

## The Bonding Side

Even though the power dynamics start the process of psychological development, they do not unfold in isolation but are influenced by the attendant bonding dynamics. In the overall scheme of human nature, the power dynamics not only take the developmental lead but have a slight edge over the bonding dynamics. Hence, when push comes to shove and man is under stress, he is more self-assertive or even destructive than giving or constructive. This power edge, survival instinct or will to live, tips the scale in favor of an organism asserting itself in its desire to live rather than to give up and die.

Thus the Performer starts the psychological process and as it gains a foothold the Egoist kicks in and works with the Performer to form the Competitive dynamic. From here on out, the power dynamics are balanced by their complementary Bonding or Supportive dynamic. The process of psychological development starts in power alone (the Performer) but remains a struggle between the power and the bonding dynamics to express their nature. There is a tension within every dynamic to express itself, to be fully alive and to completely control the psychological development of the person. However, at each successive stage following the Performer dynamic, there is a tension between a power and a bonding dynamic, where ultimately the resolution creates a structural component of a unique person. Hence, each dynamic is balanced by its opposite (i.e., power versus bonding) and there is an ongoing struggle for supremacy where both dynamics want to drive that stage. Short of a total integration where the dichotomy starts to lessen, then disappears and finally the power melds with bonding, there is an ongoing struggle for influence.

This chapter on the bonding dynamics is divided into the same three stages as the previous chapter where each emerging power dynamic witnesses the birth of a corresponding bonding dynamic. And just as the power dynamics can be viewed in isolation to exaggerate their structure and effects, so can the bonding dynamics be presented as if they were the only ones present. The integration of the complementary pairs at each stage and their gradual integration into the mature ego will be undertaken in a latter section. For now, let's review the bonding side of the human equation.

### ***Stage 1: Initial bonding and affiliation***

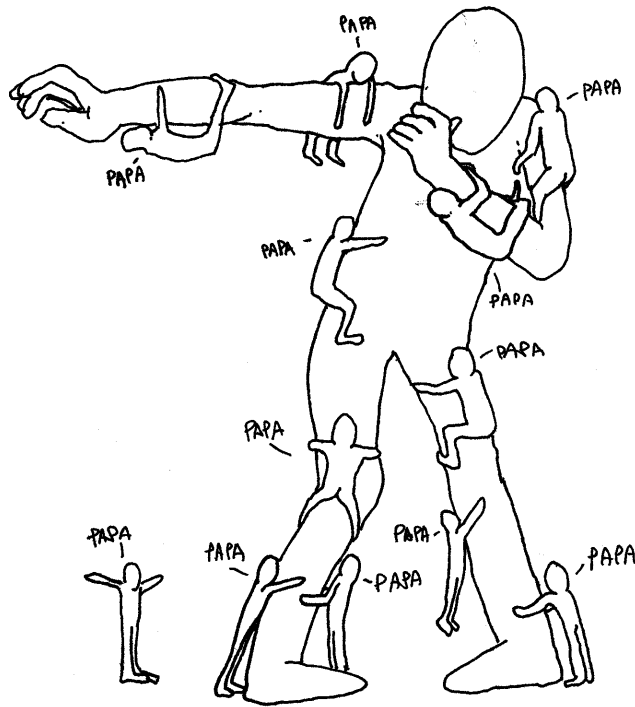
The Bonding side does not wait for the power side to finish its development but unfolds in parallel and they both influence each other in very dramatic ways. Recall that the first power dynamic the Performer, triggered human psychological development and separated the primitive self from the child's environment, set the groundwork for him to see himself as a powerful figure and established the basis for half of his ego development. He had started to realize that other people are the most confusing entities in his environment. On one hand, people can be a source of extreme pleasure, curiosity and security. On the other hand, they can be a source of pain, fear and powerful limit setting. It seems we can't live with or without them and we will spend the rest of his life trying to resolve this dilemma. The power side has given him one possible approach to dealing with both himself and others. That is, he can be powerful, strive to control, dominate and relate in an aggressive and powerful fashion. While this approach works and meets some of our needs, it is seldom universally successful and can lead to a sense of failure or certainly a lack of closeness and can never create love.

In contrast, the bonding side allows the child several alternatives in how to relate to others and meet his needs in dramatically different ways. The power side usually treats people as environmental objects that one can manipulate and control for one's own pleasure, at least from the controlling person's perspective. However, since other people also have a power

dimension, desire their own pleasure and have an ego; they are not always receptive to being used as objects for another person's pleasure. Based upon their needs, they may become resistant to the advances of others and may use their power dynamics to resist or even overcome the efforts of another person's need to dominate and control.

Without another dimension there would only be one type of relating. Gradually this would kill off the species since internal fighting would be the single option until only the most powerful were left. If power dynamics were alone, only the Competitive dynamic would develop so there would be no society since there would be no affiliation. We would be a "loner species" who carved out a niche and only met others to procreate, which is similar to bonding but isn't social or loving. Without a compensating set of bonding dynamics, we as well as any animal would be highly destructive and short-lived because to survive, a species needs to cooperate and show signs of bonding, love and affiliation. Hence, the Bonding Dynamics are as critical as the Power dynamics in assuring one's survival. The dynamics are so interconnected and dependent upon each other that it is difficult to pull them apart. It is seldom a question of which one is more critical for survival, for development of a mature Self, for pleasure or for psychological health. It is only a question of balance, since all are critical for survival but none are sufficient in and of themselves.

The first most primitive form of bonding or affiliation that occurs in the child is known as **Relating** and is the prototype that gives these dynamics their particular feel. Initially, the child bonds with another human being, usually his mother or mother surrogate, in what is perceived by the adult as an affectionate or loving fashion. However, in its early stages this bonding is nothing more than a re-enactment of the merger back into the protecting environment. The "power" of this need to bond is readily apparent in the "failure to thrive" syndrome where a young infant will grab onto, for dear life, any adult who picks him up. It is as if he wants to merge with another more powerful and protective force.



Early childhood Bonding gone awry

In more normal circumstances, the child vacillates between being an entity on his own as and trying to go back to the uroboric state. The child uses his mother to refuel his depleted power in an attempt to avoid insecurity and anxiety. In essence he tries to avoid the pain of separation and return to his earlier state of blissfulness. However, this prototypical behavior which stems from the child's need to minimize his own anxiety and pain, becomes the basis of his ability to affiliate with others and indeed to love.

If the child is not allowed to "bond and refuel" or to assuage his anxiety by seeking maternal protection, he will either remain on the power side and develop an intense sense of narcissism to protect himself from others (i.e., I don't need anyone, I will take care of all my own needs), or he will experience an overwhelming sense of intense despair (i.e., I will have to die to avoid this pain and fear associated with separation). It is the bonding that allows the child to feel "loved for himself", which in turn gives him the courage to use his own primitive ego-power, to step out and become who he is. It takes bonding to build the positive ego and this will allow him to love himself in a more mature rather than egocentric or inflated fashion. It is only from the influence of bonding where the original narcissistic self-love can transform into a more balanced true love for others. It is the unconditional love for another provided by the mother that shows the way. Bonding is the only lasting cement for any culture or society.

