

Frozen as a BONDING Dynamic

The Relating dynamic initiates the attachment process where a person reaches out and connects with others or his environment in a distinctly emotional way. The common theme among the bonding dynamics is a need to relate to others and find connectedness within one's environment. The bonding dynamics must connect, relate, unite with or find a powerful force to provide security and screen them from ongoing environmental threats. The prototype desire or motivation is to transcend fear and death by merging with a more powerful figure who is eternal and immortal, thus allowing one to escape death and become eternal. Just as the power dynamics drive a person to strive toward becoming a god, the bonding dynamics drive a person to seek a god. Sadly, man has the intellectual capacity to appreciate his own vulnerability and realize he will never be god-like. However, man cannot prove that he will never find a god, so all religions are a projection of the universal human need to find a powerful force outside of oneself, who will protect one from death (i.e., give him everlasting life).

Bonding dynamics are associated with the female dynamic and emotions, the female archetypes found in the unconscious (e.g., goddess of love), the yin and its feminine symbolism, the anima or the female sexual component in the male and any other form which is incorporating, accepting, constructive and loving. Any form that connects and transcends the individual and moves toward a greater whole is a bonding dynamic. Any form that strives for togetherness, connection and group cohesion rather than individuality or personal power is a bonding or loving force. Any emotion that brings together and unites, any thought process that synthesizes rather than analyses is bonding. Giving oneself up and merging with the greater as opposed to separating and standing alone is bonding.

In general, the Bonding dynamics have the following conceptual orientation:

1- Name	Name of Power Dynamic	5- Paradox	Driving Conflict
2-Concept	Manifestation	6-Emotion	Powerful, aggressive
3- Stage	Stage: 1 to 3 *	7-Antithesis	Bonding Dynamics
4- Expression	Primary Motivation	8- Fear	Disintegration, Identity loss

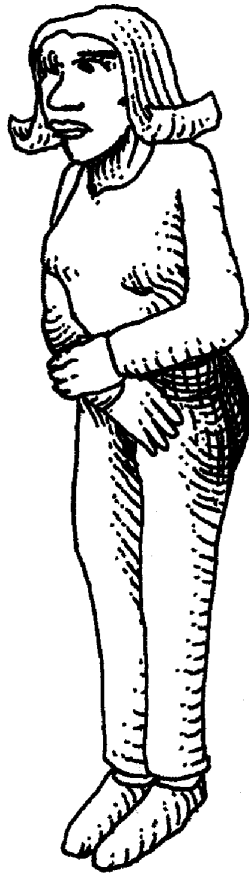
* There is no stage "0" which is a "power dynamic". Hence all birth and origin of life comes from power or separation which is the original dynamic that starts life.

Given below are the bonding dynamics as they become personality styles. They are no different than the power dynamics in that they can become a preferred style of personal interaction and can channel or distort one's interaction with his environment. Again, most people are likely to favor the egoic or social dynamics rather than the introverted or extraverted cultural dynamics.

At this point, it is worth noting that a person will emphasize either the power dynamics over the bonding dynamics or vice versa. However, when they start to manifest their orientation, they will stress one dynamic from the infrequently used side (i.e., either power or bonding) as the dynamic of choice in dealing with almost all inferior relations. For instance, if a person emphasizes the power dynamics, he will select one of the bonding dynamics and use this almost exclusively to offset any of the power

dynamics. It is not a monumental intuitive leap to realize that in three out of four "bonding situations", his ability to bond or love will be immature or less sophisticated than those who feel more at ease with using all of the bonding dynamics.

1- Name	RELATING	5- Paradox	Harmony - Diffusion
2-Concept	Ego Attachment	6-Emotion	Affection to Infatuation
3- Stage	Stage: egoic or Psychology	7-Antithesis	EGOIST
4- Expression	Other-love	8- Fear	Not being Loved



The RELATING Dynamic

9. Origin: This is the first bonding dynamic to emerge and like its antithesis it is influenced by physiology and early ego development. Some people seem content to please themselves, enjoy independence and show only a moderate need to connect to others and feel part of something larger than themselves (i.e., more emphasis on power dynamics). On the other hand, other people have a much greater need to connect with others, may almost avoid meeting their own needs and seem to spend

most of their life seeking connections. For these people, it is as if all love, self-worth and pleasure comes from their environment so they are driven to bond with something greater and more powerful than themselves. This need to attach, to seek out others and form mutual, symbiotic or even parasitic relationships; seems to be part of a person's makeup and is not very amenable to direct conscious influence.

