalities, 3. Total Personality.

The **primary personality** is the part of an individual's mind 1. that gathers information concerning A. his internal world—his physiological desires and his psychological desires—the demands of his nature and of other people, and B. his external world—the people/objects/events available for realizing his desires, 2. that always seeks the truth—the accurate description of reality, 3. that always knows what's going on in the mind, even when the mind is badly disturbed, 4. that links all desires, fears and priorities as secondary personalities to each other, and 5. that makes decisions concerning what actions or reactions to take according to its priorities and thereby creates the resulting total personality.

The **secondary personality** is a cluster of desires, fears and priorities within an individual's mind that fnctions as if it were a personality within a personality, or a second personality.

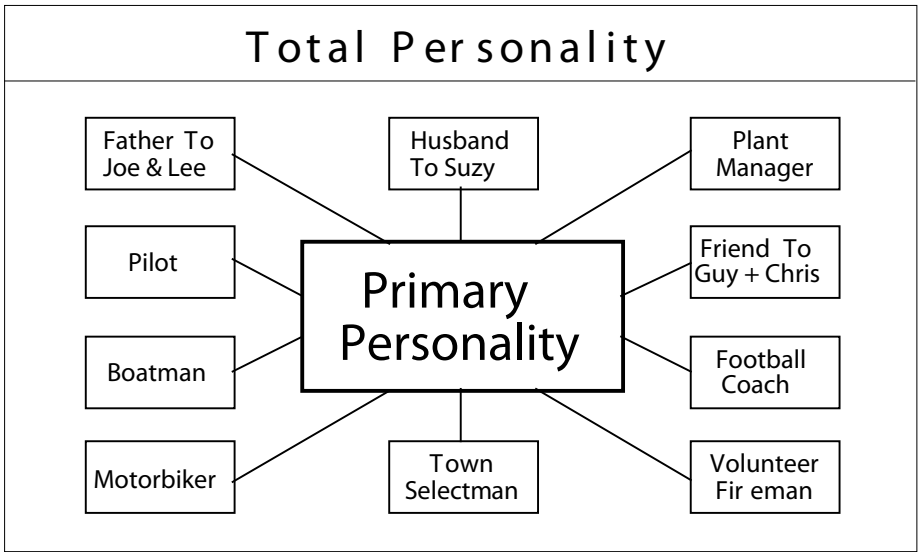
The **total personality** an individual's actions and reactions as caused by the desires, fears and priorities that come out of the decisions of the primary personality in resolving the differences of desires (conflicts) among the secondary personalities. The total ersonality is an individual's mind in action and reaction, what a person says and does, the person as others see him.

Here is an illustration of the relationships among the secondary, primary and total personalities.



Example: Sam has multiple secondary personalities in being a husband to Suzy, a father to his children—son Joe, and daughter Lee, a friend to Guy and Chris, a pilot, a boater, a motorbiker, a coach of one of the local football teams, a manager at the ACME Ladder Company, a volunteer fireman in his hometown, and a Town Selectman.

"Sam"



As Sam's primary personality assesses the true and false concepts and principles resulting from accurate or inaccurate perceptions of his internal and external realities and the differences of desires, fears and priorities (conflicts) among his secondary personalities, according to its own set of desires, fears and priorities it makes decisions concerning which actions to take and which reactions to make, and the resulting actions and reactions become Sam's total personality—that part of Sam he himself and other people can observe in action and in reaction, which is evidence of the existence of and the content of Sam's desires, fears and priorities.

VI. Conflicts

A **conflict** is a difference of desires (or fears).

A conflict as a difference of desires (or fears) can occur within oneself or with someone else. You can have a difference of desires within yourself, but you can also have a difference of desires with another person, or with other persons.

An **internal conflict** is a difference of desires within oneself (You):

You: Desire A: _____ (?) vs. You: Desire B: _____ (?)

An **external conflict** is a difference of desires with someone else (Other):

You: Desire A: _____ (?) vs. Other: Desire B: _____ (?)

A conflict by itself is not necessarily a problem. There is nothing wrong with the presence of competing desires within yourself or with someone else. A difference of desires is natural. People are people, and part of their being people is uniqueness, defined simply as the property of being different in some ways than other people. We certainly can expect people to have different desires; we certainly cannot expect people to not have different desires. Of course, because we are all human beings, we have certain similar desires for survival, for food, water, elimination, shelter, companionship, reproduction, sex, and we react in similar ways, feeling happy when we get what we want or we don't get what we don't want, and feeling unhappy when we do not get what we want, or we get what we don't want.

Of course, when there is a conflict then there is the problem of achieving desires, but if an individual has a non-challenging approach to solving/resolving the problems, then more serious conflicts can be avoided. If you have a desire to negotiate differences of desires within yourself, then you can avoid a war within yourself; and if you have a desire to negotiate differences of desires with other people, then you can avoid wars with those other people.

You can initiate the problem-solving process within yourself to resolve internal conflicts as differences of desires within yourself. Of course, if the priorities of the competing desires are high, then the internal conflict becomes intense, but the problem-solving process is the same for all intensities of desires. You list the Pros (imagined positive consequences) and Cons (imagined negative consequences) for each desire, decide the importance of each desire, choose the desire with the greater/greatest priority, act to achieve it, and then evaluate the actual consequences.

You can initiate the problem-solving process with another person to resolve external conflicts as differences of desires with someone else. Negotiating differences of desires with someone else is often difficult because you often must compromise your desires, but the other person has the same problem, and, with mutual respect, you often can negotiate the differences gracefully.

Types of Conflicts

Conflicts are *differences of desires*.

Desire: _____ (?) vs. Desire: _____ (?)

Internal conflicts are *differences of desires within oneself*.

You: Desire: _____ (?) vs. **You**: Desire: _____ (?)

External conflicts are *differences of desires with another person.*

You: Desire: _____ (?) vs. **Other**: Desire: _____ (?)

Secondary conflicts are *differences of proactive desires*.

Proactive Desire: _____ (?) vs. Proactive Desire: _____ (?)

Primary conflicts are *differences of reactive desires*.

Reactive Desire: _____ (?) vs. Reactive Desire: _____ (?)

Internal secondary conflicts are *differences of proactive desires within oneself*.

You: Proactive Desire: _____ (?) vs. **You**: Proactive Desire: _____ (?)

Internal primary conflicts are *differences of reactive desires within oneself*.

You: Reactive Desire: Objective Reactive Desire: To Control Self

vs.

You: Reactive Desire: Subjective Reactive Desire: To Not Control Self

External secondary conflicts are *differences of proactive desires with another person*.

You: Proactive Desire: _____ (?) vs. **Other**: Proactive Desire: _____ (?)

External primary conflicts are *differences of reactive desires with another person*.

You: Reactive Desire: Subjective Reactive Desire: To Control Other

vs.

Other: Reactive Desire: Subjective Reactive Desire: To Control You

One type of conflict which is personally dangerous for the individual is the internal primary conflict between his objective reactive desire (for self-control) and his subjective reactive desire (for no-self-control). If the individual does not control his negative affective reactions and negative (destructive) impulsive reactions to negative realizations of proactive desires, then the individual is likely to harm himself by giving up hope/becoming depressed (sadness), attacking himself (anger) by self-destructive actions such as inappropriate decisions, self-mutilation, or suicide, or/and running away from himself (fear) by such actions as excessive self-denial of previously pleasurable pursuits, and withdrawal from intimate relationships. These internal primary conflicts often lead to cycles of internal conflicts which will not stop until the individual deals with the competition between his objective reactive desire and his subjective reactive desire by focusing upon the damage caused by his subjective reactive desire and the potential benefits which could be caused by his objective reactive desire.

One type of conflict that is dangerous for two or more individuals is the external primary conflict between one person's subjective reactive desire and another person's subjective reactive desire. Subjective reactive desires include a desire for an affective reaction that could include anger and a desire for an impulsive reaction that could include a destructive desire to attack someone else. External primary conflicts could degenerate into wars between individuals. These external primary conflicts often lead to cycles of external conflicts which will continue until the individuals deal with their competing subjective reactive desires by focusing upon the damage caused by their subjective reactive desires and the potential benefits which could be caused by their objective reactive desires.

Conflicts as differences of desires can be resolved by negotiating common desires.

VII. Mental Problems

A **problem** is learning how to achieve a desire or avoid a fear.

A desire is *achievable* if the desired person/object/event is achievable; a desire is *unachievable* if the desired person/object/event is unachievable.

A fear is *avoidable* if the feared person/object/event is avoidable; a fear is *unavoidable* if the feared person/object/event is unavoidable.

A desire is *appropriate* if achieving the desired person/object/event achieves other psychological (learned) and/or physiological (unlearned) desires; a desire is *inappropriate* if the desired person/object/event does not achieve other psychological and/or physiological desires.

A fear is *appropriate* if avoiding the feared person/object/event avoids other psychological and/or physiological fears; a fear is *inappropriate* if avoiding the feared person/object/event does not avoid other psychological and/or physiological fears.

A **mental problem** is either an unachievable and/or inappropriate proactive desire (or fear or priority), or a combination of an unachievable and/or inappropriate proactive desire/fear/priority and an unrealistic subjective reactive desire.

A *pure mental problem* is an unachievable and/or inappropriate proactive desire or a combination of an unachievable and/or inappropriate proactive desire/fear/priority and an unrealistic subjective reactive desire, but has no physical components, neither physical origins nor physical symptoms.

A **minor mental problem** is an unachievable and/or inappropriate proactive desire for a person/object/event or an unavoidable and/or inappropriate fear of a person/object/event. If a person/object/event is unachievable and/or inappropriate, a desire for that unachievable and/or inappropriate person/object/event is likewise unachievable and/or inappropriate. If you cannot achieve a desired person/object/event, then that desire is an unachievable desire and if you continue to keep that unachievable desire, then that desire will become a minor mental problem. If you want Sally and Sally does not want you, then Sally is an unachievable person, your proactive desire for Sally is an unachievable proactive desire, and if you continue to keep that desire instead of getting rid of it, then your proactive desire for Sally will become a minor mental problem. If you want to stay warm during the winter, and you have a achievable proactive desire for a coat that is in style but will not effectively keep you warm and is therefore inappropriate, then although the proactive desire for that coat is an achievable proactive desire, nevertheless is an inappropriate proactive desire. Minor mental problems create odd behavior [internally caused actions and reactions—actions and reactions caused by the individual's personal system of desires, fears and priorities] and perhaps minor social problems (chasing Sally when Sally does not want to be chased), but so long as the individual's odd behavior and social problems are tolerable by other people, the individual will not suffer excessive mental discomfort.

A **major mental problem** is a combination of an unachievable and/or inappropriate proactive desire/fear/priority and an unrealistic subjective reactive desire.

Major mental problems include unachievable and/or inappropriate proactive desires but are distinguished from minor mental problems by the presence of unrealistic subjective reactive desires.

Reactive desires are combinations of *affective reactions and impulsive reactions*.

The **objective reactive desire** for reacting to negative realizations of desires (not achieving desires, not achieving desired persons/objects/events) includes a desire to control the negative affective reactions of unhappiness as sadness, anger and/or fear and to control the negative (destructive) impulsive reactions to give up hope, to attack someone—yourself or someone else—or something, and/or to run away from someone—yourself or someone else—or something.

The **subjective reactive desire** for reacting to negative realizations of desires includes a desire

to develop a negative affective reaction (unhappiness as sadness, anger and/or fear) and to develop a negative (destructive) impulsive reaction to give up hope, to attack someone or something, and/or to run away from someone or something.