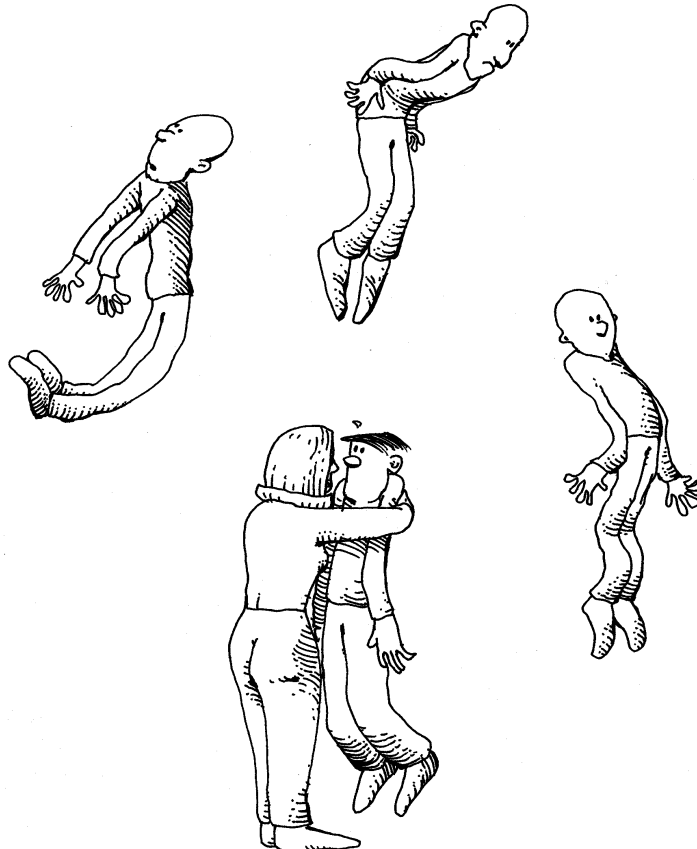
The initial bonding or the **Relating** dynamic forms the antithesis to the Competitive power dynamic. Rather than aggressively separating from the environment in attempting to create a unique self and using others as "environmental objects" to be manipulated for one's needs; there is a desire to merge with, to bond, to be associated with and to act in a symbiotic or loving fashion. Later in life this bonding may grow into more advanced and mature forms of love, but this dynamic sets the course for all forms of emotional love and loving relationships.



The **RELATING** Dynamic shows Ralph basic love.

Perhaps the first stage beyond the primitive bonding of the infant is the desire to meet the needs of someone else because you care or are concerned about them as people. That is, you do not only see them as objects to be manipulated but as people with their own identity and feelings. Still higher forms of this initial bonding may take the form of meeting someone else's needs regardless of personal gain where one does not meet their own power needs in some fashion. These higher forms of bonding or love may be somewhat altruistic where one has the capacity to take "delight and ecstasy" in others because they are separate and have the same right to exist. The bonding of a loving identification with one's fellow man is **Platonic love** and may not exist if the power dynamic overrides its influence. The connectedness one feels when one is at ultimate peace with the world and sees and feels beauty is **Agape**. This is the loving source for man's religious or spiritual feelings or his sense of transcendence. This is the ultimate connectedness one feels when he "is in the arms of some greater power" that he doesn't understand. Understanding is a power, not a bonding dynamic and creates different emotions. This emotion is a "loving faith in" and is fideistic in nature which means it comes from the heart and not the mind.

While it is impossible to determine whether or not pure altruism exists, because of unconscious issues; certainly this can be seen as an ideal form of bonding which is the basis of loving relations and feelings. The **Relating** dynamic drives all humans to affiliate with each other and is almost as powerful as the Performer which stole the child from his uroboric environment. Rather than being an aggressive, destroying or separating power, it is a loving, bonding, bringing together force. It opposes power, force and aggression. It drives for union, growth and compassion. Just as in the power dynamics, there is no moral value attached to any of these dynamics. And just like power or aggression, it exhibits an intensity which is most likely wired in from birth and is seen as a need to be close to, to bond with, to feel, to merge, to experience tenderness. However, this dynamic can become pathological in its own way.



Ralph is drained and  
Suffocated by the  
Relating Dynamic

Bonding carried to extremes becomes a suffocating action. That is, rather than being interested in bonding in the spirit of relating to or loving, the spirit is one of possessing, suffocating and emotionally controlling. Overtly, there is not a great deal of difference between this action and the more aggressive motives found on the power side. However, in the relating dynamic, the child is driven to attach to his mother and even though it may look like an overt aggressive action of manipulation or control, it is not that at all. It is an act of sucking, depleting and using up as if one is draining the other person of their ability to give.

In spite of the appearances, all dynamic pairs are circular in nature, where there is shading from the bonding dynamics into the power dynamics and vice versa. Hence, weak forms of power may be viewed as bonding with the difference being in power there is a fear of retribution. And weak forms of bonding may be seen as power but there is never a fear of losing one's identity or merging back into the environment which underlies all power dynamics.

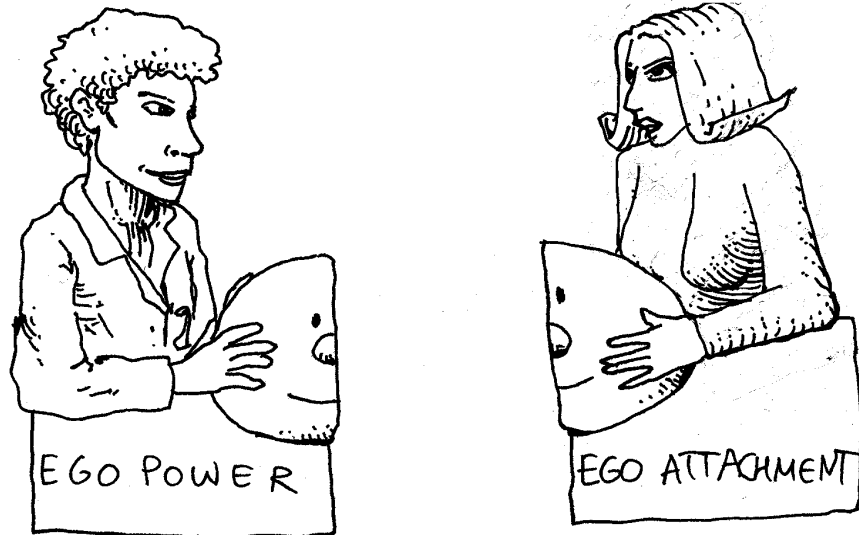
A person's need to bond so tightly, that is to suffocate another, stems from a fear of losing that person's love which is necessary for one's survival. Hence, rather than allowing that person to be an individual in their own right, there is a desire to incorporate them or suffocate that person, to eat them up, hold on to them and contain them. This is a pathological form of "love" which is out of control and derives from an intense need in a person to bond so tightly to another because they feel no love for themselves (i.e., which comes from the Egoist). Their intense and bottomless need actually can destroy the other person's identity if he is not strong enough to resist this onslaught of "love." This suffocating love is really a desire to repair the separation from the environment and others, so that one can symbolically move back into the positive feelings of the uroboric state.

The illusory belief is that by incorporating others into oneself, one will feel loved, whole and this will relieve the fear of isolation and the pain of separation. Hence, the suffocating person, out of a distorted need to be loved, wants to consume other people and let them merge with him. Since all love for this person is seen as being external (i.e., internal or self-love comes from the Egoist), the symbolic assumption is that the person gains love by "eating up others." They then are returning to the merged state of being at one with those who can provide them the love. This is very likely the basis behind most immolation rituals and myths where one can gain the power of another person and feel protected and secure or where one wants to carry the loved or powerful person with them. This desire to incorporate another out of love or protection results in the actual or symbolic eating of others. Before we discount this as pure conjecture, we need only recall the Catholic sacrament of transubstantiation where this is my body and my blood symbolically means that you can merge with the godhead and can carry his love with you and in turn feel loved by him.