The external manifestation of the dynamic is that the person is in "love with the concept of love" or seeks Ego-Attachment and emphasizes Other-love, perhaps to the total exclusion of self-love. Ego-attachment is not a mature love but a more primitive form that requires the other dynamics to fully develop mature and reciprocal love. The person feels it is pleasurable to bond to others (e.g., love them in a primitive way) and finding those who "accept his love" becomes his primary goal in life. It is almost a desire to return to the uroboric state where one so loves another person (the unconscious assumption is that it is reciprocal) that there is no difference between them. It is a "mirror love" where they love themselves because another person cares for them and they see themselves as lovable. Rather than spending any time learning to love oneself or one's uniqueness; there is a need to find another to love you. When this person is found, it confirms that you must be lovable and now you can vicariously love yourself.

A prototype source for this dynamic is the parental relationship where the child experiences caring because they are weak and need to be taken care of. Of course most parents love their children because they are extension of themselves and are usually lovable (i.e., most parents are in touch with this dynamic which is the basis of parental love). This in turn allows the child to form tender relations with his parents and start to experience bonding and love. The source of all love is parental love and this sets the stage for all future types of loves.

However, parental love is not reciprocal love but is "love for the sake of love" since parents do not initially put demands upon their child. Hence, the typically strong positive and loving feelings create a sense where the child feels he is truly lovable and does not need to return love. That is, he is lovable in his own right and not because of what he does (i.e., power dynamic). This earliest form of love is usually unconditional because it is given freely by the parents with no strings attached. Of course, if the child doesn't experience parental love, he may never feel lovable and will have to rely on the power dynamics to take what he needs. In the latter stages, as his ego develops, it focuses this loving feeling back out into his environment and toward others. With the help of the other dynamics, the ego works to refine and develop this general loving feeling or prototype love into all of the more mature forms of adult love. Without this experience, more mature forms of love are deprived of a solid foundation and exhibit flaws and idiosyncrasies.

10. Unconscious Conflict: I am weak and need to find a source of strength that will give me security by loving me. This love becomes the basis of my self-worth and the more I am loved the better I must be. If I am not loved, I will die because all strength and self-worth comes from the outside.

11. Neurotic Conflict: I will do whatever I must, to get others to love me. When I am loved I feel pleasure and I am whole. When I am not loved, I feel pain and fear. I need

love and often I am unsure if others love me as much as they should. On one hand I give them love to get love, but I usually feel that I give much more love than I receive.

12. Primary Motivations:

- A) Mature:** I can love others for who they are and will have no need to force them to accept or reject my love. If I risk not being loved but yet give it freely to others, I may learn of unconditional love in its highest form.
- B) Stressed:** In order to feel whole, alive and secure; I must love others, they must appreciate my love and realize how much of myself I sacrifice to give them this love. I am only confirmed by my ability to give love because there is doubt that I am worthy of being loved for who I am. I see my giving love as a measure of how much others must give to me (Love given to me, equates to my self-worth).

13. Sophistication of Dynamics:

- A) Mature:** Becomes loving, unselfish, altruistic and giving without expecting any return. Empathetic, warm and genuinely concerned about the welfare of others. There are no "strings attached" to the display of love.
- B) Normal:** Emotionally demonstrative, friendly, full of good intentions about things involving relationships. Becomes too intimate and possessive, self-sacrificing in an emotional way (e.g., "I love him so much it hurts") and has a need to become the center of attention in the lives of others.
- C) Diffuse:** Can be manipulative and self-serving, instilling guilt in others because they feel they give so much and expect so little in return. They are self-deceiving about their own motives and needs (e.g., I love him so much, expect so little and he abuses me). Subject to a martyr syndrome where they can feel not loved which leads to exaggerated emotions, hypochondria or psychosomatic problems.