You may have an unachievable and inappropriate proactive desire for Sally, which by itself would only be a minor mental problem, but if you also have an unrealistic subjective reactive desire to react to not achieving Sally with a negative affective reaction of sadness, anger and/or fear and a negative impulsive reaction to give up hope (sadness), attack Sally, yourself or someone else (anger), or run away from Sally, yourself or someone else (fear), then you will have a major mental problem.

Major mental problems produce behavior ranging from threats to oneself to threats to someone else. Depression (sadness/give up hope), aggression (anger/attack oneself or someone/something else) and regression (fear/run away from oneself or someone/something else) are symptoms of a major mental problem.

There are exceptions. When you are attacked by a criminal, or someone you care about is being attacked by a criminal, and you have the legal right to defend yourself and/or someone else, then choosing a subjective reactive desire to attack the criminal is appropriate and therefore highly realistic. Your subjective reactive desire may include a desire to run away, which would also be appropriate and therefore highly realistic. Giving up may be inappropriate and therefore highly unrealistic if the criminal is unmerciful; but, if he is merciful, then it may be appropriate and highly realistic (and you may not know which he is until you have made a decision). Military personnel engaged in war are justified in holding subjective reactive desires when they are attacking or being attacked by enemy soldiers.

Because of major mental problems an individual may become either neurotic or psychotic. Neurotic persons may have ongoing unrealistic proactive and reactive desires but continue to hold their family and social connections, their jobs, and their leisuretime activities, and to pay taxes. Psychotic persons are likely to fail to hold family and social connections, their jobs, and their leisuretime activities, and to pay taxes. Major mental problems are therefore serious mental problems.

When a person has a mental problem, the symptoms include the following:

1. He wants what he cannot have. He wants too much.
2. He goes where he is not wanted. He goes with those who do not want him.
3. He loves those who do not love him. He loves those who hate him.
4. He hates those who do not hate him. He hates those who love him.

A mentally unhealthy individual has **un-peace-of-mind**.

Un-peace-of-mind is a state of being in which an individual does not get rid of desires which are liabilities because they are unachievable and/or inappropriate and he does not keep those desires which are assets because they are achievable and appropriate, to which state of being the individual reacts with bad feelings of pain and unhappiness as sadness, anger and/or fear. (*See* **VIII. Mental Health** and **peace-of-mind**.)

VIII. Mental Health

Mental health is a state of being in which an individual has achievable and appropriate proactive desires and realistic reactive desires.

The individual's proactive desires produce appropriate behavior.

The individual's reactive desires are realistic. He chooses to react to negative realizations of proactive desires with objective reactive desires to control his negative affective reactions (unhappiness as sadness, anger and/or fear) and to control his negative (destructive) impulsive reactions (sadness: to give up hope; anger: to attack himself or someone or something else; fear: to run away from himself or someone or something else), and, when possible and appropriate, to cooperate with other people by negotiating and working to achieve common desires.

When an individual has mental health/is mentally healthy the signs include the following:

1. He wants what he can have. He does not want what he cannot have.
2. He goes where he is wanted. He does not go where he is not wanted.
3. He loves those who love him. He does not love those who hate him.
4. He does not hate those who do not hate him. He hates those who hate him.

A mentally healthy individual has **peace-of-mind**.

Peace-of-mind is a state of being in which an individual gets rid of desires which are liabilities because they cannot be achieved and/or they are inappropriate and he keeps only those desires which are assets because they are achievable and appropriate, to which state of being the individual reacts with good feelings of pleasure and happiness.

IX. The Functioning of the Human Mind

The human mind functions according to its priorities to achieve its desires and avoid its fears and to experience good feelings as reactions to achieving desires and avoiding fears (positive realizations) and to not experience bad feelings as reactions to not achieving desires and not avoiding fears (negative realizations). Thus, an individual seeks to achieve his desires and avoid his fears according to his priorities and to experience good feelings and to not experience bad feelings.

A concept called **self-esteem** can help us to understand how the human mind works.

Self-Esteem

Self-esteem is an individual's perception of himself and a reaction to his perception of himself.

An individual's **self-esteem** is caused by two components:

1. A ***perception of himself*** as a realization of his desires, fears and priorities.

2. A ***reaction to himself*** as a realization of his desires, fears and priorities.

Self-esteem, therefore, is both a perception *of* oneself and a reaction *to* oneself. The self is at all times a realization of its desires, fears and priorities. As a realization, an individual can have a perception of himself and a reaction to that perception. That is, he can have a perception of himself as a realization of his desires, fears and priorities and a feeling (emotion) as a reaction to himself as aralization of his desires, fears and priorities. Self-esteem is a perception and a judgement of oneself.

Self-esteem is another concept of happiness and unhappiness (as sadness, anger and/or fear).

Happiness increases with the increase in the realization of a desire; and happiness increases with the decrease of a desire. In theory, we ought to be able to describe an individual's happiness and self-esteem by means of **mathematical expressions**.

The Mathematical Expression for Self-Esteem

A **mathematical expression** describes self-esteem as the interaction of desires, realizations, and feelings [53]:

$$SE_i = R_i/D_i \times 100\%$$

Where
- SE = **S**elf-**E**steem
- D = **D**esire
- R = **R**ealization
- i = **i**dentification number

Example: If Sam has a D_1/Desire to earn \$1000 and an R_1/Realization of \$750, then what is his SE_1?

$$SE_1 = R_1/D_1 \times 100\% = \$750/\$1000 \times 100\% = .75 \times 100\% = 75\%$$

There will be many desires within each person, and each desire will have its own priority.

A priority could be represented by the letter **P** (**P** = **P**riority).

We need to find a mathematical expression that could be used for **P**.

First, we could modify the SE_i expression to include a priority, $\mathbf{P_i}$, for the desire, D_i.

$$SE_i = R_i/D_i \times P_i \times 100\%$$

Where
- SE = **S**elf-**E**steem
- D = **D**esire
- R = **R**ealization
- P = **P**riority
- i = **i**dentification number

A person's SE_i for D_i and R_i would be modified by P_i. We need to see how.

The total number of desires could be represented by the number **n** (**n** being the last number, **n**, of a series), meaning there would be a total of **n** desires.

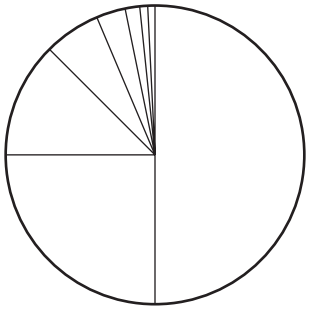
The number 1 can be divided by decimals (such as .005) and yield any number of divisions. The smaller the decimal, the larger the total number of divisions.

If we were to divide the number 1 by **n**, the total n-number of desires as person has, and if all priorities were equal, then each desire would have a priority or quality or importance of 1/n.

All priorities, $\sum (\mathbf{P}_n)$, would sum to 1.00.

The number 1 could be represented visually by a circle.

Theoretically, and mathematically, a circle can be divided into an infinite number of pieces. Infinity inside a circle.



No matter how many desires a person might have, they all could fit into a circle.

Each division of the circle, each piece or slice, represents a desire/fear, and the area of each slice represents the priority of the desire/fear. The higher the priority, the larger the slice. The larger the slice, the higher the priority.

A circle can be represented by the number one, 1.00. All priorities, **P**'s, must sum to 1.00 since all slices of a circle must sum to the circle. $\sum (\mathbf{P}_n) = 1.00$.

The SE_i expression can now be modified to include the **n**-number of desires, realizations, and priorities a person might have: The SE_i expression becomes the SE_T expression.

$$SE_T = (R_1/D_1 \times P_1 \times 100\%) + (R_2/D_2 \times P_2 \times 100\%) + ... + (R_n/D_n \times P_n \times 100\%)$$

Where

SE = **S**elf-**E**steeem
T = **T**otal
D = **D**esire
R = **R**ealization
P = **P**riority
i = **i**dentification number
n = The last number, **n**, of a series

This expression shows that for a large number of desires, **n**-desires, a person will have **n**-realizations, **n**-priorities, and his total self-esteem, SE_T, at any given moment will consist of the sum total of all $SE_i = R_i/D_i \times P_i \times 100\%$. [$SE_T = \sum (SE_i)$.]

The SE_T expression accounts for all desires, fears and priorities an individual may have at any given moment. It shows how he functions, what makes him operate, what motivates him. The changes of physiological realizations will be caused by natural bodily processes and create increases of the priorities of physiological desires and fears, such as the desires for food, liquid, elimination, sleep, etc. The presence of environmental choices for realizing those desires will shape the individual's actions and reactions as he perceives them, as he recognizes which desires and fears they realize, and as he evaluates the extent to which they realize those desires and fears.

To illustrate we can create **Sam**, who has only these three desires: D_1: To love and be loved by Suzy, his wife; D_2: To earn $40,000 a year playing piano; D_3: To fly his airplane at least 4 hours per month.

D_1 = To love and be loved by Suzy. [D_1 = Suzy.]
D_2 = To make $40,000 per year playing the piano for a living. [D_2 = $40,000/Yr.]
D_3 = To fly his airplane at least 4 hours per month. [D_3 = Flying 4 Hrs./Mo.]

Sam loves Suzy very much. She is the most important Person/Object/Event in his life. But she is not the only Person/Object/Event in his life. If she were, his priority for her would be 1.00. Sam also has a desire to make $40,000 a year playing the piano, and another desire to fly his plane at least four hours a month. Suzy is more important than either making money or flying. Making money is more important than flying. Sam's priorities are:

P_1 = .50 To love and be loved by Suzy.
P_2 = .35 To make $40,000 per year playing the piano for a living.
P_3 = .15 To fly his airplane 4 hours per month.

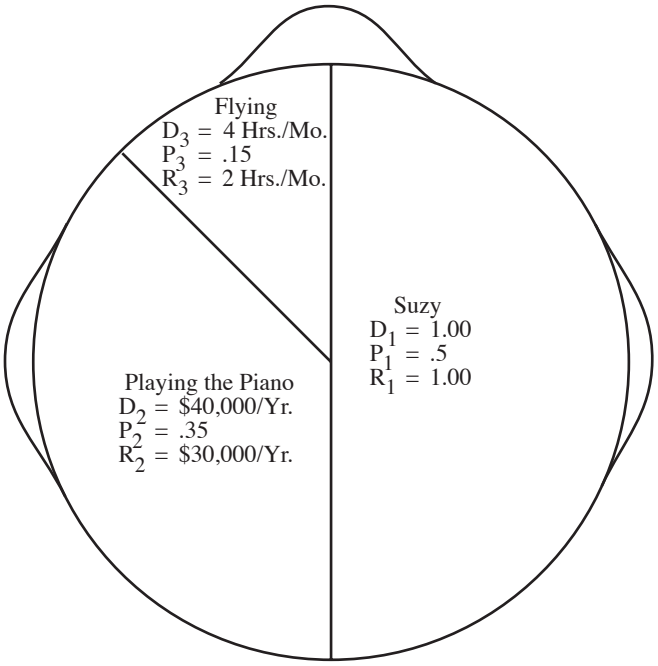
The three priorities would have to sum to 1.00:

0.50
0.35
<u>0.15</u>
1.00

Suzy loves Sam. And he is lucky because she loves him exactly as he wants her to love him. And he is able to love her exactly as he wants, and, fortunately, as she wants to be loved. For his desire to love and be loved by Suzy, Sams life seems to be 100%. But life is rarely perfect. Sam makes $30,000 a year playing piano, not $40,000. He flies his plane two hours a month, not four hours a month. Sam's realizations are:

R_1 = 1, Suzy loves Sam. [R_1 = 1.0: Suzy.]
R_2 = $30,000 per year playing the piano for a living. [R_2 = $30,000/Yr.]
R_3 = 2 hours per month flying his airplane. [R_3 = 2 Hrs./Mo.]