The intensity of Relating, allows the child to develop a capacity for compassion or **Ego-Attachment** which makes up the other half of his basic ego (i.e., composed of the ego-power from the Egoist and the ego-attachment). This entity will become the source of all bonding and loving feelings and will allow the child to relate to others and his world in loving ways. All forms of love develop from the ego that originated with the initial need to bond to the mother and experience security and bits of the bliss that was lost in the separation from the environment. The ego-attachment balances the ego-power which is totally selfish or egocentric and is driven by a need to control or master the environment and sees people as objects to be manipulated.

Offsetting the ego power, the ego-attachment allows you to experience compassion and love for others. But mature love requires one to respect the identity of both yourself (i.e., ego-power) and the other person that you love. Attachment alone from the Relating dynamic where you have an insatiable need for love and merging, or grandiosity from the Egoist where there is no need for others will spell different forms of disaster. Hence, the major force coming from the Relating dynamic is the desire to merge or bond with another person, an ideal or a

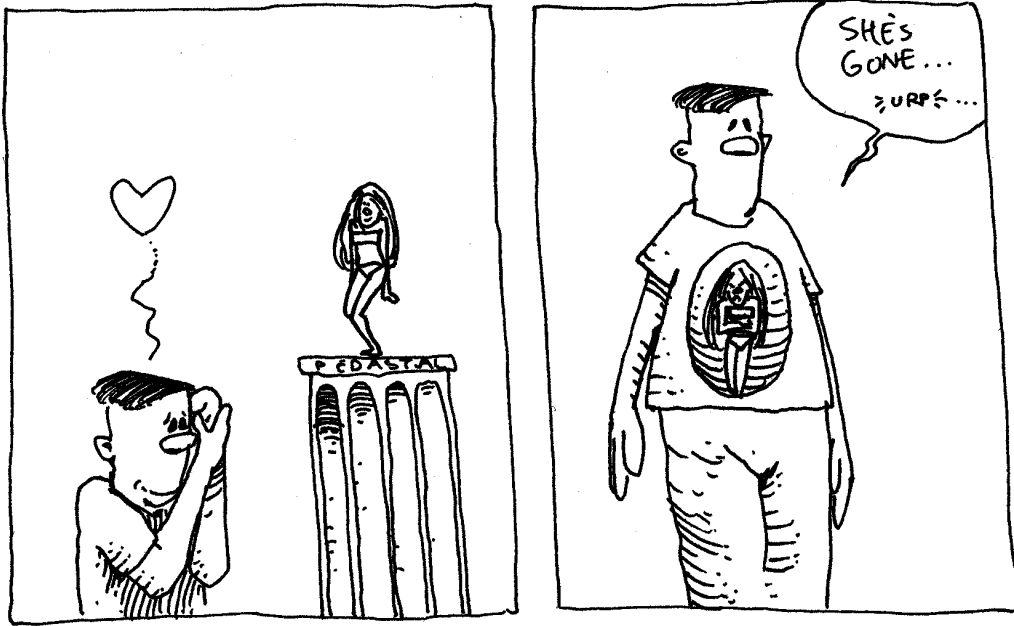
world view. It is attachment of one's ego to another person and it requires self-love as well as a love for another person.



#### Preparing the basic Ego for mature love by merging the selfish and loving dynamics

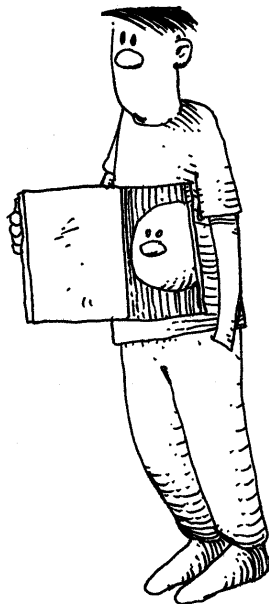
If you have a healthy self-love, you can develop love for another in a harmonious fashion so as not to lose yourself or destroy the other person. Harmony and balance between self and other love allows one to love others because they are different, unique and symbolic of your own personhood and struggle to become a beautiful Self. On the other hand if you need love so badly because you don't or can't love yourself, you run the risk of losing yourself and becoming "at once, one with the other" and ultimately returning to a delusional uroboric state. This paradox of finding the balance between self and other love is the basis of the **Harmony-Diffusion Paradox**. If you merge with another and you lose yourself, there can be no love. If you seek total independence or avoid others (either because of a fear of merging or a fear of rejection) then the chance for love wilts and dies.

Paradoxically, when you lose yourself through "too much love" you lose the capacity to love and become an extension of the other person, your ideal or your world view. When the Relating dynamic takes over, you become part of your environment (i.e., either part of another person or an ideal) and you have little or no ego-power. Ironically, you cannot be loved anyone else because you don't really exist except relative to the other person (e.g., you only exist to show your love for that person or ideal). If you love too much, you can suffocate the other person, causing them to lose their ego-power and you will have nothing left to love. Love requires a healthy independent person to love, where one can respect that person and it must not come from a pathological need to fill what you think or feel is empty within yourself.



**Ralph loves so much that he consumes and then loses the love of his life**

On the other hand, by remaining fully separated, taking no risk at loving because either you are too powerful or you fear diffusing back into the void; you will be untouched by others and hence, incapable of love. You must expose yourself to the other, be touched, changed by the experience and allow it to "work on you". Only in this way can your ego-power or self-concept grow and become richer. You must not fear that you, in the sense of who you are, will be lost. This is the answer to the mystery, that you must "give yourself away" to find out who you are and become who you are.

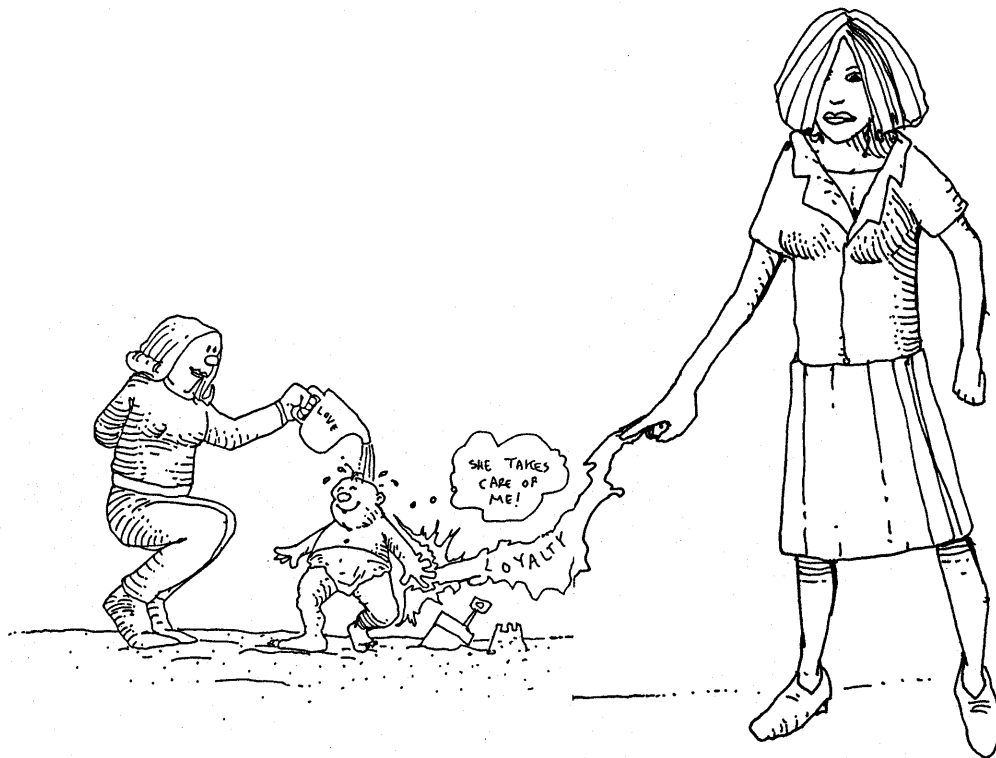


Ralph is fearful but he realizes that he must take the risk and expose his ego to others, To be loved.