14) Emotions: The major emotions are Affection to Infatuation. Affection is the need where the person must be close to, stroked, cuddled and held, so they feel loved. The person requires physical closeness (just like the mother/child bond) since it is equated to their feeling of well-being, otherwise they feel depleted, stressed and experience a general sense of internal uneasiness or lack of security. Hence, affection is a global affect where the locus of attention is on the person himself. In the process of being showered with affection, they feel secure, calm and content.

Infatuation is the need for love, security and bonding that is directed toward another person. This is in contrast to affection which is a need for others to love you. When one is infatuated, he imbues another with power and they become a "love object" for the person. Then this person can provide the idealized form of affection that the person seeks. They feel their life is worthless and empty without love from this

source. The other person is seen as having power over them in the sense that they do not feel "whole" (need to bond to the loved object to feel complete) unless the person loves you in return. This looks similar to narcissistic projected love, where one falls in love with their "ego ideal or contra-sexual ideal" projected in another. However, infatuation is more like idol worship and narcissistic love is projected self-worship.

People under the sway of this dynamic, can establish very warm, giving and loving relationships when they are mature. They seek affection from others and feel very happy about returning and giving affection back. It is similar to the Greek myth where people were originally both sexes and the gods cleaved them in half and now all that men and women do is look for their other half in order to feel complete. This dynamic creates a similar intensity and need for bonding.

When it is strong and is not balanced by self-love, these people become demanding, hysterical and driven to find a way to have others accept them and their love. They will form parasitic bonds where they almost suffocate the other person in their need for love. Jealousy, paranoid feelings and envy become inflamed emotions that fuel their insecurity. They become very angry and hostile when others do not return their love in a quid pro quo fashion. However, even when they become enraged, they tend to break down and throw themselves at the feet of their love objects, since they fear losing the "source of affection" and becoming empty and lost.

15. Relationships:

A) Authority: They are attracted by power since their form of love is a bonding and controlling love in its less mature forms. They merge with authority figures and their aggressive love develops a sense of entitlement where they demand that they must be loved and obeyed. They like secondary positions where they can be the giving and loving authority behind the bad, controlling and taking authority (e.g., others will love me, because I give them gifts that stem from my connection to a power source). They can manipulate others because of their identification with powerful figures (e.g., I love him and he loves me, so I have vicarious power to force you to ...). They can be brutal and revengeful when they are not "loved" or held in esteem but will seldom take power head on.

B) Spousal: They can be very loving, either in a genuine way or in a demanding and "keeping score" fashion. They enjoy the expression of love but may feel more at ease giving it to those who are weaker or inadequate (e.g., their children) because the weak "need, seek and appreciate" their love. Hence, weaker others will feel compelled to reciprocate and return their love or they feel guilty or ashamed. They can shower others with love when it meets their needs and withhold love when their needs are not met. They will use love as a weapon or a method of control but will adamantly deny those intentions. If their love is rejected they will become overtly angry if they have the power or covertly angry if they are weaker (hence they may develop physical problems).

1- Name **LOYALIST**
2-Concept Giving-Ego
3- Stage Social
4- Expression Other-trust

5- Paradox Faith in - Enslaved
6-Emotion Devoted to Sycophantic
7-Antithesis **LEADER**
8- Fear Autonomy & Freedom



The LOYALIST Dynamic

9. Origin: This dynamic is complementary to the Leader and allows social power to come alive. That is, there must be a leader who is powerful and there must be a follower who is willing to develop Other-Trust in a stronger person. In traditional homes, children usually see the parent-child relationship as one where the parent is a strong leader and the child must pledge his loyalty to the parent. By doing so, the child is protected from external harm and most loyal subjects do not expect retribution from the parent. Hence, it forms a self-reinforcing dyad where the loyal subject trusts the

leader and his needs for security and protection are met. In return, the leader satisfies his need for control and a sense of social power by leading and protecting his subject.

This dynamic with its unfolding and resolution is the basis of most future authority relationships. If reciprocity exists, the child comes to understand both roles (i.e., Leader and Loyalist) and how he can derive mutual benefit. If the parents abdicate their authority and choose not to set limits, the child becomes ever more powerful and naturally fall into a tyrant's role. On the other hand, if the parents crush the child's autonomy and strip him of any sense of self-trust, he will come to understand and play out the masochists role. Of course other dynamics and their influence ultimately result in some form of quasi stable adjustment between the parent and child.