Here is Sam, with his three sets of desires, priorities, and realizations.



The Self-Esteem Scale

The Self-Esteem Scale is the range of self-esteem total numbers (SE_T) from $SE_T = 0\%$ Unhappiness to $SE_T = 50\%$ Neutral to $SE_T = 100\%$ Happiness.

If a person has an SE_T of 51%, then he is happy, but if he is only he has an SE_T of 49%, then he is unhappy. Therefore, an SE_T of 50% would represent neutral psychological feelings or emotions.

The Self-Esteem Scale

Happiness and Unhappiness on the Self-Esteem Scale				
Self-Esteem	=	100%	=	Strong Feelings of Happiness
Self-Esteem	=	75%	=	Weak Feelings of Happiness
Self-Esteem	=	50%	=	Neutral Feelings
Self-Esteem	=	25%	=	Weak Feelings of Unhappiness
Self-Esteem	=	0%	=	Strong Feelings of Unhappiness

If the mathematical expression for the functioning of the mind is ... ,

$$SE_T = (R_1/D_1 \times P_1 \times 100\%) + (R_2/D_2 \times P_2 \times 100\%) + (R_3/D_3 \times P_3 \times 100\%),$$

... then all we need to do is to plug in the numbers to see how well Sam is doing.

$$SE_T = (1/1 \times .5 \times 100\%) + (\$30{,}000/\$40{,}000 \times .35 \times 100\%) + (2/4 \times .15 \times 100\%)$$
$$= 50\% + 26.5\% + 7.5\% = 84\%$$

This means Sam is 84% as happy as he might be if he were to realize all his desires at 100%. When according to the Self-Esteem Scale an SE_T of 50% is a neutral feeling (neither happiness nor unhappiness), an SE_T of 49% or less is unhappiness, and an SE_T of 51% or more is happiness, then Sam at 84% is doing all right.

Suzy is important to Sam. His priority for Suzy is high at .50. A change in R_1 would show how devastated he would be and how unhappy he would feel if she left him and his $R_1 = 0.00$.

$$SE_T = (0.00/1 \times .5 \times 100\%) + (\$30{,}000/\$40{,}000 \times .35 \times 100\%) + (2/4 \times .15 \times 100\%)$$
$$= 0.00\% + 26.5\% + 7.5\% = 34\%$$

If an SE_T of less than 50% means unhappiness, then, at $SE_T = 34\%$, Sam is really hurting because Suzy left him.

The expression for total self-esteem (SE_T) shows —

1. That it is not likely a person would ever be 100% happy;
2. That it is not likely a person would ever be 100% unhappy.

The expression for total self-esteem reveals the secrets to happiness and peace-of-mind:

1. Want what you can have; Do not want what you cannot have.
2. Go where you are wanted; Do not go where you are not wanted.
3. Love those who love you; Do not love those who hate you.
4. Change what you can, accept what you cannot change,
   and have the wisdom to know the difference. (Paraphrase of Reinhold Niebuhr.) [54]
5. Discretion is the better part of valor; (A) Fight battles worth fighting and (B) fight battles you are sure you can win.

X. Selfishness

We are all selfish.

Selfishness is seeking to achieve one's desires and to maximize one's happiness.

Personal selfishness is seeking to achieve one's desires and to maximize one's happiness without regard for the desires and happiness of other people.

Social selfishness is seeking to achieve one's desires and to maximize one's happiness by cooperating with other people to negotiate and to achieve common desires.

There is a sequence of the development of social selfishness:

1. *Personal Selfishness*: Seeking to achieve only one's desires and to maximize one's happiness without regard for the desires and happiness of other people.
2. *Experience*: Learning that other people are needed to help achieve one's desires and to maximize his happiness.
3. *Social Selfishness*: Seeking to achieve one's desires and to maximize one's happiness by cooperating with other people to negotiate and to achieve common desires.

Civilization is renewed in every generation when individuals realize that to achieve most of their desires and to maximize their happiness they need the ready, willing and able cooperation of other people for which they need to be ready, willing and able to cooperate with those people to negotiate and to achieve common desires.

Summary: Operational Psychology

I. An individual's *mind* is his personal system of desires, fears and priorities.

II. *Feelings* are reactions to realizations of desires and/or fears.

III. *Feelings develop in a sequence*:
   1. Desire: ___ (?) [Wanting a person/object/event.]
   2. Realization: ___ (?) [Person/object/event achieved/not achieved.]
   3. Feeling: ___ (?) [The reaction to the realization of the desire.]

IV. *Behavior* is an individual's actions/reactions which are caused by his desires/fears/priorities.

V. *Personality* is an individual's consistent actions/reactions caused by his desires/fears/priorities.

VI. *Conflicts* are differences of desires within oneself or with someone else.

VII. *Mental problems* are caused by unachievable and/or inappropriate proactive desires or inappropriate subjective reactive desires.

VIII. *Mental health* is caused by achievable and appropriate proactive desires and appropriate objective and subjective reactive desires.

IX. The *mind functions* according to its priorities to achieve desires and avoid fears, and to react to achieving desires/avoiding fears with good feelings of happiness and to react to not achieving desires/not avoiding fears with bad feelings of unhappiness as sadness, anger and/or fear.

X. *Selfishness* is seeking to achieve one's desires and to maximize one's happiness:
   Personal selfishness is seeking to achieve *only* one's personal desires and to maximize *only* one's personal happiness without regard for the desires and happiness of other people.
   Social selfishness is seeking to achieve one's personal desires and to maximize one's personal happiness by seeking the ready, willing and able cooperation of other people for which one must be ready, willing and able to cooperate with those other people to negotiate and to achieve common desires and thereby help them achieve their personal desires and maximize their personal happiness.

Philosophy in Psychology

An individual, through learning, develops a **personal philosophy** which guides his decisions concerning which actions to take and which reactions to make concerning people, objects and events.

An individual's **personal philosophy** is his set of concepts and principles and techniques for using his concepts and principles which comprise his ***knowledge*** of people/objects/events and which have caused him to make ***decisions*** concerning which actions to take and reactions to make concerning achieving his desires for people/objects/events and for avoiding his fears of people/objects/events.

Within an individual's personal philosophy is his **value system**.

The Individual's Value System

An **individual's value system** consists of his priorities among his competing desires and fears. The priority—importance—of a desire or fear is its value. Feelings, as reactions to realizations of desires and/or fears, are indications of how important a desire or a fear (what is the priority of the desire or fear) is to the individual.

The physical tastes (sensations, physical feelings) of beef, lobster, fried clams, and cheeseburgers set priorities that are values. Mine are 1. fried clams (fried in the old-fashioned grease that will kill you, not the light stuff that ruins the taste), 2. lobster, 3. beef, and 4. cheeseburgers. What are yours?

The mental feelings I develop in reacting to flying an airplane, operating a motorboat, driving a four-wheel drive Jeep, or driving a motorcycle tell me that my value system ranks 1. flying over 2. boating over 3. four-wheeling over 4. motorcycling. What about you?

For his **personal philosophy of life**, an individual eventually makes decisions/judgements among choices between/among alternatives (choices) within categories of **philosophical dimensions**.

Philosophical Dimensions

A **philosophical dimension** is a continuum within a category of choices concerning a general or specific subject. In general, each dimension is created as a result of learning which results from the individual's experiences of the interaction of his personal physiological and psychological desires with his environmental and mental choices.

As an individual gains knowledge of the fact that there is a philosophical dimension, such as point-of-view, and knowledge of the choices within the dimension, such as a positive point-of-view in which he sees people/objects/events as they are and not as he wants them to be or a negative point-of-view in which he sees people/objects/events as he wants them to be and not as they are, the individual develops a belief that one choice is the better/best choice, and he then develops a desire to seek to achieve the person(s)/object(s)/event(s) who/which is (are) that choice. Thus, in his acquiring knowledge, an individual moves from discovering the fact of a dimension to discovering the facts of the choices within a dimension to choosing a belief that one choice is the better/best choice to developing a desire to achieve the person(s)/object(s)/event(s) who/which is (are) the better/best choice.

In the development of knowledge and decisions in a personal philosophy of life, an individual moves through a sequence of Facts/Belief/Desire.

1. **Facts**: **Dimension**: _____ (?) [**Knowledge**]
    1. Choice A.: _____ (?)
    2. Choice B.: _____ (?)
2. **Belief**: _____ (?) [**Decision**]
    1. Choice A is good and Choice B is bad.
    2. Choice A is bad and Choice B is good.
3. **Desire**: _____ (?) [Choice A. or Choice B.]

Beliefs cause desires. When an individual develops beliefs, his beliefs will cause desires.

As an individual builds his awareness and understanding which becomes his knowledge of philosophical dimensions and their choices, and as he makes decisions concerning his beliefs concerning the value which is his appraisal of the goodness or the badness of each choice within a dimension, he develops the reasoning for developing a desire for the choice believed to be good. His belief is his reason for his desire. He may change his belief and therefore his desire, but at any point in space-time he will have knowledge of facts concerning philosophical dimensions, beliefs concerning which choices within each dimension are good and which choices are bad, and he will have a desire to achieve a choice believed to be good and therefore valued as good and to avoid a choice believed to be bad and therefore valued as bad.

We see, therefore, that there is a process of facts leading to beliefs leading to desires by which an individual builds his knowledge and decisions which combine to become his personal value system and therefore his personal philosophy.

It is because of an individual's primary personality's philosophy of life, which is consistent over a period of time for similar situations and circumstances, and which makes decisions concerning achieving the desires of his secondary personalities, that we begin to see his total personality in terms of his desires, fears and priorities in action and reaction.

Within an individual's primary personality and philosophy of life and value system we find the **individual's core values**

An Individual's Core Values

An individual's **personal philosophy** (primary personality philosophy) includes the following philosophical dimensions of core values:

1. **Dimension**: **Point of View**: Optimism vs. Pessimism.

   Choice: ***Positive Point of View***: See people, objects and events as they are and not as they are wanted to be. (Optimism)

   Choice: ***Negative Point of View***: See people, objects and events as they are wanted to be instead of as they are. (Pessimism)

2. **Dimension**: **Selfishness**: Personal Selfishness vs. Social Selfishness.

   Choice: ***Personal Selfishness***: Seeking to maximize only one's personal happiness without helping other people maximize their happiness.

   Choice: ***Social Selfishness***: Seeking to maximize one's personal happiness by helping other people maximize their happiness.

   The individual is born personally selfish. He desires to maximize his happiness without regard for the happiness of other people.

   The individual learns through important life experiences to become socially selfish. He desires to maximize his happiness with sincere personal regard for the happiness of other people.

   Civilization begins when the individual realizes that in order to maximize his happiness he needs the willful cooperation of other people for which he must be ready, willing and able to cooperate with them to help them maximize their happiness.

   To cooperate with other people, the individual learns to negotiate differences of desires, to compromise his personal desires for the purpose of creating common desires, and to initiate the problem-solving process for the purpose of achieving those common desires.

3. **Dimension**: **Self-Control**: Control of Self vs. No Control of Self.
Self-Control: Control emotional reactions and impulsive reactions.
No Self-Control: Do not control emotional reactions and impulsive reactions.
Choose reactive desires for reacting to positive and negative realizations of proactive desires.

Positive Realization: Achievement of proactive desires;
Avoidance of proactive fears.

Negative Realization: Non-achievement of proactive desires.
Non-avoidance of proactive fears.