If you hold on to yourself and protect yourself; you will actually lose yourself. You will diminish, decay and die. This is the greatness of the bonding side and is the source of all nourishment for who we are and who we can become. The power side builds the unique vessel and forges it from the environment but the bonding side fills it. If it is unfilled, it has no meaning. Both sides, in balance is the only way to experience mature love, it is the only way to become whole.

## ***Stage 2: Socially relating to the World***

Recall, that when the child determined there were other people in his environment and he wanted to make an impact, he developed a dynamic known as the Leader. This dynamic allowed him to scan his immediate surroundings and use other people as objects of pleasure. The antithesis that balances the Leader is the **Loyalist** where a loyalist is one who identifies with the power and strength of another and wants to "affiliate with" and be protected by that person. Both dynamics are critical since there can be no leader or protector without those who are loyal and no followers without a leader. Hence, the Loyalist promotes a giving up to another, in a sense, of one's power, energy and capacity to affect the environment [i.e., that comes from ego-power]. This giving up allows someone else to focus your energy in meeting some "higher order needs" and in return you have the security and belongingness of the group.



**Baby Ralph's Loyalty to his mother grows because she loves him**

The origin of this dynamic in the healthy child is the relationship between the child and his mother. As the child developed ego-power and found that he could meet some of his own needs (in reality or not), he also discovered that he wasn't totally self-sufficient but needed to depend upon others who were more powerful. As the child came to depend upon his mother and assuming that she met some of his needs; he developed a sense of loyalty toward her. He came to feel that she was not using him as an object for her own pleasure but that she must "love" him for who he was. This love for him became the soil in which his loyalty for her would grow. Of course the initial loyalty that anyone develops is quite egocentric or selfish (e.g., I like you because you do good things for me) but hopefully it may develop into more mature forms.

The mother-child relationship is the prototype for all future forms of loyalty. Later in life, this dynamic may involve as few as two people where one "gives" to allow the other to meet either his needs or those of the dyad. It can also expand in scope where the person becomes loyal to a group, institution, career, ideology or any other entity where an emotional attachment may develop. Additionally, it may be situationally dependent where the roles of leader and loyalist switch over time; depending upon the circumstances and the predisposition of the people, the relationship among them and what is happening in the larger environment.

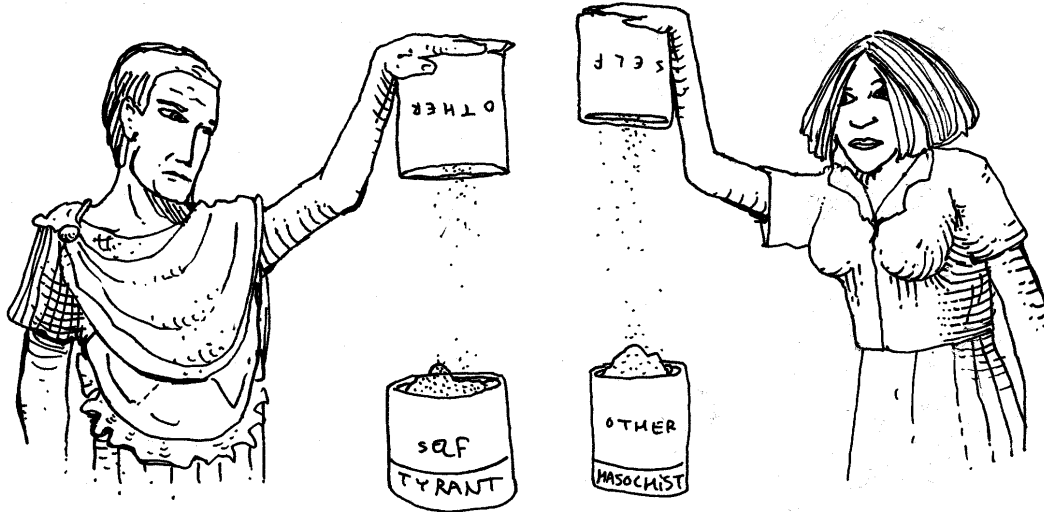
The major developmental issue in the Leader is self-trust. However for true trust to flourish, it must always be the reciprocal where one person can trust another to help him and in turn, he may be helped. Hence, the Loyalist allows for the creation of **Other-trust** where one may delay his own gratification and put another's needs above his own. This delay of one's needs causes the person some pain which he must learn to bind in the hope of a delayed but greater pleasure. Since no one can effectively meet all of his own needs he must learn to develop other-trust which becomes the basis of all reciprocal relationships. To find a person for other-trust, the person must develop some sense of loyalty to that person and loyalty implies forgoing some of your own immediate needs for the sake of that other person.

This is a significant accomplishment which flies in the face of the power dynamics. Rather than directly taking from one's environment (i.e., self-trust), one can allow himself to be an instrument for others (i.e., other-trust) in the hope of a greater future gain. This act of loyalty may or may not be selfish so we should avoid falling into a philosophical quagmire about selfishness versus altruism. Egoism, where blatant self-interest is the basis of morality, as a philosophy or way of life will argue this point in ever increasing circles of obfuscation. For our purpose we will admit that "loving people" may do acts for others which might produce greater benefits for themselves, even if it is felt in a vicarious fashion (e.g., giving to one's child). One must not add up "pleasure points" to determine if a loving act brings you more pleasure than the benefactor who is loved. The point is, that someone you care for or are loyal to, has somehow benefited by your actions. The loyalist motive is one of a sense of bonding, a feeling of love or maybe even the survival of the other, at the expense of the individual.

The Loyalist operates by allowing others to use you as an instrument to manipulate, change and/or control their immediate environment. After some period, you trust them based upon your experience that they will reciprocate and that your needs will also be met. Since this dynamic centers around relationships, that are built upon mutual trust, the major form of bonding or love that develops from this dynamic is **Platonic** love. It is a relinquishing of self-trust and replacing it with other-trust. There is nothing romantic or sexual about this love but there is a conscious giving of one's energy and power to another so that the "leader" may collectively use your power to bring about some type of environmental change which benefits both the leader and his or her loyalist(s).

The balance between leadership (exercising self-trust) and loyalty (replacing self-trust with other-trust) must be maintained, otherwise either side may lose control and the person will become driven by an unbalanced set of dynamic forces. Leadership out of control produces a

tyrant but loyalty can also be carried to extremes. Loyalty must have both other-trust and self-trust so there is an opportunity for the development of a reciprocal relationship. You cannot totally give up your self-trust but you must maintain some of your ego-power and remain a viable person or force unto yourself. Hence, loyalty that goes too far can cause one to lose one's ego-power, one's sense of self-trust and it will start to destroy the person. Maintaining this balance becomes the basis of the **Faith In - Enslaved Paradox**.