A poor resolution of this dynamic is where the child feels secure and loved but becomes increasingly dependent upon his parents for providing that security. In this situation he becomes loyal to a fault because he is afraid that his parents have all the power and he has none. The problem is that personal mastery and self-trust does not develop because the child believes and feels that all power is external. Hence, the child believes that if his parents show their love, he must do everything to please his parents even at personal expense. His fantasy is that if they are not pleased, retribution will be forthcoming and he will loose his love and security. On the other hand, if the parents do not show any love, the child feels they are justified since he does not meet their needs. Therefore, he is no good and is unworthy of their love and this confirms his inadequacy. This is other-trust overriding self-trust.

A masochistic adjustment can occur for two different reasons. On one hand, the child expects others to love him and be loyal because his parents did so. Of course the world crushes this naiveté because the world was not put here to meet the needs of the "spoiled child" with his unrealistic expectations or sense of entitlement. The child continues to look for those unconditional loving relations and never develops any sense of personal mastery. Hence, others are willing and ready to pretend that they are loyal and dupe him into meeting their needs. In essence, complete other-trust worked as a child and he never developed self-trust. The other possibility is the child was never given a sense of security nor shown any loyalty and feels he is unworthy of any love. He has never experienced other-trust and he either rebels against any form of intimacy or he exhibits exaggerated (false) self-trust to avoid needing anyone else. This allows anyone who shows even mild interest in him, to manipulate him for their own needs. That is, he is so starved for intimacy, that his social behavior (i.e., trust) is unbalanced.

10. Unconscious Conflict: I must give to others to meet my needs to be loved and secure. If I am not loved or insecure, it is because I have not trusted others and developed intimacy. It is my fault so I must try harder or it confirms that I will never be secure with the love of another and I will always be alone.

11. Neurotic Conflict: I must be loved and I equate love with security. Hence, if someone loves me they will take care of me and I will be safe. If I am mature, I love others not for security but because I know how painful it is to be alone and not loved. If I am stressed, I will manipulate others to get love and security. Since all love is external, I resent that anyone would or can withhold the love I need to feel secure.

12. Primary Motivations:

- A) Mature:** I can rise above my need for security and learn to freely love others. If I risk being insecure and allow others to be free in their love or loyal to whom they want to be, I will become faithful without demanding anything in return.
- B) Stressed:** If I feel unloved or insecure I must go to others to find what I need, because it is never within me. I will get love and security at all cost, even if I must prostitute myself by giving to another whatever they need or by manipulating them.

13. Sophistication of Dynamic:

- A) Mature:** Becomes loving and loyal to others. Puts others needs above their needs in a mature fashion. Trustworthy, dependable and responsible.
- B) Normal:** Identifies with most authority and becomes obedient since security drives their behavior. Traditional organization person - dutiful but may harbor some minor feelings of resentment. May react to resentment by over controlling those below (e.g., I demand loyalty from those who work for me), blaming others or making excuses for those in authority.
- C) Diffuse:** Insecure, manipulative, clinging, dependent or even self-disparaging and inferior. Self-defeating and often looking for more powerful people to control their fears. So security driven that they become masochistic and self-effacing or carping and deceitful.

14. Emotions: The major emotions are Devoted to Sycophantic. Devoted is bonding to a powerful figure who provides love and security. Rather than a physiological or more unconscious emotionality where there is a need to bond but little awareness as to why; this is an identification of one's needs, real or perceived and a feeling that another person can meet those needs. The need is to identify with and be submissive to a more powerful force who allows you to bond with them where you derive a sense of security. Later in life, as the cultural dynamics develop, the devotion to a person can become a devotion to an ideology, religion or cause, where the person finds the same emotional connectedness, love for the ideology and a sense of security.

Sycophantic looks similar to devotion from the outside but there is a dangerous underlying process where the self-concept is either perceived as being inadequate or it is diffuse and there is only an identification with others. This will never result in mature relations since there is a need to replace one's self-concept with the power of another (i.e., literally identify with that person). As the process grows, the person continually loses sight of who they are and they become an extension of the powerful other. This is a pathetic process where the person is a pawn and only feels alive in the presence of the person they imbued with power. Over time, they will only have derivative power.