For reacting to ***positive realizations*** of proactive desires:

Choice: ***Positive Self-Control***:

Choose the ***Positive Subjective Reactive Desire***
for reacting to ***positive realizations*** of proactive desires.

1. Control positive emotional reactions: Happiness!
2. Develop positive/constructive impulsive reactions: Celebrate!

Sigmund Freud: The Id: The **Pleasure Principle**: Immediate gratification regardless of negative consequences. [55]

For reacting to ***negative realizations*** of proactive desires:

Choice: ***Positive Self-Control***:
Choose the ***Positive Objective Reactive Desire***
for reacting to negative realizations of proactive desires.

1. Control negative emotional reactions.
2. Develop positive/constructive impulsive reactions.

Sigmund Freud: The Ego: The **Reality Principle**: Delay gratification to avoid negative consequences. [56]

Choice: ***Negative Self-Control***:
Choose the ***Negative Subjective Reactive Desire***
for reacting to negative realizations of proactive desires.

1. Do not control negative emotional reactions.
2. Develop negative/destructive impulsive reactions.

Sigmund Freud: The Id: The **Pleasure Principle**: Immediate gratification regardless of negative consequences.

4. **Dimension**: **Self-Responsibility**: Self-Acceptance vs. Self-Denial.

Choice: ***Positive Self-Responsibility*** (Self-Acceptance):
Accept the responsibility for one's actions and reactions instead of blaming someone else, or looking outside of oneself for help, as in seeking religion.

Choice: ***Negative Self-Responsibility*** (Self-Denial):
Blame someone else instead of accepting the responsibility for one's actions and reactions.

5. **Dimension**: **Self-Determination**: Self-Determination vs. No Self-Determination.

Choice: **Self-Determination**: Control one's personal destiny.

Choice: **No Self-Determination**: Do not control one's personal destiny.

6. **Dimension**: **Honesty**: Honesty vs. Dishonesty.
   Choice: ***Positive***: Be honest.
   Choice: ***Negative***: Be not honest; be dishonest.

NOTE: Honesty may be mistaken for expediency—being honest or dishonest may be a function an awareness of the possibility of suffering negative consequences: If it feels good and you won't get caught, then do it!

7. **Dimension**: **Cooperation**: Cooperation vs. Coercion.

Cooperation: 1. **Negotiating *differences of desires*** (**conflicts**):

1. Within oneself.
   1. Internal Secondary Conflicts.
      (Differences of proactive desires)
   2. Internal Primary Conflicts.
      (Differences of reactive desires)
2. With other people.
   1. External Secondary Conflicts.
      (Differences of proactive desires)
   2. External Primary Conflicts.
      (Differences of reactive desires)

2. **Initiating** the ***problem-solving and decision-making processes*** for achieving negotiated desires and avoiding negotiated fears:

Problem: Learning —

1. How to achieve a desire.
2. How to avoid a fear.

The Problem-Solving Process:

1. **Specify** a ***problem***.
   1. Learning how to achieve a desire.
   2. Learning how to avoid a fear.
2. **Find/Create *alternative solutions*** to the problem.
   Choices for achieving desires or avoiding fears.
3. **Evaluate** the ***imagined consequences*** of each solution/choice.
   (**Decision-Making**: Part One)
   1. Evaluate the imagined Pros (positive aspects).
   2. Evaluate the imagined Cons (negative aspects).
4. **Choose** the ***better/best solution/choice***.
   (**Decision-Making**: Part Two)
   Better/best solution/choice: Better/Best Total: Pros-Cons.
5. **Implement** the ***better/best solution/choice***.
   Implement: Try it!
6. **Evaluate** the ***actual consequences***
   of the better/best solution/choice.
   (**Decision-Making**: Part Three)
   1. Evaluate the actual Pros (positive aspects).
   2. Evaluate the actual Cons (negative aspects).

Coercion: 1. Threats of punishment (inducing feelings of fear).
2. Manipulating feelings:
    1. Inducing feelings of guilt.
    2. Inducing feelings of shame.

Choice: ***Positive***: Be cooperative with self/other(s).
(Social Selfishness)

Choice: ***Negative***: Be coercive with self/other(s).
(Personal Selfishness)

Exception: ***Criminal attack***—Requires self-defense/personal selfishness and/or defense of others/social selfishness and coerciveness.

8. **Dimension**: **Causality**: **Empiricism** (Belief in the Scientific Method)
vs. **Mysticism** (Belief in Magic).

Choice: ***Empiricism***: (Belief in the Scientific Method):

Science is the ***organized study of natural phenomena***.
Natural phenomena are the matter and energy which cause/create, maintain, and change the effects which are the people, objects and events of reality.

Scientists must describe the ***causality/causes of effects*** of natural phenomena.

Scientists must specify their ***unit of study*** of natural phenomena—the matter and energy which cause the people, objects and events who/which are the natural phenomena they intend to study.

Scientists must create ***operational definitions*** of the terms they wish to use to label/describe the concepts and principles which describe the unit of study.

Scientists must use the **scientific method** for describing causality:

1. **Observe natural phenomena**—people, objects and events—to gather data.
2. **Create an hypothesis describing causality** among the data.
   The hypothesis is an explanation.
   An explanation links a cause to an effect, or an effect to a cause.
   An hypothesis/explanation predicts that causes will cause effects.
3. **Conduct additional observations/experiments** to obtain more data.
4. **Determine if the data confirm or deny the hypothesis**.
5. **If** the data confirm the hypothesis, **then** declare the hypothesis to be a scientific principle and therefore true.
   If the data deny the hypothesis, **then** revise the hypothesis to fit the data and conduct additional observations/experiments to confirm the revised hypothesis or reject the hypothesis and create a new hypothesis and follow Steps 3, 4 and 5.

Choice: ***Mysticism***: (Belief in Magic):
Unobserved/unobservable energy sources can create changes in natural phenomena; or, thoughts/words can create changes in natural phenomena.

9. **Dimensions**: **Thinking**: Reason vs. Faith.

Choice: ***Reason***: Expectancy that a concept, principle or technique is true based upon **proof**.

Proof: 1. **Physical Evidence**.

1. People/objects/events who/which can be seen.
2. People/objects/events who/which can be heard.
3. People/objects/events who/which can be touched.
4. People/objects/events who/which can be smelled.
5. People/objects/events who/which be tasted.

(People/objects/events who/which are to be considered physical evidence must fit an individual's common sense, which is his sense of reality/truth according to the set of facts and opinions/beliefs he has developed in his personal history, which is his record of his experiences with seeking those internal and external choices which achieve desires and avoid fears and his observations of actual people/objects/events who/which are natural phenomena.)

2. **Eyewitness reports** of physical evidence.
(Eyewitnesses must be certified reliable, defined as free from hallucinations and/or delusions; and their claims must be verified.)

3. **Logical Argument**.

1. Verified (true) premises.
(Unverified premises cannot be used for logical arguments.)
(Conclusions cannot be found in the premises.)

2. Logical (rational) conclusion.
(The conclusion must follow from and therefore be related to the premises.)
(Premises cannot be found in the conclusion.)

Choice: ***Faith***: Expectancy that a concept, principle or technique is true without proof.

Knowledge, defined as verified true concepts, principles and techniques for using the verified true concepts and principles, has long been regarded as necessary for effective decision-making and as objectively obtainable only through observation, measurement and analysis of physical evidence (the scientific method), eyewitness reports from credible witnesses, and/or logical argument. Knowledge is based upon reason. True knowledge can only be obtained through reason; the so-called knowledge obtained through faith cannot be verified. For example, religious faith is based upon acceptance of a religious authority—an individual, an ideology, a holy book, etc. Most religions allow no challenging of a religious authority. Those who have faith must accept the religious authority without question or challenge. Faith therefore is regarded as irrational. Faith can be dangerous for effective decision-making. Christian Scientists who have children who are ill or injured may pray to mystical beings for help instead of seeking proven medical help from human beings. Many states have enacted laws requiring parents to seek medical help for their children regardless of their religious beliefs and faith. Reason has been shown to be more effective than faith for decision-making.

10. **Dimension**: **The Source of Knowledge**: The Scientific Method vs. Faith/Authority/Intuition.

Choice: The Scientific Method:

1. **Observe natural phenomena**—people, objects and events—to gather data.
2. **Create an hypothesis describing causality** among the data.
   The hypothesis is an explanation.
   An explanation links a cause to an effect, or an effect to a cause.
   An hypothesis/explanation predicts that causes will cause effects.
3. **Conduct additional observations/experiments** to obtain more data.
4. **Determine if the data confirm or deny the hypothesis**.
5. **If** the data confirm the hypothesis, **then** declare the hypothesis to be a scientific principle and therefore true.

   If the data deny the hypothesis, **then** revise the hypothesis to fit the data and conduct additional observations/experiments to confirm the revised hypothesis or reject the hypothesis and create a new hypothesis and follow Steps 3, 4 and 5.

Choice: **Faith**: Belief without proof that certain people/objects/events are true.

Belief without proof still requires physical evidence, eyewitness reports and/or logical arguments as proof that the concepts, principles and techniques which are believed to be true are in fact true. To use beliefs without proof for making decisions could be foolish if not downright dangerous compared to using verified concepts, principles and techniques.

Choice: **Authority**: Belief that certain people/objects/events are true because of the belief that certain people have the knowledge and therefore the authority to declare certain people/objects/events to be true.

Although some people may in fact have the knowledge that would grant them the status of an authority, their pronouncements will still require proof, and it will be the positive proof that will confirm the authority of truly knowledgeable people.

Choice: **Intuition**: Belief that an individual's thought processes can produce knowledge.

Some people, Albert Einstein being a specific example, have the ability to think about logical connections between people/objects/events and determine through deduction logical relationships that ultimately become true concepts, principles and techniques, but their claims of truth will still require proof, and it will be the positive proof that will confirm their intuitive speculations.

11. **Dimension**: **Source of Causality**: Reason/Matter and Energy vs. Faith/Supernatural Beings.

Causality: Cause and effect relationships: Causes cause effects.

Explanation: Description of the cause of an effect.

Choice: ***Reason***: ***Matter and Energy*** are sources of causality and explanations of natural phenomena.

Choice: ***Faith***: ***Supernatural Beings*** are sources of causality and explanations of natural phenomena.

12. **Dimension**: **Spirituality/Religion** (Regarding Supernatural Beings/Phenomena): Theism vs. Atheism vs. Agnosticism.

The fundamental question concerning spirituality/religion is this: Do supernatural beings exist?

Another fundamental question concerning spirituality/religion is this: Does man have a spirit or soul which links him to supernatural beings and which continues beyond the physical death of the body?

To answer these questions, an individual must have **proof** of some kind.

Proof: 1. **Physical Evidence**.

1. People/objects/events who/which can be seen.
2. People/objects/events who/which can be heard.
3. People/objects/events who/which can be touched.
4. People/objects/events who/which can be smelled.
5. People/objects/events who/which be tasted.

(People/objects/events who/which are to be considered physical evidence must fit an individual's common sense, which is his sense of reality/truth according to the set of facts and opinions/beliefs he has developed in his personal history, which is his record of his experiences with seeking those internal and external choices which achieve desires and avoid fears and his observations of actual people/objects/events who/which are natural phenomena.)

2. **Eyewitness reports** of physical evidence.
(Eyewitness must be certified reliable, defined as free from hallucinations and/or delusions; and their claims must be verified.)

3. **Logical Argument**.

1. Verified (true) premises.
(Unverified premises cannot be used for logical arguments.)
(Conclusions cannot be found in the premises.)