**A lack of balance in either dynamic can create a tyrant or a masochist**

On one hand it is critical for a person's growth to develop other-trust and not avoid bonding with others which is the foundation for all mature relationships. That is, the person needs to develop the capacity to be of "service to others", to give of himself and develop platonic relationships. However, he must not sacrifice himself, fall into servitude or become a sycophant where he loses himself; becomes an extension of another and forgets how to be powerful in his own right. Having faith in others where other-trust can flourish is critical to one's development. However, giving oneself over to another, subjugating oneself to a powerful person and losing oneself in the process has nothing to do with bonding or love.

Giving oneself totally to another is a fear of one's limited capacity to have any sense of personal control. Hence, this frail ego, in its desperate attempt to protect itself from a hostile and malicious environment prostitutes itself. It says that I am weak and unable to exercise any control over my life. Hence, in the hope of being protected, I will give my life to a more powerful force, to use as they wish. In turn, they will see what a great gift I have given them and they will give me protection and safety. Good plan, but it results in a shitty outcome. The life totally given up in trade for protection, seldom has any perceived substance and sets itself up for hideous abuse because the owner doesn't value it and neither will anyone else.

This bonding dynamic moves from loyalty to being a sycophant to fanaticism. Where being a fanatic is similar to being a tyrant, only loyal to and ultimately controlled by a cause where one's self-trust is gone. The fanatic becomes a "lost ego-power" who has so totally

identified with a cause and no longer has the "ego abilities" to judge for himself what is going on (e.g., literally lost his mind). In essence he is the victim of "suffocating love or blind loyalty" where the concept or cause has "eaten him up" and he is lost or merged with his environment (e.g., the ideal that controls him). He has crossed the line from loyalty and support to a heart-felt ideology and then right into the dreaded realm of fanaticism. He is stripped of his self-trust, or his ability to trust his own thoughts, and has become a disembodied other-trust which now can be used as raw uncensored power by a ruthless tyrant or an immoral charismatic leader.



**Ralph totally identifies with an ideology and loses himself in the process**

Of course the opposite of fanaticism is to totally avoid any and all commitment. The assumption is that if I rely fully on self-trust, I can avoid the pitfalls and potential pain associated with developing other-trust. On the surface this seems true but as one avoids developing mutual trust, one becomes unable to meet his own needs since bonding to others and love is basic to healthy growth. He has no choice but to risk losing himself by giving up some self-trust to develop other-trust, in the hopes of finding himself. It is through the eyes of others, that we can mature and develop who we are. If one remains totally avoidant, one's capacity for self-trust mysteriously diminishes because you never get any feedback that you are a good person, worthy of love and capable of loving in return.

This paradox is analogized by the parable where Christ gave the man the talent and he promptly buried it. The talent was his potential ego and it should go out in the world to grow and multiply. By saving it from harm (e.g., putting it in the ground) it actually declined in value and decayed from a lack of use. It is a life put on the shelf, devoid of meaning where even the power side folds in upon itself and pushes one back into the great void. He who holds himself very tightly and cleverly and gives himself to no one; diminishes in size, becomes more fearful and is eventually lost.

Total avoidance is rare, fanaticism is quite uncommon but extreme dependency or subjugation is common, especially in the traditionally reared woman. Some women develop a relationship with a more powerful man not out of mutual trust but fear of being alone and being vulnerable. It seems they feel their self-trust is so weak that they can only have power by giving up their ego to another in a "loyal gesture". Hence, they lose themselves in the hope that they will realize a greater collective power by merging with another person. They say they love this powerful person and he makes them feel whole but that can be a dangerous thing.

Alas, since these pathological relations are never based on mutual trust, the initial "rush of being connected and ego confidence" that comes from being identified with a stronger other degenerates into servitude. Frequently, the power person uses the other's "loyalty" only as long as it meets his needs. When it no longer meets his needs or brings him pleasure, he casts off the weaker person who has lost touch with her own power and confidence (i.e., self-trust) and has only become more needy and dependent. Now the weak person who gave of herself, not out of love but fear; has even lost herself. Now with diminished self-power, she must struggle to regain her separation from her pathological relationship. Going back and separating from this hell is a Herculean task for the sick loyalist who is drained of whatever ego power she had and now she must pick up the pieces of her destroyed and frail ego. The less acceptable but often chosen alternative is to stay in her draining hell.

If a relationship is based on fear rather than trust, there is never reciprocity since the more powerful person has control over the weaker person and will use him or her as an object. In this case, the real motivation maintaining the "loyalty" to a powerful person (tyrant) is not other-trust but fear of retribution. This results from a continued weakening of the ego-power of the weak person. Self-trust has diminished and is almost totally replaced by "needy other-trust" in the tyrant. That is, the person feels that if they are not "loyal" to the tyrant they will be hurt, injured or destroyed since they are too weak to prevent this. This complex set of mutually destructive dynamics is often what maintains women in abusive spousal relationships.

Any type of abusive relationship cannot be loyalty based because mutual trust requires a balance between self- and other- trust and an understanding of the difference between avoidance and subjugation in both parties. Even though fear may mimic loyalty, or the abused person wants it to be loyalty, it is really masochism. The reason for the subtle erosion in loyalty is that the balance must always be present and must be based upon mutual trust and respect. Oftentimes, people find themselves in a position where loyalty starts to diminish, reciprocity is seldom forthcoming, the person is taken for granted and ultimately the person is devalued and abused. In this situation the person actually assumes a progressively more masochistic stance where loyalty gives way to masochism and they are further abused and mistreated.

Usually the pathology supporting the continuation of a masochistic relationship is a tyrant who controls others by fear, seeing them only as "objects" to be manipulated to achieve his ends. Those who cannot or will not extricate themselves from a non-mutually trusting relationship are masochists and will follow a spiraling down to hell. The subtle slip or regression from loyalist to masochist starts when the "loyal" person devalues himself, loses touch with his ego-power and self-trust and feels that there is nothing to do to get out of the situation. They feel they are powerless to act. In essence their power is "sucked from them" and they have little or no capacity to extricate themselves from this destructive relationship. This dynamic between the tyrant and masochist is similar to the vampire myths where the life blood (i.e., power to influence one's environment for self benefit) is sucked from one's body. The vampire's insatiable need for "blood power" is based upon his inability to generate his own power so he must constantly replenish his supply or he faces his real fear, that he has no real ego-power and dies.

By this time other-trust has totally disintegrated, fear takes its place and the masochist moves into a survival mode where he gives what little he has out of fear of being totally destroyed. He has in essence believed the false promise of the uroboric state of blissful merger, lost his original ego-power and has become an extension of the tyrant. However, rather than finding a uroboric environment he finds a pathological hell where he is used up and discarded. The remaining depleted emotions of the power side (i.e., submerged rage and fury) are remnants of the Competitive dynamic but without the focus of the Egoist. Now he is drained of his energy, is always fearful and has very little ego-power and self-trust. Without help or a reorganizing trauma, he is destined to remain in a sadistic/masochistic symbiosis.

This brief description of an interaction between a power and a bonding dynamic shows how critical early relationships between a parent and child are in the development of one's personality. It is important to remember that all people have all of the dynamics in their behavioral repertoire and they not only create intrapsychic struggles (e.g., should I assert myself and be a leader or remain more passive and follow) but are also a root cause of strife between people. Additionally, within any one person, all nine dynamics are in different developmental stages and become dominant at diverse times in different settings. Hence, a person who is a very strong Leader and finds himself in a position to follow may be unable to maintain a "mature loyalty" and will either rebel in an effort to assert his leadership or may become masochistic. That is, he may feel that he don't know anything about a particular area so he defers to others and follows but this is an unusual stance given his normal disposition.