People emphasizing this dynamic, establish very loyal, devoted and mutual relationships when they are mature. They can champion a cause and while they may not be the leader, they often provide the emotional commitment and can bolster others when they start to lose faith. When this dynamic replaces one's self-concept, it fights a losing battle where one needs more and more confirmation from the stronger person that they are worthwhile and that the love from the other person will continue. Of course, if the other person is mature and does not require worship or being adored, he starts to feel that the devotion is turning into a sick, needy and parasitic relationship. As the vulnerability of the relationship starts to manifest, the loyalist assumes increasing defensive stances, denies difficulty and responds in more clandestine and highly deceptive maneuvers. They may rely on false and exaggerated emotions or cold and calculated moves to maintain what they see as a critical life sustaining relationship. No strategy will escape their grasp in a desperate attempt to maintain the relationship. There is no sense of pride (to have pride you must have self-trust) but only the fear that without the love and endorsement of this powerful person they will wither away and die.

15. Relationships:

A) Authority: They run the gamut from being loyal and sincere, to seeking very powerful and controlling relations, to acting one way and feeling the opposite (e.g., show love and affection but hate and resent the authority figure). They are often fearful of being abused, since their self-trust is often underdeveloped. They will gravitate toward "take charge people" who they feel will protect them from others. However, underlying this relationship is a fear that they will be taken advantage of by the more powerful person. Hence, they often remain suspicious and are capable of attributing motives to others which are really projections of their own fears (e.g., I am weak and I know he will abuse me, so I hate that he has this power over me).

They may give over their power to others or groups in the hope that this process leverages their ability to control their lives and remain secure. Occasionally they rebel against all power and question all authority because they are afraid of being taken advantage of. This counter phobic behavior is a way to gain mastery over the worst case (e.g., all power is corrupt and I will eventually be abused, so I must avoid a loyal or loving relationship). The net result is they believe this will allow them to feel less pain (i.e., I am not in a damaging relationship) even though they are quite anxious and often feel they need to find a benevolent power source.

B) Spousal: They can be very loyal, giving and mature. A typical adjustment is significant loyalty to the spouse and within that relationship they develop their power dynamics since the spouse offers protection. Over time they may take greater self-risks but may come to resent their spouse for "keeping them in a subservient position". This spousal resentment (e.g., you have been controlling me because I am becoming more powerful) may either result in a shift of loyalty (e.g., children, affair) in the hopes of

1- Name	MEDIATOR	5- Paradox	Decisive - Reticent
2-Concept	Justice	6-Emotion	Courage to Apprehensive
3- Stage	Cultural - External	7-Antithesis	MANAGER
4- Expression	Virtue	8- Fear	Unprincipled and Corrupt



The MEDIATOR Dynamic

9. Origin: This dynamic is probably most represented by the ideal parental relationship. That is, the child identifies strongly with both parents, feels a sense of love and respect and is reared in an environment where the rules are not too harsh and controlling but allow for an appropriate degree of emotionality. Physiology may play a critical role in that the intensity associated with any child should be moderate and/or the frustration tolerance of the parents should be reasonably high. If this is not the case, a calm child with intolerant parents or an intense child with mature parents may have to react to a very difficult family dynamic that will shift the equilibrium toward the negative end.

However, when there is a balance between child and parental temperament and he is nurtured in an almost peaceful, idyllic state then many of his needs are met. Furthermore, if the child's demands are not unreasonable and a positive and peaceful relationship develops between the child and his parents, the family environment is very

positive. This positive environment creates Justice where there is an environment of open love, compromise and peaceful coexistence. The child develops a sense of Virtue where he feels personally respected but also comes to respect his parents. There is a sense of fair limits and each allows for the expression of the other's individuality. They are not bound by unemotional rules and cold logic (the Manager dynamic) where only rules rule the roost. They do not live in a permissive anarchy where emotionality or power of one reigns supreme. There is balance, a sense of fairness and a devotion for each other. In short, it is a virtuous environment where the dual good is promoted.