2. Logical (rational) conclusion.
(The conclusion must follow from and therefore be related to the premises.)
(Premises cannot be found in the conclusion.)

Choice: ***Theism*** Belief in the existence of supernatural beings/phenomena.

Belief that supernatural beings are transcendent/personalties,

or Belief that supernatural beings are immanent/in all objects.

Belief in the existence of a soul—cosmic consciousness

Belief in an afterlife—life after death.

Belief that faith is a source of knowledge.

Belief that proof exists for theism.

Example: The Bible as an accurate record of God's relations with humans.

Choice: ***Atheism*** Belief in the nonexistence of supernatural beings/phenomena.

Belief that a soul does not exist.

Belief that only reason or the scientific method is a source of knowledge.

Belief that proof exists for atheism.

Example: Inconsistencies in The Bible prove parts of it to be false.

Example: Logical argument proves that the omni-everything (omnipotent/all-powerful, omniscient/all-knowing and omnibenevolent/all-compassionate) concept of a supernatural being is inconsistent and false.

The omnibenevolent being cannot allow evil or it would have to be not omnibenevolent, not omnipotent, and/or not omniscient.

Choice: ***Agnosticism*** Belief that so-called proofs of theists and atheists are inconclusive.

Example: Antitheism: Inconsistencies in The Bible prove that at least some parts of it are false.

Omni-everything concept of supernatural beings is logically inconsistent.

Example: Antiatheism: Omni-everything concept of supernatural beings is logically inconsistent but a limited concept of a supernatural being or of an at least superior being who/which is more powerful, more knowing and more compassionate than man and who/which can cause effects ("miracles") man individually or collectively cannot cause is a rational concept though unverified at this time.

Belief that it is not necessary to accept theism or atheism without conclusive/verified proof.

Belief that an individual must offer verified proof for his claims of fact and he must offer some proof (reasons) for his statements of opinions.

He who asserts must prove.

The burden of proof of an assertion is on the individual who makes the assertion.

13. **Dimension**: **Morality**: **Natural Morality** vs. **Supernatural [Religion-Based] Morality**.

Morality consists of a set of rules and guidelines (a moral code) for the behavior of individuals either as individuals or as members of a group or organization.

Choice: **Natural Morality**. [The Natural Moral Code]

> Thomas Jefferson: The essence of all law is that no man should injure another; all the rest [of the law] is commentary. [57]
>
> Re-Stated: The essence of all law is that no man should [be allowed to] injure [threaten to cause or actually cause a loss of life, limb, liberty, family, or/and property of] another [innocent man—who does not intend to injure any other innocent individual]; all the rest [of the law] is commentary.

This is a variation of the Christian Golden Rule which is common to most religions and is thus not unique to Christianity.

Psychology: Natural morality is based upon human nature in general and in specific the sequence in which human selfishness develops:

Human Nature:

1. An individual's **mind** is his personal *set of desires, fears and priorities*.
2. An individual's **feelings** are his *reactions to realizations of his desires, fears and priorities*.
3. **Feelings develop in a sequence**: The Desire/Realization/Feeling Sequence:
    1. **Desire**: _____ (?) [Person/Object/Event Wanted.]
    2. **Realization**: _____ (?) [Person/Object/Event Gotten.]
    3. **Feeling**: _____ (?) [Reaction to the Realization of the Desire.]

All people are selfish. They seek to maximize their personal happiness by achieving their desires and avoiding their fears according to their priorities.

The Sequence in which Selfishness Develops:

1. **Personal Selfishness**: Seeking to achieve only one's personal desires and to maximize only one's personal happiness without regard for the desires and the happiness of other people.
2. **Social Selfishness**: Seeking to achieve one's personal desires and to maximize one's personal happiness by helping other people achieve their desires and to maximize their happiness by negotiating common desires with them and seeking to achieve those common desires.

When an individual realizes that to achieve most of his desires and to maximize his happiness he needs the ready, willing and able cooperation of other people for which he needs to be ready, willing and able to cooperate with those other people, he will then shift from personal selfishness to social selfishness. He will do this for selfish reasons. Thus, the inherent selfishness of individuals will create the natural morality that will guide and enhance human life in the absence of mystical beings and a religion-based morality. This is a natural and automatic process.

Choice: **Supernatural [Religion-Based] Morality**. [The Mystical Moral Code]

Theology: Based upon the belief that (1) mystical beings exist, (2) have concern for the activities of human beings, and (3) have communicated effectively a code of morality.

This belief requires proof in terms of physical evidence, eyewitness reports and/or logical arguments, none of which is accepted beyond a doubt by all people.

Most supernatural/religion-based moralities contain an inherent threat of punishment for failure to obey the rules and guidelines.

The Ten Commandments of the Judeo-Christian Religions

1. Thou shalt have no other gods before me.
2. Thou shalt not make any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth; thou shalt not bow down thyself to them, nor serve them.
3. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.
4. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy works; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger which is within thy gates.
5. Honour thy father and thy mother, that thy days be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house; thou salt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. [58]

The Essence of Buddhism: The Four Noble Truths

1. **Dukkha**: Man suffers.
2. **Tanha**: Man suffers because of greed, defined as excessive desire.
3. **Nirvana**: Man's suffering can be alleviated.
4. **Marga**: Man's suffering can be alleviated by means of the Eightfold Path.
    1. Right View or Knowledge.
    2. Right Thought.
    3. Right Speech.
    4. Right Conduct.
    5. Right Livelihood
    6. Right Effort.
    7. Right Mind Control.
    8. Right Meditation. [59]

NOTE: Gautama Satva, the Buddha, never talked about mystical beings, but, instead, showed his followers that we have a problem here upon the face of the earth, which is individual suffering from excessive desires, and there is something we can do about it, which is following The Eightfold Path. This means that pure Buddhism is pure psychology, and is not a religion. The Eightfold Path is the code of morality for Buddhism.

14. **Dimension**: **Mental Health**: Peace-of-Mind vs. Un-Peace-of-Mind.

Choice: **Peace-of-Mind**: A state of being in which an individual gets rid of desires which are liabilities because he cannot achieve them and/or they are inappropriate and keeps only those desires which are assets because he can achieve them and they are appropriate, to which state of being he reacts with good feelings of happiness.

Choice: **Un-Peace-of-Mind**: A state of being in which an individual does not get rid of desires which are liabilities because he cannot achieve them or they are inappropriate and he does not keep only those desires which are assets because he can achieve them and they are appropriate, to which state he reacts with bad feelings of unhappiness as sadness, anger and/or fear.

15. **Dimension**: **Economics**: Capitalism vs. Socialism.

Choice: **Capitalism**: Private ownership of resources and means of production; citizens vote for goods and services with their money by buying what they want.

Choice: **Socialism**: Government ownership of resources and means of production. Government tells citizens what goods and services they can produce and therefore what goods and services they should want. A.K.A. Nazism, Fascism, Communism.

16. **Dimension**: **Independence**: Independence vs. Dependence.

Choice: **Positive**: Independence/Self-Reliance.

Choice: **Negative**: Dependence/Other-Reliance.

17. **Dimension**: **Political**: **Conservatism** vs. **Liberalism**.

Choice: **Conservatism**: People take care of themselves and make their own decisions concerning life choices except for clear and obvious cases of mental or/and physical handicaps; people are the source of good; people are the solutions to their problems.

Choice: **Liberalism**: Government takes care of the people and makes for them life choices regardless of their mental and physical capabilities; government is the source of all good; government is the solution to all problems.

18. **Dimension**: **Political**: Choice of Government: Democracy/Republic vs. Autocracy vs. Oligarchy.

Choice: **Democracy**: People vote on all issues.

Choice: **Republic**: People elect representatives to vote on issues.

Choice: **Autocracy**: Dictatorship: Rule by Kings/Queens.

Choice: **Oligarchy**: (Sometimes called **meritocracy**) Rule by an elite group of people.

19. **Dimension**: **Sexuality**: Sex Is Good vs. Sex Is Bad.

Choice: **Positive**: Sex is good; sex is fun; sex is expression of happiness to be shared with another person.

Choice: **Negative**: Sex is bad; sex should not be fun; sex is something done to another person.

20. **Dimension**: **Sexual Orientation**: Heterosexuality vs. Homosexuality vs. Autosexuality vs. Bisexuality.

Choice: **Heterosexuality**: Sex with someone of the opposite sex.

Choice: **Homosexuality**: Sex with someone of the same sex.

Choice: **Autosexuality**: Sex with oneself (Masturbation).

Choice: **Bisexuality**: Sex with someone of either sex.

21. **Dimension**: **Gender Roles**: **Male Roles** vs. **Female Roles**.

Choice: **Male Role**: Man hunts, farms, makes goods, performs services, earns income, protects the family.

Choice: **Female Role**: Woman tends home, cares for children, does the cooking and the cleaning, organizes the family.

22. **Dimension**: **Reproduction**: To Have Children vs. To Not Have Children.

Choice: **To have children**.

Choice: **To not have children**.

23. **Dimension**: **Self-Defense/Defense of Other(s)** vs. **No Self-Defense/No Defense of Other(s)**.

Choice: **Positive**: To defend self/other(s).

Choice: **Negative**: To not defend self/other(s).

24. **Dimension**: **Leadership in Social Relationships**: **Dominance** vs. **Submission**.

Choice: **Dominance**: Make decisions; control actions and reactions of other individuals.

Choice: **Submission**: Do not make decisions; do not control actions and reactions of other individuals.

25. **Dimension**: **Leadership in Vocational Relationships**: Dominance vs. Submissiveness.

Choice: **Dominance**: Leading.

Choice: **Submission**: Following.

26. **Dimension**: **Vocation** (Work Activities): Choices of Work: **Employer** vs. **Employee**.

Choice: **Employer**: To be self-employed; to work for oneself.

Choice: **Employee**: To be an employee; to work for someone else.

27. **Dimension**: **Vocation**: View of People Who Work: **Theory X** vs. **Theory Y**. [60]

Choice: **Negative**: **Theory X**: People are bad, are lazy, do not want to work, and therefore they must be forced to work.

Choice: **Positive**: **Theory Y**: People are good, are industrious, want to work, and therefore they must be supported in work.

28. **Dimension**: **Vocation**: Work: **Intrinsic Value** of Work vs. **Instrumental Value** of Work. [61]

Choice: **Intrinsic Value** (Interesting work; work valued for its own sake).

Choice: **Instrumental** (To earn money to buy desired goods and services).

29. **Dimension**: **Avocation** (Hobbies, Fun Activities): Choices of hobbies/leisure activities.

Choice: **Sports**: _____ (?)

Choice: **Arts**: _____ (?)

Choice: **Social**: _____ (?)

Choice: **Recreation**: _____ (?)

Choice: **Other**: _____ (?)

30. **Dimension**: **Love**: Active vs. Passive.

Choice: **Active**: Doing.

Choice: **Passive**: Being done to.

31. **Dimension**: **Level of Excitement**: Passionate vs. Dispassionate.

Choice: **Passionate**: Exciting.

Choice: **Dispassionate**: Unexciting; secure.

32. **Dimension** **Fairness**: To Be Fair with People (Cooperation)
vs. To Not Be Fair with People (Coercion):

Choice: **Be Fair with Other(s)**: Cooperation.

1. Cooperate with other people.
2. Negotiate differences of desires (conflicts) with other people.
3. Initiate problem-solving and decision-making with other people.

Choice: **Be Not Fair with Other(s)**: Coercion.

1. Threats of punishment.
    1. Verbal Attack.
    2. Mental Attack.
    3. Physical Attack.
2. Manipulation of feelings:
    1. Shame inducement.
    2. Guilt inducement.