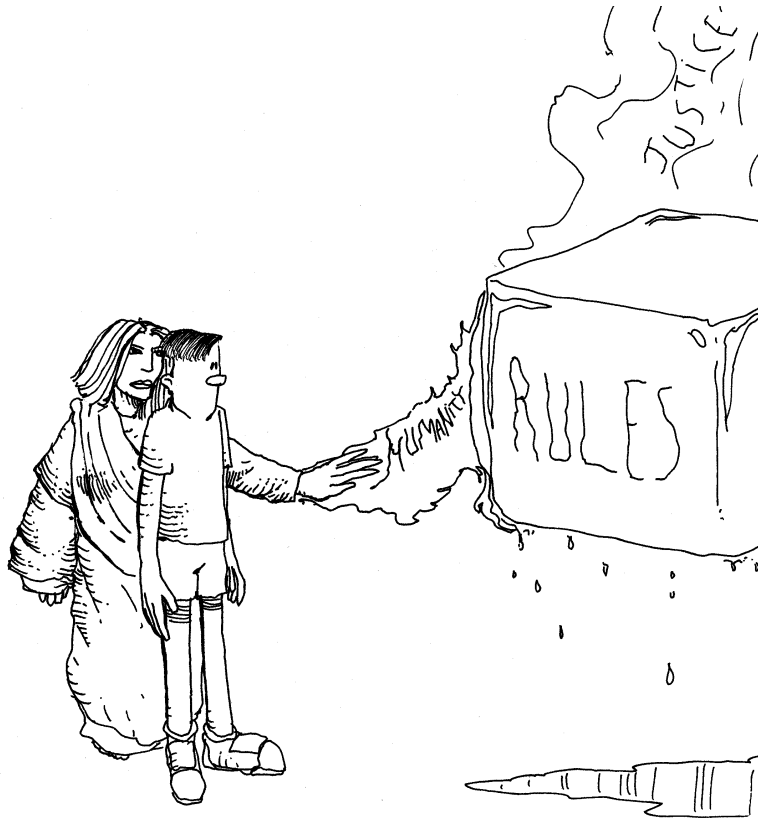
The Relating and Loyalist dynamics allow a child to learn about and experience love as well as develop other-trust. They are the reciprocal of the Competitor and Leader dynamics that allowed one to separate from his environment and develop a stable ego-power and self-trust. The power side (i.e., the Performer) starts the developmental process, but very rapidly there is a shifting between the power and bonding dynamics in an interactive, ever-increasing complex cycle. In certain cases the power dynamic is more powerful and is the primary actor on one's environment. In other cases the bonding dynamic is more prevalent and the child is more passive and prefers less aggressive approaches. However, both sides develop in conjunction with partial resolutions of conflicts and life experiences which in turn influence the ongoing development of the other dynamics. Any quasi stable dynamic or set of dynamics will in turn influence the remaining dynamics. The whole process is developmental with intradynamic maturation, interdynamic influences (within either the bonding or power side) and influences that cross the power/bonding boundary (e.g., Leader influencing Loyalist). It is no wonder that people are complex and diverse in spite of having the same nine dynamics and even having a similar physiology, personal set of life experiences and culture. The total uniqueness of every person in the world springs from these nine dynamics and their incredibly complex interactions.

### ***Stage 3: Making supportive Cultural choices***

The culture entered the picture in the power dynamic through rules that allowed one to manage oneself and make it in one's culture. The result was that each person developed a superego and a persona. There is a mirror dynamic that allows us to develop a sense of balance between our needs, the needs of others and the demands of society. The **Mediator** dynamic creates a sense of **Justice**. This justice is not an "intellectual" set of rules, a sense of protocol or proper decorum but comes from a sense of fair play and what is humane. It is the capacity to transcend cold and lifeless rules by incorporating them as flexible guidelines rather than a rigid set of rules to govern complex humane relations.

The Superego, which is composed of society's rules, is internally incorporated to help the child direct his activities and meet the needs promulgated by society. The Persona is the

"mask" that allows one to hide his feelings and present an acceptable face to society. As the child matures, these structures direct his activities in a "proper way" and help him meet his needs and realize minimum harm. However, Justice is a factor that allows us to look at any situation and humanely balance among the needs of our self, others and society. It is caring and bonding since it wants what is best for both sides and is not driven only by a proper reading of the rules. It is a mediating function that does not want to crush others or take what it wants; nor does it want to cower to society's rules without considering the feelings of others. It seemingly transcends our individual needs, by looking for what is "the loving thing to do". It goes against either our power feelings or those of society when they are inhumane or devoid of compassion.



**Ralph sees the MEDIATOR "humanize" society's Rules creating Justice**

Justice is the fine balance between the part and the whole, between the individual and the collective society. The Mediator, rather than being powerful and interested in controlling either the self or others through rules is more interested in mediating between the rules of society and the needs of the individual who is being controlled. The Manager enjoys the rules since they provide the opportunity and wherewithal to control either the self or the other in a clean, crisp and rigid fashion while meeting one's needs. It has no concern for the process (unless that is a rule) of how one meets his needs but is totally ends driven. It wants to know if your needs were or were not met. The manager is a power dynamic and is devoid of any loving or mediating affect.

The Mediator, on the other hand, understands the rules as being a rough means to achieve an end but is also concerned about the means as well as the end. Hence, this is a more bonding, loving approach where a human situation is judged not only by meeting an end but is concerned with the means. It is not enough to be correct or proper but one must concern oneself with how one's goals are achieved. It may be correct but if it damages others along the way, there must be another way or maybe the cost is too dear. It is conceivable that one might be allowed or even justified in doing something by a rule but with the Mediator in force one may choose to forgo the goal and suffer personal consequences so that others may suffer less. Maybe by law I am allowed to extract retribution but if I determine you are truly sorry, I can forgo the pleasure and right to extract my "due". The Mediator offsets the power of the Manager dynamic. That is, there must be a balance between the cultural rules and the expression of the individual. The Mediator in its mature form, strives to achieve such a balance and in the process creates Justice. Not Laws or Codes but a sense of Justice that balances the rules with the situation.

Hence, there is a critical connection between the whole or society and the person. What becomes evident is the power dynamics generally allow for individual expression and focus on individual needs. On the other hand, the bonding dynamics are more transcendent and encompass something larger than the ego and strive to unify and unite people. Without people there can be no society and there will be no rules. Without rules and order there will be no society or culture. They are mutually dependent. Perhaps the main task of society is to support and allow for the personal growth and development of each person without limiting the development of others.

There is a constant struggle between the individual who must not be consumed and used as a tool of society versus the individual not abusing other members or collective society in expressing his individuality. Society cannot exist if people won't accept limits, run amuck or take advantage of each other. Just as absolute power, in either a person or a society, corrupts absolutely there must be a countervailing force that is bonding and loving in nature. This affective force of justice should protect each person from either others who have lost their limits, those who refuse to accept limits or from the larger "non-human and non-feeling" entity known as the "sovereign state". Perhaps this balance is critical on the super ordinate level of society itself. All rules and order without justice promotes state tyranny or despotic rule. All "justice" and exceptions without rules and order promotes chaos and anarchy.

Just as the other dynamics can be thwarted in their development, stop growing or become fixated, this dynamic may experience a fixation resulting in a **Timid Character**. This person is so afraid of the rules of society or afraid of the power of others that they are strongly ambivalent, cannot make up their mind and feel captive as a member of society. In this state the child is either afraid of society and its rules (e.g., he has a punitive superego) or is afraid and has limited potential to express himself (i.e., limited ego-power). It is as if he is caught beneath an opposing force of great power and cannot move.