A potential problem with a strong emphasis on this dynamic in early childhood is that the world is usually less receptive and peaceful than the serene environment that one's parents may be able to create. Therefore, the child may not develop the capacity to deal with frustrating or powerful events that will occur in his adult world as they are notably absent in his early and formative years. Consequently, his predilection for dealing with the ubiquitous conflict between people and their struggle to adjust to society, often finds him in a mediating role trying to maintain that icon of "family peace." That is, he now feels compelled to maintain a peaceful, loving and conflict free sphere between himself and others. He is very attuned to aggression and hostility and has an almost instinctual need to terminate these powerful affects in an attempt to maintain peace. For those who believe the world to be harsh and less respectful of people in general, this positive parental background may unintentionally create a powerful disadvantage that creates naiveté or disbelief.

In less than idyllic parental surroundings where there is "overt acting out" of anger and even rage between the parents, sometimes the child is cast into an ongoing mediating role. That is, the child must try to keep the balance of power between two fighting parents. What usually develops in the child is a capacity to mediate but a fear of powerful affect and its expression since it usually leads to chaos, a lack of security and an ongoing disruptive environment. In this setting a major method of dealing with conflict is either active avoidance (i.e., flight) or diffusing the intense affect of both parents. That is, the child does not develop a sense of personal power and mastery but is frightened that he will be caught up in the fray and injured.

Consequently, due to the disruptive nature of his early environment, he finds himself unwillingly cast into a weak mediating role where choosing a side results in injury or fear of retribution. He feels compelled to minimize any conflict so he can avoid the powerful affects of anger, rage strife or even physical violence. This results in a fear of conflict and a lack of personal power to resolve any conflict. Consequently whenever any conflict brews, it becomes a signal that conflict must be eliminated and his must never address important differences among people. Rather than learning from the conflict or resolving the issue (i.e., having the personal sense of power to remain in the conflict and not be injured) the heightened emotion creates a need to shut the situation down as rapidly as possible. It may look like a very positive or mature behavior from the outside but it builds an increasing silent reservoir of subtle anger and resentment when people are always forced to compromise and avoid resolution.

10. Unconscious Conflict: I must maintain peace, family accord and positive affect at all costs. Any threat to a calm and serene status quo or any change will be viewed as disruptive and frightening. It will lead to a state where I am not doing what I should be

doing (i.e., keeping peace between others) and I will be punished or I will experience significant pain and increased fear because of the intense emotions.

11. Neurotic Conflict: My personal anxiety is aroused by any aggression or hostility so I will mediate in any and all conflicting situations whether they are between people, groups or even within society. I must help to maintain order, cooperation and minimize strife. If I minimize or neglect my own needs things will work out much better. Conflict occurs because others feel compelled to assert their needs at the expense of others and all conflict results in increased pain. I have a need to eliminate and/or deny all conflict because if people really loved each other, they would never disagree.

12. Primary Motivations:

A) Mature: I will use my ability to resolve differences among individuals or people and their context so I will be Decisive and show the Courage of my convictions. I can remain objective, consider the needs of all the parties involved and arrive at an amiable and cooperative solution. There is little need to aggressively move into a win/lose contest and one should strive for win/win relationships.

B) Stressed: If I am anxious it is the signal that somebody in my environment wants something or is going against some powerful force. If this is the case, I feel compelled to find that conflict and eliminate it but I am usually Reticent because of my fear of being involved. If I am unable to eliminate the conflict, I will deny its existence, remain terribly ambivalent and experience strong Apprehensive feelings. In the face of conflict, whether it involves me or not, I will become indecisive and avoidant in order to avoid being hurt.

13. Sophistication of Dynamic:

A) Highly Integrated: Emotionally stable, receptive toward others and interested in maintaining a cooperative and collaborative environment. Less afraid of normal conflict, seeing it as a chance to resolve issues and move to a higher level of acceptance for all parties. Optimistic in style, peaceful and uses compromise and negotiation as a means to maintain smooth relationships. Driven by principles of fairness and a sense of justice

B) Normal: Overly willing to accommodate to others, usually sees both sides of an issue as being equally valid. Hence, is often perplexed and finds it difficult to make many decisions where conflict is evident. Very accepting of conventional roles and expectations. Easy-going, oblivious in the face of conflict. Minimizes difficulties between people in an attempt to mitigate or reduce any conflict.