33. **Dimension**: **Sympathy**: To Be Sympathetic vs. To Not Be Sympathetic.

Choice: **To Be Sympathetic**: To choose to understand someone else's thoughts.

Choice: **To Be Not Sympathetic**: To choose to not understand someone else's thoughts.

34. **Dimension**: **Compassion**: To Be Compassionate vs. To Not Be Compassionate.

Choice: **To Be Compassionate**: To choose to help someone else.

Choice: **To Be Not Compassionate**: To choose to not help someone else.

35. **Dimension**: **Empathy**: To Empathize vs. To Not Empathize.

Choice: **To Empathize**: To choose to feel someone else's feelings.

Choice: **To Not Empathize**: To choose to not feel someone else's feelings.

36. **Dimension**: **Loyalty**: To Be Loyal vs. To Be Disloyal.

Choice: **To Be Loyal**: To choose to keep a promise to someone else.

Choice: **To Be Disloyal**: To choose to not keep a promise to someone else.

37. **Dimension**: **Expediency**: Honesty vs. Dishonesty.

Choice: **Honesty**: **Do not do regardless of negative consequences**.
(Honesty may not be a personality trait, but expediency may be a trait that is more often than not mistaken for honesty.)

Choice: **Dishonesty**: **Do if no negative consequences**.

38. **Dimension**: **Materialism**: **People** (Love) vs. **Money** (Objects, Events).

Choice: **Choose People** (Choose primary objects/objects; crucial events; love).

Choice: **Choose Money** (Choose secondary objects/objects; superficial events).

The philosophical dimensions offered herein thus far are only the first attempt to specify some of the philosophical dimensions in the personal philosophy of an individual. There must be many more. Or there may be many changes in the present offering. So perhaps only the future will brings us a final accounting of the dimensions an individual deals with in his personal philosophy in his primary personality.

Of the philosophical dimensions offered thus far, the point of view and self-control dimensions are among the most critical dimensions for the individual's development of operational desires, fears and priorities which will cause his actions and reactions.

The decision concerning the point of view dimension determines if or not the individual will desire to be optimistic or pessimistic in his relationships with himself and with other people, objects and events. Optimism causes the individual to develop a healthy regard for himself and other people, objects and events, and an expectation that he will be able to cooperate with himself (by developing common desires among his secondary personalities) and with other people (by developing common desires), negotiate differences of desires (conflicts) within himself (among his secondary personalities) and with other people, and that he will benefit from initiating the problem-solving and decision-making processes within himself (among his secondary personalities) and with other people. Pessimism causes the individual to develop an unhealthy regard for himself and for other people, objects and events and an expectation that he will not be able to cooperate with himself or/and with other people, that he will not be able to negotiate differences of desires within himself and with other people, and that he will not benefit from initiating the problem-solving and decision-making processes within himself or with others.

The point of view dimension will control the self-control dimension, which will determine if or not he will develop realistic and appropriate proactive desires, a decision that will help him avoid internal and external secondary conflicts and minor mental problems, and realistic and appropriate reactive desires, especially for reacting to negative realizations of his proactive desires, a decision which will help him avoid internal and external primary conflicts and major mental problems. Optimism is most likely to control the development of a positive objective reactive desire for reacting to negative realizations of proactive desires by controlling negative emotional reactions and by developing positive/constructive impulsive reactions and thus creating the possibility of avoiding both minor and major mental problems. Pessimism is most likely to control the development of a negative subjective reactive desire for reacting to negative realizations of proactive desires by not controlling negative emotional reactions and by developing negative/destructive impulsive reactions and thus creating the possibility of not avoiding minor or/and major mental problems.

We thus see that the reactive desires arise from decisions made by the individual's primary personality and established as part of his personal philosophy concerning point of view and self-control of how to react to negative realizations of proactive desires.

Where few people have trouble with positive realizations of proactive desires in which they achieve their proactive desires and avoid their proactive fears—most people choose to react with positive subjective reactive desires for no control of positive emotional reactions of happiness (who would want to control and therefore limit happiness?) and positive impulsive reactions to celebrate and share the good news with others, most people have trouble with negative realizations of their proactive desires in which they do not achieve their proactive desires and do not avoid their proactive fears—many if not most people choose to react with negative subjective reactive desires for no control of negative emotional reactions and for developing negative/destructive impulsive reactions. Learning that reacting to negative realizations there can be a choice between a negative subjective reactive and a positive objective reactive desire is a function of experience and education, but once the individual has a clear idea of the features and benefits choosing the positive objective reactive desire then he has a chance for self-control (defined as choosing to react to negative realizations of proactive desires with positive objective reactive desires) and avoiding minor and major mental problems, and, ultimately, achieving peace-of-mind and having a happier, healthier life.

How To Make Effective Decisions

How can we make effective decisions?

We need to think in terms of our desires, fears and priorities, feelings, behavior, personality, mental problems, mental health, and the functioning of the human mind. We need to determine what are our desires, fears and priorities, and our feelings as reactions to realization of our desires, fears and priorities.

To make effective decisions we need to know what we want.

We need to know something about human nature.

We have looked at human nature in terms of Operational Psychology:

Review: The Problem-Solving Process

1. Specify the problem.
2. Generate alternate solutions, choices which would solve the problem.
3. Evaluate the imagined consequences of each solution/choice.
4. Determine the better/best solution/choice.
5. Try the better/best solution/choice.
6. Evaluate the actual consequences of the better/best solution/choice.

The decision-making process consists of Steps 3 and 4 of the problem-solving process.

Among the many decision-making methods which can be used for effective decision-making are —

1. The Ben Franklin Decision-Making Method.
2. The Pro-Con Decision-Making Method.
3. The Desire/Priority/Realization/Feeling Decision-Making Method.

The Ben Franklin Decision-Making Method

Benjamin Franklin, one of early America's most successful and wisest men, has a decision-making method which consisted of drawing a line down a sheet of paper, writing **Yes** on one side of the line and listing positive reasons for saying "Yes", and writing **No** on the other side and listing negative reasons for saying "No." [62]

The Ben Franklin Decision-Making Method

Decision:

Yes	No

This method works for decisions in which there is one solution and the choices are "Yes" to implement the solution and "No" to not implement the solution.

The decision using the Franklin decision-making method is made by counting the number of Yes reasons and counting the number of No reasons.

If the Yes reasons outnumber the No reasons, the decision is Yes; if the No reasons outumber the Yes reasons, the decision is No.

Salesmen often use the Franklin method as a way of closing sales; they call it the Ben Franklin close. The Yes side is for listing the positive reasons for he client to buy, and the No side is used for listing the negative reasons for the client not to buy. Naturally, smart salesmen will list thousands of positive reasons to buy and therefore for the client to say "Yes" and very few negative reasons to not buy and therefore for the client to say "No."

Let's say you need a new car and you are dealing wth an experienced car salesman and he is using the Franklin decision-making method to close the sale (to encourage you to buy the car).

The Ben Franklin Decision-Making Method

Decision: *Buy the Car vs. Do not buy the Car*

Yes: *Buy the Car*	**No:** *Do not buy the Car*

Let's say that you like the four-wheel-drive feature, the station wagon styling, the power train (engine size), and the gas mileage but you do not like the price, the monthly payments, or the color.

The Ben Franklin Decision-Making Method

Decision: *Buy the Car vs. Do not buy the Car*

Yes: *Buy the Car*	**No:** *Do not buy the Car*
Four-Wheel Drive	*Price*
Station Wagon Body	*Monthly Payments*
Styling	*Color*
Power	
Gas Mileage	

The Yes reasons to buy outnumber the No reasons not to buy.

The decision is to be based upon the ratio of Yes reasons to No reasons.

Because the Yes reasons outnumber the No reasons, the decision is Yes: To buy the Car.

Using the concepts and principles of Operational Psychology, you can substitute Desires for Yes reasons and Fears for No reasons.

The Ben Franklin Decision-Making Method

Decision:

Desires	**Fears**

The Franklin decision-making method has two disadvantages: 1. it is not good for two or more alternative choices (solutions) and 2. it does not account for priorities among the Yes and No reasons.

The Pro-Con Decision-Making Method eliminates the disadvantages of the Franklin Decision-Making Method.

The Pro-Con Decision-Making Method

Decisions are determined by priorities. At least, by the perception of priorities.

For making decisions concerning multiple choices for alternative solutions to a problem, list the choices, the imagined positive consequences and the imagined negative consequences for each choice, and then look for priorities among the imagined positive and negative consequences you could use for making a decision between or among the choices.

This decision-making method is called **The Pro-Con Decision-Making Method**.

A **pro** is an *imagined positive consequence*; a **con** is an *imagined negative consequence*.

Pro-Con Decision-Making Chart

Decision: **Choice A**: _____ vs. **Choice B**: _____

Choice A: _____

Pro:	**Con**:

Choice B: _____

Pro:	**Con**:

There are many ways to use the Pro-Con Decision-Making Chart (often called the Pro-Con Chart), too numerous to list herein, but the essential process is to use the chart to visually list all the choices, to list the imagined positive and negative consequences for each choice, and to look for priorities among the consequences which can be used for making a decision.

In 1974 I had a steady lady with whom I could share summer Sundays in Missouri. I had a motorcycle, and I had a boat. My lady liked motorcycling and she liked boating. My lady gave me the right to make the decision between our choices of motorcyclingand boating.

I set up a pro-con chart much like this one.

Pro-Con Decision-Making Chart	
Decision: **Choice A**: *Boating* **vs. Choice B**: *Motorcycling*	
Choice A: *Boating*	
Pro:	**Con**:
Choice B: *Motorcycling*	
Pro:	**Con**:

I thought about categories of imagined positive and negative consequences I could use for setting priorities. I included boating thrills and motorcycling thrills, boating friends and motorcycling friends, and the expenses, convenience and safety of boatig vs. motorcycling.

Pro-Con Decision-Making Chart	
Decision: **Choice A**: *Boating* **vs. Choice B**: *Motorcycling*	
Choice A: *Boating*	
Pro:	**Con**:
1. Boating Thrills 2. Boating Friends 3. Relatively Safe	1. Expensive 2. Inconvenient
Choice B: *Motorcycling*	
Pro:	**Con**:
1. Motorcycling Thrills 2. Motorcycling Friends 3. Inexpensive 4. Convenient	1. More Dangerous

I then gave each pro/con a priority number of 10. This was an arbitrary decision, a choice of numbers to get started setting priorities.

Pro-Con Decision-Making Chart	
Decision: **Choice A**: *Boating* **vs. Choice B**: *Motorcycling*	
Choice A: *Boating* = **10**	
Pro: **30**	**Con**: **-20**
1. Boating Thrills **10** 2. Boating Friends **10** 3. Relatively Safe **10**	1. Expensive **-10** 2. Inconvenient **-10**
Choice B: *Motorcycling* = **30**	
Pro: **40**	**Con**: **-10**
1. Motorcycling Thrills **10** 2. Motorcycling Friends **10** 3. Inexpensive **10** 4. Convenient **10**	1. More Dangerous **-10**

Clearly, at Boating = 10 and Motorcycling = 30, motorcycling was the higher priority choice.

I then stared at the pro-con chart and decided that boating thrills were more important than motorcycling thrills.