In its severe forms, any conflict between the individual and society's rules results in an inability to make decisions which can stem from either a pathological adjustment of the person or a sick society. The inability may be a fear of society and a lack of courage to stand up for ones beliefs (i.e., poor ego-power). Or it may be a "social problem" where the power of society is so great, despotic, and oppressive that it strives to crush individual expression and leaves people impotent. In this situation, there is no justice in society, it is a pathological society and the punitive superego is collective. Society maintains an oppressive stance by draining the collective ego-power of the people.



**Ralph becomes a Timid Character by being fearful and trying to protect his frail ego**

The internal struggle of the Manager results in a conflict between defiance and obedience. The defiance or "doing just as we please" is a defiance of society's rules while obedience is a "pleasing of only others" or moderating ones self-interests out of guilt or shame. There is a similar struggle in the Mediator dynamic. Pleasing only ourselves at the expense of others or pleasing only others at the expense of ourselves does not work and leads to the Obedience-Defiance Paradox of the Manager.

Similarly there is an external struggle that is just as critical and creates the **Decisive - Reticent Paradox** of the Mediator dynamic. On one had we can be courageous and go against society or the person in a decisive manner. To make a decision that goes against the norm requires a great deal of courage. It is always easier to invoke a rule and say that if it was up to me I would do otherwise but .... The easy thing to do is to support society's rules or a person's wishes if this is the way things are going, so it is a lack of courageous decision making and is a "caving in". The timid character becomes reticent, sees both sides with equal clarity, exhibits no real conviction and gets lost in a myriad of personal and collective issues. He becomes the ultimate peacemaker and avoids all conflict since it is a potential source of rejection and now supports all sides without any personal vitality.

A primary psychological motivation to always cast our vote in favor of society is a fear of the collective, a naive and shallow view that all authority is selfless or a need to belong at all costs. However, before we judge too harshly we must understand the reality of the collective. In certain dictatorial or fascist societies a fear of the collective is quite rational and an obvious expression of courage can lead to extinction. However, we are more interested in the normal case where the society is adequate, much like what we find in America. Here the "normal person" can accept the rules, think it is a big brother who is taking care of his needs and he can avoid the pain of thinking, feeling or being just. He relinquishes his personal power to the common good and looks to the collective as the supreme authority for many of the important decisions in his life. Since the collective is controlled by people who often have strong power dynamics, we run the risk of becoming timid sheep in the same sense that the masochist loves the tyrant. Sometimes, the individual must transcend the collective and do what is truly just. Society is not always just since it is based on an illusion of collective power that is often devoid of true human emotions.

On the other extreme, an exceedingly self-centered view which is nihilistic and wants to tear down society is seldom courageous but more often destructive, cynical, malevolent, or misanthropic. It is ego-centered behavior gone wild which feels there is no justice but only power. "Justice" stemming from the power dynamic believes that only the strong will survive or it practices withdrawal and avoidance, because it does not care about others. Hence, this individual approach is seldom found in the bonding dynamics but more so in the power dynamics. However, there are always factions that are highly bonding and have a strong sense of moral justice that is tied to a crusade or a need to create their kind of world. While there is bonding, this is not true justice but power in justice's clothing. The usual outcome of such efforts is a split occurs between two groups where one is pro and the other is con. Now, justice needs to be preserved and in the process mankind splits into the "in" and "out" group based upon some demographic variable (e.g., race, color, religion, sex, etc) or ideology. This is the stuff of wars

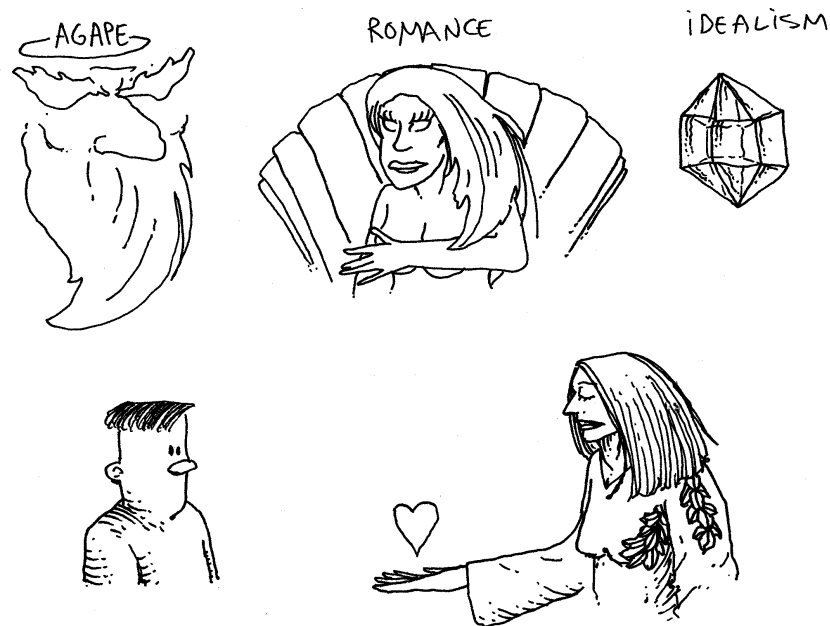
Society is an embodiment of man's collective efforts that range from the profane to the profound. The development of the Mediator allows one to emotionally identify with and stand up for the beliefs he holds dear. One's beliefs are an amalgam that is derived from society, one's upbringing and one's intellectual and emotional development. Hence, most people will develop a "sense of when others are unjustly abused" by the collective. This sense is a unique emotional identification with the person who is being mistreated and is not just a recognition of a rule violation.

A person who witnesses injustice and violates his emotional obligation is a Timid Character. He does not decide to act but keeps quiet and hopes that the collective is morally right. He sees all sides and finds it easier not to make a personal decision or take a stand. This phenomena results from one giving up his ego-power or self-trust and allowing it to merge with society or a "higher authority". As described above, this is similar to the masochism of the Relating dynamic but suggests a more cognitive, rule bound, less emotional, almost apathetic presence. It is easier to affiliate with a collective power base, thereby avoiding personal responsibility. It is the path of least resistance and may be an unconscious need to justify the weakness of one's ego or a need to affiliate with some societal power. Of course society, since it always emphasizes power, is happy to support a collective abdication of individual power into the heartless and unemotional total for the same reason the tyrant wants blind loyalty.

The relationship among an individual's, bonding and power needs, self and other trust, superego, persona and perception of society is extremely complex. The discussion so far is to acquaint the reader with the Mediator dynamic, the Decisive - Reticent Paradox and how it basically functions. The complex external relationships among people, the laws they create, how their society functions and the collective concept of justice is much more complex. At this

point, we are more interested in the individual but we accept that all bonding dynamics introduce the collective and higher order relationships. The power dynamics focus on the individual and his relationship to environmental objects, even if they are people. However, the bonding dynamics automatically move into the social and cultural arena because there is no bonding if there is only one; only an ego or a self.

In looking at the power introverted dynamic, which is directed toward concepts and things, a need to understand one's environment and a desire to control or accumulate power through knowledge; we discovered the Theoretician dynamic. There is a mirror bonding introverted dynamic called the **Aesthete** which focuses on the world in an affective and loving way. It is not interested in control and power but takes the "mind material" and emotionally responds to it creating beauty, love and connectedness with the world. Just as we gain an understanding of our environment which increases our sense of personal control, this dynamic allows us to deepen our emotional relatedness and experience the world with increasingly refined emotions and feelings. This is a transcendent bonding to our environment or world love and is intimately connected with its power antithesis.