C) Diffuse: Underdeveloped and ineffectual. Avoidant of any difficulty in his environment because of his fear of being overwhelmed. Seldom sees difficulty or changes in the environment as they would suggest a very unsettling force. A rigid inability to compromise unless forced, which is followed by a denial that a change did occur. Moved by environmental events and seldom exhibits self- initiation. Fatalistic and resigned. Almost totally goes with the flow and always seeks status quo.

14. Emotions: The major emotions are Decisive to Reticent. Decisive is having the ability to identify a conflict or an injustice, weigh the opposing sides and do something about it. One does not go blindly by rules and use their "implied societal power" but appreciates that circumstances have an influence and require interpretation. One is willing to live with the ambiguity as one pushes for a resolution that not only considers the context but the feelings of the people involved. It is apparent that one must have a strong self concept to go against the flow and incur personal risk. This is not a power for personal gain but is a sense of Justice which is a "love of all involved" and a striving for mutual benefit. It is a loving gesture to promote a greater good and not a need to force or control others. It is for others and is not motivated by self gain.

Reticent in all its forms is a desire to remain secure by avoiding any conflict. In this situation the person is concerned about their own welfare and cannot overcome their own sense of fear to do something for another person. Hence, they either rely on the rules, disavow any human responsibility or they avoid seeing the problem in the first place. The goal is to keep peace at all cost, since peace gives them the feeling that they are secure, loved and nothing bad will happen. History is full of examples where a few people have stood up against an overwhelming oppressive force for the benefit of justice and mankind. But history holds an infinitely greater number of examples where man has avoided any personal responsibility and has overtly "seen the wisdom of those in power" and covertly hated their own lack of courage. Man avoids justice because it does not affect him, he benefits personally from the situation or he is afraid.

The mediator often represses his own power dynamics in an attempt to avoid taking a strong stand. Any stand for others in the sense of justice, creates a difficulty between oneself and others or society at large. Usually the mediator is willing to compromise or settle; in the spirit of doing what is right but in essence avoiding painful conflict. His emotionality is bland to positive and seldom connected to strong ideals or concepts that are grounded in his own sense of power to act or those fueled by a passion of Justice. If stressed, his emotions are stripped away and mechanical so he is less capable of taking a firm stand or choosing sides.

He denies the existence of any difficulty or withdraws and becomes depressed and ineffectual in the face of conflict involving others. In the face of serious personal conflict, he resorts to passive aggressive stances that allow him to act but disavow a personal sense of responsibility. Hence, the positive manifestation of this dynamic is often repressed by society because rules and structure imposed by the powerful few are better at maintaining peace and status quo. Justice requires too much passion, affect and energy and diffuses power into all people rather than centralizing it in a few. The powerful control things and have little interest in compassionate justice. Law is not justice but rules (i.e., manager dynamic) to control the masses.

15. Relationships:

A) Authority: They are usually good managers in a maintenance situation, since they feel most comfortable maintaining status quo. When there are differences of opinion they usually work to resolve those differences in a win/win compromise in an attempt to reduce conflict. They feel most comfortable blending in and becoming part of something larger. Hence, they seldom gravitate toward significant leadership positions or toward positions where there is a fair degree of conflict and turmoil. If conflict occurs, they become indecisive, avoid reaching a resolution and deny any difficulties. On the more positive side they are excellent mediators, have the capacity to stay with the conflict and resolve it in a mature fashion. On the negative side they internalize the conflict, diffuse the emotionality and become over-wrought themselves, finding it difficult to take a firm stand, express an opinion or make a decision.

B) Spousal: The key word is they are accommodating and strive to recreate the peaceful, idyllic environment they experienced in childhood, wished had happened or believed happened (i.e., they repress childhood conflict). Hence, if conflict occurs, they negotiate, compromise or even subjugate their own views/feelings in the spirit of maintaining peace. If the conflict becomes intense, they avoid situations by throwing themselves into work activities, hobbies or any distractions that keep them involved and allow them to avoid marital strife. If these methods are ineffective and their spouse is relentless or demanding, they withdraw, become depressed or develop psychosomatic problems that effectively remove them from the situation. For instance, they develop an ulcer or high blood pressure and let the spouse know that they would be willing to debate the issue but that they find it too stressful and it is not good for their health.