Pro-Con Decision-Making Chart

Decision: **Choice A**: *Boating* **vs. Choice B**: *Motorcycling*

Choice A: *Boating* = **11**

Pro: **31**		**Con**: **-20**	
1. Boating Thrills	**11**	1. Expensive	**-10**
2. Boating Friends	**10**	2. Inconvenient	**-10**
3. Relatively Safe	**10**		

Choice B: *Motorcycling* = **29**

Pro: **39**		**Con**: **-10**	
1. Motorcycling Thrills	**9**	1. More Dangerous	**-10**
2. Motorcycling Friends	**10**		
3. Inexpensive	**10**		
4. Convenient	**10**		

Now boating became more interesting than motorcycling. Its priority was increasing.

Then I decided that since boating thrills were more important than motorcycling thrills then the expense and the inconvenience of boating were less troublesome and therefore more acceptable. I thereby reset some of the priorities.

Pro-Con Decision-Making Chart

Decision: **Choice A**: *Boating* **vs. Choice B**: *Motorcycling*

Choice A: *Boating* = **21**

Pro: **31**		**Con**: **-10**	
1. Boating Thrills	**11**	1. Expensive	**-5**
2. Boating Friends	**10**	2. Inconvenient	**-5**
3. Relatively Safe	**10**		

Choice B: *Motorcycling* = **19**

Pro: **39**		**Con**: **-20**	
1. Motorcycling Thrills	**9**	1. More Dangerous	**-20**
2. Motorcycling Friends	**10**		
3. Inexpensive	**10**		
4. Convenient	**10**		

Now boating became a higher priority choice than motorcycling, and the decision was made.

This is an illustration of just one way in which the Pro-Con Decision-Making Chart can be used.

The important steps for decision-making for which the Pro-Con Decision-Making Chart can be used are

1. Listing the choices.
2. Imagining positive and negative consequences for each choice.
3. Setting priorities among the consequences.
4. Determining the Pro-Con for each choice.
5. Choosing the better/best Pro-Con choice.

The Pro-Con Decision-Making Method has the advantages of multiple choices and accounting for priorities, but it does not ensure that the same Yes reasons (desires) and No reasons (fears) are used for evaluating each choice. The Desire/Priority/Realization/Feeling Decision-Making Method ensures that all reasons/desires (factors and goals) and their priorities are used for evaluating each choice and therefore all choices.

The Desire/Priority/Realization/Feeling Decision-Making Method

The Operational Psychology Desire/Priority/Realization/Feeling Decision-Making process is an excellent method for making decisions and is easy to use.

You can create a chart or *tally sheet* by listing Choices horizontally, Desires/Fears vertically, then assigning a Priority number (P) for each Desire/Fear, assigning a number (R) for an imaginary potential value for the Realization, multiplying the Priority times the Realization (P x R) to create a Feeling (F) for each Choice, then using the Feeling numbers to determine the better/best choice, and, of course, choosing the better/best choice. [63]

Here is a Desire/Priority/Realization/Feeling Decision-Making Chart:

The Desire/Priority/Realization/Feeling Decision-Making Chart

Choices: **Choice A: _____(?)** **Choice B: _____(?)**

Desire/Fear *(Factors/Goals)*	**Priority** *(Weight)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*
Feeling Totals:			_____		_____

In the Desire/Priority/Realization/Feeling Decision-Making Chart [the D/P/R/F D-M Chart] we have most of the concepts and principles of Operational Psychology.

Where in Operational Psychology the mind is a person's desires, fears and priorities, and feelings are reactions to realizations of desires (and fears), we have in the D/P/R/F D-M Chart —

1. The D/Desire (or Fear), a wanting for a person/object/event; a factor, a goal.
2. The P/Priority, the importance or weight of each D/Desire compared to all other D/Desires and F/Fears.
3. The imagined value for the R/Realization of the D/Desire. This R/Realization is an *imaginary* number, an expectation of the possible achievement of the D/Desire. We will not know the *actual* R/Realization until we make a decision and try the better/best Choice.
4. The F/Feeling as the product of the P/Priority multiplied by the R/Realization (P___ x R___ = F___). The F/Feeling is a number which stands for an *imagined* F/Feeling which is hoped would be a reaction to the actual R/Realization. We will not know the *actual* F/Feeling until we make a decision and try the better/best Choice and determine the *actual* R/Realization and we react to that *actual* R/Realization with an *actual* F/Feeling (hopefully, of happiness).
5. The Feeling Totals as the positive or negative F/Feeling for each Choice, with the beter/best Feeling Total being the number to be used for making the decision.

Of course, there is much guesswork in determining D/Desires (factors/goals) assigning numbers for P/Priorities, and assigning numbers for imaginary R/Realizations. You can always add or remove D/Desires, change the P/Priorities, and change the imagined R/Realizations. At least you have something "down on paper" you can study, analyze, evaluate, and change.

Drawing separation lines between Desires/Fears and listing the Priorities (P___), Realizations (R___) and Feelings (P___ x R___ = F___) in boxes might help to visualize, organize, and analyze a Desire/Priority/Realization/Feeling Decision-Making Chart.

The Desire/Priority/Realization/Feeling [D/P/R/F] Decision-Making Method

Choices: **Choice A: _____(?)** **Choice B: _____(?)**

Desire/Fear *(Factor/Goal)*	**Priority** *(Weight)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*
1.	P____	R___	P___ x R___ = F___	R___	P___ x R___ = F___
2.	P____	R___	P___ x R___ = F___	R___	P___ x R___ = F___
3.	P____	R___	P___ x R___ = F___	R___	P___ x R___ = F___
4.	P____	R___	P___ x R___ = F___	R___	P___ x R___ = F___
5.	P____	R___	P___ x R___ = F___	R___	P___ x R___ = F___

Feeling Totals: **Choice A: _____** **Choice B: _____**

To work a D/P/R/F Decision-Making Chart,

1. Make a D/P/R/F Decision-Making Chart.
2. List the Choices (any number of Choices).
3. List the Desires or Fears (any number of Desires or Fears).
4. Assign a positive (+) or negative (-) Priority number (P) to each Desire/Fear.
5. Imagine the consequences or the Realization of each Desire/Fear for each Choice and assign a positive (+) or negative (-) number (R) for the Realization.
6. For each Choice, multiply the Priority times the Realization to create a number representing a F/Feeling (P/Priority___ x R/Realization___ = F/Feeling___).
7. Add the Feeling numbers for each Choice to create a Feeling Total number.
8. Compare the Feeling Total number for each Choice to the Feeling Total number of each other Choice and determine the Better/Best Choice.
9. Decision: Choose the Better/Best Choice.

By the D/P/R/F D-M Charts, you will rarely find yourself in a dilemma. Usually the Feeling Total number for one Choice will be different from the Feeling Total number of another Choice (or each other Choices) and thus enable you to make a decision. (One bale of hay will have molasses on it.)

As an example of the D/P/R/F D-M Method, let's take the problem of deciding between boating and motorcycling on a summer Sunday afternoon.

Using the Pro-Con Decision-Making Method, I saw that I had listed as a Pro under Boating the desire for Boating Thrills and as a Pro under Motorcycling the desire for Motorcycling Thrills.

I decided to simplify these Desires/Fears/Factors/Goals by listing the single Desire of Thrills. The implication was that there would be an imagined value for the R/Realization for Boating Thrills that would be different from the imagined value for the R/Realization of Motorcycling Thrills.

Using the Pro-Con Decision-Making Method, I saw that I had listed as a Pro under Boating the Desire for Boating Friends and as a Pro under Motorcycling the desire for Motorcycling Friends.

I decided to simplify these Desires/Fears/Factors/Goals by listing the single Desire of Friends. The implication was that there would be an imagined value for an R/Realization for Boating Friends which would be different from an imagined value for the R/Realization of Motorcycling Friends.

The Desires/Fears/Factors/Goals were the following:

1. Thrills.
2. Friends.
3. Safety.
4. Convenience.
5. Expense.

I then worked a D/P/R/F D-M Chart to determine the Feeling Totals and the final decision.

The Desire/Priority/Realization/Feeling [D/P/R/F] Decision-Making Method

Choices:		**Choice A:** ***Boating***		**Choice B:** ***Motorcycling***	
Desire/Fear *(Factor/Goal)*	**Priority** *(Weight)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*
1. Thrills	P: 9	R: 9	P: 9 x R: 9 = F: 81	R: 8	P: 9 x R: 8 = F: 72
2. Friends	P: 9	R: 9	P: 9 x R: 9 = F: 81	R: 8	P: 9 x R: 8 = F: 72
3. Safety	P: 7	R: 9	P: 7 x R: 9 = F: 72	R: 3	P: 7 x R: 3 = F: 21
4. Convenience	P: 5	R: 4	P: 5 x R: 4 = F: 20	R: 7	P: 5 x R: 7 = F: 35
5. Expense	P: 4	R: 1	P: 4 x R: 1 = F: 4	R: 7	P: 4 x R: 7 = F: 28
Feeling Totals:			**Choice A: 258**		**Choice B: 228**

As you can see, the numbers were close, which explained why I always had trouble making a decision between Boating and Motorcycling with my lady in 1974.

Did my lady and I always go boating on summer Sundays in 1974? No. From time to time, the desire to go motorcycling as a contrast to going boating became another Desire and was added to the list of Desires/Fears/Factors/Goals. The Desire to avoid sameness/boredom along with the Desires to experience Motorcycling Thrills and see Motorcycling Friends were occasionally enough to offset the Boating Thrills and Boating Friends.

When I moved to New Hampshire, I bought a airplane, and then Flying Thrills and Flying Friends became heavy-duty Desires to offset Boating and Motorcycling Thrills and Friends. My new lady and now Mrs. Kroepel and I spent Sundays Flying with Flying Friends. No need for a decision-making chart of any kind therein. If you knew firsthand the Thrills of Flying then you would understand why when faced with a decision among Flying, Boating and Motorcycling I had no need for a decision-making chart.

Here is another decision that was tough for me for which I needed a decision-making chart. In 1998 I was involved in New Hampshire politics. I ran for Governor on the Republican Primary ticket against four other candidates who were more established or wealthier with more time control. I love the people and the natural resources of New Hampshire, and I had some political ideas that I thought they needed, so I jumped into the race without funding and without an organization. I was a winner from the moment I made that decision, because I was no longer a political complainer but, instead, I became a political doer. I was in the arena, I had a chance to make a difference in people's lives, and I experienced the awesome thrills of being a part of New Hampshire political history. I learned some of the knowledge

and skills needed for a politician. Experienced politicians were surprised at my speaking abilities, including the use of humor, and my candor—when not prepared to answer a political question, instead of scrounging for a politically correct answer I simply said I was not prepared to answer that question. Many political people suggested that I run for the NH Senate or House to get political seasoning but, more importantly, to have a chance to present my ideas for a vote in the NH General Court/Legislature.

But in 2000, I had the problem of getting an internet business rolling, completing my Lakeside Studios Piano Course, and developing management consulting seminars, I had still had no political funds nor an organization, and the people from the NH State Republican party and others asked me to run for the NH House of Representatives, so I had to make a decision between the stress of a gubernatorial race (governor's race) and the more practical representative's race. I had no Republican primary opponents, which meant that my name would be on the ballot for the general election in November, 2000. The District 5 of Strafford County was a much smaller political area, with fewer voters, than the entire state. I could get some help from the Strafford County and State GOP (Grand Old Party—The Republican Party). The overall expenses would be less. And I had a chance to win the general election and actually become a Representative to the NH House. But I would not have the glamor, prestige, and statewide media interest and coverage of the gubernatorial race, and the chance to make a statewide impact by being at least a message candidate, a candidate who is able to create a political impact by presenting messages that voters would take to the candidates they preferred.

I experienced my brain's natural limitations of not being able to hold many political desires and fears and actors and goals in my biological buffer of conscious awareness. I needed a decision-making chart.