**The AESTHETE shows Ralph how to feel the different forms of love in the world**

This is not a bonding with one person but a devotion and emotional response to the world. This is the source of the compassionate forms of love such as Agape, Romance and Idealism. Agape focuses on a love for one's God or a sense of spirituality where God's work is the entire world. Romance focuses on a love of an archetype, such as a romantic ideal like Venus. It is like "falling in love with love itself". Idealism is a love for an emotional philosophy or ideology such as capitalism or patriotism. It "makes sense, feels so right and can give one meaning". All of these are ways of connecting to one's world in an emotional Fashion and feeling part of something larger.

Ultimately, within the Aesthete resides a higher form of affiliation where the person feels at one with his world, literally merging with the beauty of his environment but without being frightened that he will be gobbled up and lose his identity. This is the ultimate form of returning back to the blissful uroboric state while remaining intact as an ego entity. Just as the Mind developed from the Theoretician, the **Heart** develops from the Aesthete dynamic and

creates the aesthetic ideal whether it is a person, ideology or any other noumena. The mind creates and defines the subject and the heart infuses it with meaning and connects one to it. In reality these dynamics are seldom separated, since even the most "objective science" is often felt and loved with a passion.

This ability to love and trust others, combined with an awareness of this "bonding affect" is what creates the mature love between two people. It is a combination of these three dynamics (i.e., Relating, loyal and Aesthete) that gives love between two people its special meaning. The first dynamic allows for Other-love so that one can realize there are others who are worth loving, not as objects to be used but as people in their own right. The second dynamic allows for Other-trust so one can give one's power over to another for mutual benefit. That is, to act in a selfless fashion. The last dynamic creates the Heart and allows one to refine one's emotionality, to connect in a more spiritual sense and to be able to understand the godhead in the other person. You must be able to experience their beauty as a representation of life and respect them as an individual beyond yourself. This may be the ultimate form of "this world love". And as such, it is beyond sexuality which is really a physiological drive focused by the ego as it searches for an appropriate object (read as power) to express that desire.

Just as power and bonding are basic drives originating from human physiology so is sex. Sex is quite complicated and can be expressed through bonding (which may or may not be loving) or power (which includes rape or can protect a loved one) and is channeled by the morals and traditions of society. Sex and love are not the same thing and do not even need to be combined. Sex can be used as a way to relate to another and as a way to express your love but it can also take on many other meanings, normal or pathological. Both anthropology and psychology attest to the erroneous assumption that sex is the primary component of love. So other than brief and hopefully clarifying remarks, we will avoid that enigmatic and convoluted discourse.

Therefore, sex can be a component of mature love whether it is homosexual or heterosexual. Sex can be absent in intense loves, such as maternal and paternal. Sex can be confused with love. Consider adolescent sex, in all its power and appeal is most often not mature love but a bonding with one's "undiscovered ego ideal" or the projected contrasexual ideal. This takes on its fondly recalled warmth and intensity because it is often related to the same oceanic feelings of uroboric bliss where we want to merge with our lover. Alas, reality sets in and we wake to find that our lover is also human and cannot fill our emotional voids. It was fantastic while it lasted and painful when it dissipated. Accordingly, sex comes bundled with love as in romantic love, unbundled as in "sex for power, lust or entertainment". Love is bundled with sex in romance and unbundled in one's love for a God, an ideal, a profession, a child or anything else that can be loved.

Of course, just as there are immature forms of power, there are immature forms of love. Certain actions mimic mature love and are often confused with creations from the Heart. For instance certain forms of "romantic love" can be projections of one's ego-ideal where the Egoist creates and finds a likely host, so it can "fall in love with itself" Hence, one does not see the other person as an individual in their own right but falls in love with a projected ideal, an archetype or even with the concept of being "in love". There is no compassion for the other person and no recognition of their individuality. And rather than trusting and loving the other person, rather than having refined emotional feelings, this is a distorted form of power from the Egoist. It has little to do with bonding or more mature forms of love and is most likely the basis of infatuation.

Another possibility is one falls in love with "love" or romance or other people. It is a diffuse, intense pleasurable affect which comes from the Relating dynamic. It is a euphoria of being alive, being able to relate to others and having them relate to you. Or it may be a

confusion of other forms of bonding such as platonic love where there is a self-trust and other-trust bond between two people. In this reciprocal relationship the person feels worthwhile and on top of the world because another person "loves and trusts him enough to give some of his power to the other person". However, true mature love between two people requires several mature mutual dynamics in both people to fully manifest its potential.

Getting in touch with this transcendent quality, being so close to merging back to the uroboric state, can be a beautiful but frightening experience. It is a very thin line between merging and remaining individual versus merging and losing one's identity. Playing on this dangerous border requires a high level of ego maturity and solid self-integration. As one is seduced by these blissful, romantic, ego-centric and narcissistic feelings; one runs the risk of literally going backward and falling into a state of losing all power, all ability to control the environment and ultimately losing the ego or rudimentary self-concept. This delicate balance can bring great joy but one can fall, become confused and then hopelessly lost in an entanglement of nebulous meaning and intense emotionality adrift in the unconscious matrix.

This loss and downward spiral results in the appearance of the **Tragic Character** who experiences ever increasing and refined forms of anguish, depression and despair. It is in the depth of these feelings where the existential dread exists, where one has lost all contact with the godhead. Most people never get that close to these feelings because they never experience the intense positive and awe-inspiring feelings which can lead to this destructive path. It is a total loss of one's ego-attachment which initially occurred in early life in the Relating dynamic. Once this goes, there is no bonding to anything, no person, no concept, no ideology and no culture and life itself can become devoid of any meaning (i.e., no love of life). At this point the person spirals down and can only experience negative affects, has little or no meaning in life and no sense of being grounded in anything. The person is totally lost, has no hope, gives up and has intense thoughts of merging back into his environment to avoid the pain of loss meaning. The only way out, the only way to escape the intense affect is to die.

The quest for beauty and the development of various forms of love are not without their diametric pain (Hate is actually an aggressive force and exists on the power side. It is a need to destroy with force and is not a lack of love). Love never comes without pain. This dichotomy is the origin of the **Agape - Angst Paradox** which symbolizes the two sides at the highest level. This paradox is easier to see and relate to at lower levels. If one falls in love with another, indeed with their beauty (e.g., physical, spiritual, etc.), there is the simultaneous development of pain. Pain arises because of their absence. Pain in terms of anxiety is the fear of losing them or their love. Pain is an awareness of one's vulnerability since one is dependent upon them. Love brings all types of pain. The greater the love, the greater the potential pain.

One can avoid the pain by never loving and feel that they are protecting themselves. However, there is a great emotional loss since there is no love, bonding or emotional connection with anyone or anything. There is no experience of beauty and meaning. There is no development of the **Heart**. So as one risks to love, one exposes oneself to pain and this is true for all forms of love. One of the highest forms of love is an awe and awareness of the beauty of the world but there is also a world pain or *Weltschmerz*. The agape-angst paradox taps into the emotional side of the basic dichotomy of all life. That in order to know love one must know pain. The one is needed to give substance and meaning to the other. There is no utopia without an inferno. Wherever there is bonding and love there must be pain. Wherever there is power there must be fear. This is the basic dualism of life, where the oneness or great void split and dualism came forth. There was the thesis, there is the antithesis and they may merge to create a new "one" or synthesis. But there is always another balancing force or new antithesis. It is a never ending progression. This is the Manichaeian ideal.