But I did not use one. Instead, I chose practicality as an overriding Desire/Fear/Factor/Goal and listened to people who counseled me to run for the NH House. I applied for the Representative race of District 5 of Strafford County, NH. But then I sat outside the State House in Concord, NH, watching the moments of the deadline for entering the gubernatorial race tick away. I was severely stressed. The practical reality vs. the impractical glamor. I held to my decision and went home. But I was stressed for several weeks afterwards.

Then I made a D/P/R/F D-M Chart.

Here is that chart.

The Desire/Priority/Realization/Feeling [D/P/R/F] Decision-Making Method

Choices:		**Choice A:** *NH Governor*		**Choice B:** *NH Representative*	
Desire/Fear *(Factor/Goal)*	**Priority** *(Weight)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*
1. Prestige	P: 9	R: 9	P: 9 x R: 9 = F: 81	R: 5	P: 9 x R: 5 = F: 45
2. Glamour	P: 9	R: 9	P: 9 x R: 9 = F: 81	R: 5	P: 9 x R: 5 = F: 45
3. Chance to Win	P: 5	R: 0	P: 5 x R: 0 = F: 0	R: 7	P: 5 x R: 0 = F: 35
4. People of NH	P: 9	R: 7	P: 9 x R: 7 = F: 63	R: 9	P: 9 x R: 9 = F: 81
5. Get Help	P: 7	R: 2	P: 7 x R: 2 = F: 14	R: 9	P: 7 x R: 9 = F: 63
6. Attract $$	P: 7	R: 2	P: 7 x R: 2 = F: 14	R: 7	P: 7 x R: 7 = F: 49
7. Political Influence	P: 7	R: 7	P: 7 x R: 7 = F: 49	R: 7	P: 7 x R: 7 = F: 49
8. Practicality	P: 4	R: 3	P: 4 x R: 3 = F: 12	R: 7	P: 4 x R: 7 = F: 28
9. Time Control	P: 9	R: 3	P: 9 x R: 3 = F: 27	R: 7	P: 9 x R: 7 = F: 63
10. Time Expense	P: 5	R: 3	P: 5 x R: 3 = F: 15	R: 7	P: 5 x R: 7 = F: 35
11. Money Expense	P: 5	R: 3	P: 5 x R: 3 = F: 15	R: 7	P: 5 x R: 7 = F: 35
Feeling Totals:			**Choice A: 371**		**Choice B: 528**

The Feeling Totals were a pleasant surprise: Governor's Race: 371 vs. Representative's Race: 528. I had made the decision in favor of the true better choice. No glamor, but achance to win, to have a direct effect upon the NH political scene, and to serve the people of New Hampshire.

I was relieved that I had made decision in favor of the better choice. Now I could go on without worrying about whether or not I had made the better decision.

I still got a twinge of regret whenever I hear the gubernatorial candidates speak in public or on the airwaves, but as the result of that decision I had a chance to win and to go on to help the people of New Hampshire.

Summary: Effective Decision-Making

You have been presented Operational Psychology as a description and explanation of human nature, and three decision-making methods:

1. The Ben Franklin Method.

The Ben Franklin Decision-Making Method

Decision:

Yes	**No**

The Ben Franklin Method works when you have a Yes/No or Go/No Go or Buy/No Buy or Sell/No Sell or Venture/No Venture or Try/No Try or Propose/No Propose kind of Choice. It does not, however, consider priorities among the Yes/No Desires/Reasons; and it is not easy to use for multiple Choices.

2. The Pro-Con Method.

Pro-Con Decision-Making Chart

Decision: **Choice A**: _____ vs. **Choice B**: _____

Choice A: _____

Pro:	**Con**:

Choice B: _____

Pro:	**Con**:

The Pro-Con Method works for multiple Choices, but it does not necessarily require using the same Pros/Desires and Cons/Fears for all Choices, and setting Priorities can be tricky.

3. The Desire/Priority/Realization/Feeling Method.

The Desire/Priority/Realization/Feeling Decision-Making Chart

Choices: **Choice A: _____(?)** **Choice B: _____(?)**

Desire/Fear *(Factors/Goals)*	**Priority** *(Weight)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*	**Realization** *(Imagined Value)*	**Feeling** *(Priority x Realization)*
Feeling Totals:			_____		_____

The Desire/Priority/Realization/Feeling Method requires using the same Desires/Fears/Factors/Goals for all Choices, it requires setting Priorities for all Desires, it requires setting imagined values for Realizations, and it requires multiplying Priorities times the imagined values for the Realizations to create Feelings which can be totaled, compared and used for making final decisions.

You have three choices for methods for decision-making.

Perhaps you might use one of them to decide which one you will use for making future decisions.

You can use the three decision-making methods for decisions in any area of your life. Decisions concerning your body [Life], the people you love [Love; Significant People], the work you do [Labor], and the fun you have [Leisure] can all be made by at least one of the three decision-making methods herein presented.

With one of these three methods, decision-making should be easier and more decisive. The choices may still be difficult, but at least the decision-making should be easier.

Operational Psychology: The Question and The Answer

Psychology basically asks and seeks answers to The Question: **Why do we do what we do?** [64]

Operational Psychology can now offer An Answer to The Question.

The Question: **Why do we do what we do?**

We have **physiological** or **unlearned desires, fears and priorities** we are given at birth through our genetics. These are **organic desires** and for the most part **they are involuntary**. Examples: The needs for food, water, shelter.

We experiment with **environmental choices** for realizing the physiological desires.

We learn which environmental choices we like and develop **psychological** or **learned desires, fears and priorities**. These are **hedonic desires** and for the most part **they are voluntary**.

Our psychological desires ultimately realize our physiological desires. If we have developed a specific psychological desire for Seven-Up™ to drink when we are thirsty this specific desire achieves a general psychological desire for a soda to drink when we are thirsty, and this general desire satisfies a physiological desire to drink sufficient liquids.

The Answer: **We do what we do because we desire to do it.**

We cause our own actions and reactions.

Our actions and reactions are caused by our voluntary and involuntary desires.

We act and react because we desire to act and react.

We desire to act and react, therefore we act and react.

The Follow-Up Question: **Why do we desire to do what we desire to do?**

The Follow-Up Answer: **We desire to do what we desire to do ultimately to realize (achieve) physiological (unlearned, inborn) desires.**

Example:

The Question: Why do you drink Seven-Up™?

The Answer: You drink Seven-Up™ because you desire to drink Seven-Up™.

The Follow-Up Question: Why do you desire to drink Seven-Up™?

The Follow-Up Answer: You desire to drink Seven-Up™ because drinking Seven-Up™ satisfies a general psychological/learned/voluntary desire for drinking sodas which satisfies a physiological/unlearned/involuntary desire for liquids with which you were born.

If you do not consider all this to be The Answer to The Question, then consider the possibility that the concepts and principles of Operational Psychology are at least *An* Answer to The Question.

And you must be prepared to answer this question: What is *Your* Answer to The Question?

The Originality of Operational Psychology

There are at least two ways in which a person or a work can be original:

1. Say something new.
2. Say something old in a new way.

I have not read every book, manuscript, article, thesis, or essay on theories of psychology.

Because I have not seen the ten basic concepts and principles of Operational Psychology written exactly as I have written them herein, I suspect that Operational Psychology is at least original in saying something old in a new way, and because I have not read all ten of the basic concepts of Operational Psychology in other writings, I have good reason to suspect that Operational Psychology is for the most part original in saying something new.

Psychology needs operational definitions of its terms.

Operational Psychology was designed to present operational definitions of psychological terms.

It is possible that psychologists might agree to use these definitions and thus unify the field of psychology.

If that should happen, then Operational Psychology could stand as a Grand Unification Theory (GUT) of Psychology (GUTPsych).

The science and field of psychology at present does not have a GUTPsych.

Isn't it time for psychologists to create one?

After all, if psychologists want to be regarded as scientists, then they need to follow The Code of Science, and The Code of Science requires operational definitions.

The Code of Science

1. Specify the **unit of study** of the science; specify the natural phenomena to be studied.
2. **Create and use operational definitions** for the concepts, principles and techniques of the science, for creating effective communication among scientists and with nonscientists.
3. **Use the scientific method** for investigating the causality of natural phenomena.
   A. **Observe natural phenomena** to gather and organize data.
   B. **Create an hypothesis** specifying a causality among the data: propose to explain and predict which causes cause which effects.
   C. Observe natural phenomena to **gather additional data**.
   D. **Determine if or not the data confirm/validate or deny/invalidate the hypothesis**.
      The data must confirm/deny if or not the hypothesis explains and predicts which people/objects/events are the causes who/which cause the people/objects/events who/which are the effects of the proposed explanation and prediction.
   E. **If** *the data validate the hypothesis*, **then** *declare the hypothesis to be a principle of science*; ***but*** **if** *the data invalidate the hypothesis*, **then** *adjust the hypothesis to fit the data or create a new hypothesis and conduct additional observations of the natural phenomena to gather additional data to validate or invalidate the new hypothesis*.
4. **Present validated hypotheses as scientific principles, scientific laws, laws of nature**, etc.

A Straight Thinking Checklist

Here is a reality checklist you can use for straight thinking.

1. When some one says/you read an assertion that is a claim of fact or a statement of opinion, you can ask this question:

What is the physical evidence I can see/hear/touch/smell/taste that supports your claim?

Remember, he who asserts must prove!

If the asserter offers physical evidence, scientific reports, opinions of experts, etc., you then must examine what is offered and ask additional questions to determine if or not the evidence is valid:

Who did the research?

What are his/her qualifications?

What were his/her research methods?

Has anyone else replicated his/her research? Who replicated his/her research? What were their findings? Were their findings the same as the original researcher's findings?

2. When someone claims to be an eyewitness, you can ask the following questions:

What are the qualifications of the eyewitness?

Has the eyewitness been of good moral character?

Has the eyewitness been reliable in the past?

Has the eyewitness made a claim my common sense tells me is possible? Impossible?

Has the eyewitness made a claim someone else or I can verify?

3. When someone offers a logical argument you must test the premises:

Can the premises be tested and either verified or falsified?

The premises in a logical argument must be verifiable or falsifiable. If a premise cannot be verified or falsified then the premise cannot be used in a logical argument. Using an unproven/unverified/unfalsified premise commits the logical fallacy of the begged question, or the logical fallacy of question-begging. The fallacy of the begged question is easily understood by understanding what is a begged question. The question begging an answer is this: Is this premise true? If this question is not answered, it goes begging for an answer; hence the fallacy of question begging.

To accept as true (as proof of an assertion of fact) a logical argument you need to know the answers to the following questions:

Are the premises true? Verified? Confirmed?

Is the conclusion logically related to the premises?

Is the sequence of the logical argument correct?

Remember that logical arguments must follow a specific sequence. Often if a logical argument follows the required logical sequence then it is a valid logical argument even if the conclusion is false.

You thus have four problems for dealing with logical arguments:

1. Determining if or not the argument follows the logical argument sequence and is logically valid.

2. Determining if or not the premises are true/verified.

3. Determining if or not the conclusion of a valid logical argument logically related to the premises.

4. Determining if or not the conclusion of a valid logical argument is true.

You must be willing to challenge the claims of fact or statements of opinions of anyone who is trying to influence you or the people you care for and love. This may take some courage on your part, but you will benefit yourself and other people by using your knowledge of straight thinking to force people to prove their assertions. After all, he who asserts must prove. CHALLENGE ASSERTIONS!!!

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>
> $$\text{Self-Esteem} = \frac{\text{Success}}{\text{Pretension}}$$
>
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