Notes: _____

1- Name	AESTHETE	5- Paradox	Agape - Angst
2-Concept	Heart	6-Emotion	Enchantment to Anguish
3- Stage	Cultural - Internal	7-Antithesis	THEORETICIAN
4- Expression	Passion	8- Fear	Apathy or Emptiness



The AESTHETE Dynamic

9. Origin: This dynamic, just as the Theoretician, is strongly influenced by culture, one's "worldview" (i.e., Weltanschauung) and one's education. However, rather than being driven to know and comprehend the world so one can exercise control, there is a need to develop the Heart. This is a desire to connect to, empathically resonate with, bath in wonder and emotionally become one with the world. The expression is Passion in all its forms, whether it is for others, an ideology or life as a manifestation of the god-head. This dynamic is the source of all refined emotions, both positive and negative. The origin of the energy for all emotions is deeply imbedded in the primitive brain and is a physiological response to external phenomena. That is, the physiology provides the raw energy for the expression of emotionality but the culture and the Aesthete dynamic

allow the person to make sharp distinctions among different emotions. Hence, emotions are not irrational but are non-rational and to a large degree are defined by a person's culture, his underlying physiological temperament and bound by experience.

Some children are emotionally sensitive, responsive to their surroundings and pick up on many subtle feelings and affects in their environment. The parental handling of these child initiated affects can fall anywhere between extremes. On one hand, the parents may be very sensitive to emotions and they may help the child differentiate fine shades of emotional meaning and the child develops a more sophisticated emotional repertoire. On the other hand, they may be insensitive, primarily express powerful but raw affects and discount the need to have softer and subtle feelings. In the latter setting they let the child know these emotions are signs of weakness and vulnerability.

The first environment may lead to a refined emotional development by learning, exposure and parental support. As the child learns to distinguish finer shades of sentiments and feelings, he develops a more sophisticated way to relate to others and his world in a non-rational fashion. This is best described as primary intuition, gut feel or astuteness where one can "absorb the situation" and know what to do in a natural fashion. In Eastern cultures this is equated with "being at one with the world or moving in the Tao".

In the second situation, if the Aesthete survives and does not become inferior, the child may withdraw and fantasize about a more perfect caring environment. He might be sensitive, nurturing and expressive in spite of his repressive and emotionally bleak environment. This situation creates a fantasy of an emotional utopian ideal where there is only pleasure and no pain, where one is accepted and not rejected, where all sentient beings work together in harmony and love. This fantasy environment is one of delicate shades of emotion that can be nurtured and shared without fear of rejection or embarrassment, where people relate in a very sensitive, almost mystical, caring and intimate fashion. This becomes the basic substance of the Aesthete fantasy.

The normal everyday environment is usually not overly sensitive to these more intimate, passionate and tender feelings and has no problem disappointing a child with harshness and pain. In this situation the child struggles with a Heart-felt ideal of what the world could be compared to what it is. This may lead to further isolation from one's parents and a search in latter life to find kindred souls. The net result may be a retreat further into a more fanciful and accepting world of tender and sublime feelings. A more mature reconciliation of this drive is found in the adult expression of literature and poetry. This art form is based upon feeling these ideals and plumbing the depths of human pleasure and pain. If there is no resolution and it becomes the central focus of the child, it sets the stage for an existential dilemma where the child agonizes over his purpose in such a cruel, heartless and twisted world. He may get emotionally lost in a degenerate struggle to comprehend why he cannot express these feelings or why he and others cannot be loved and appreciated. In its more intellectual forms, one can get lost and agonize over the unanswerable question of what the true meaning of life or existence is without a greater world love.

10. Unconscious Conflict: I am vulnerable, sensitive and need to be loved in such a way that when I express my feelings I am not rejected but loved in return. I find the

expression of these affects creates life and infuses it with its true meaning. Shattered, I find the world to be unacceptable and I must withdraw and replace the cold parts of reality with ideals that are more sensitive, caring and expressive.

My ultimate goal is to sense and feel everything the world has to offer without being vulnerable to pain. Clearly, this is impossible but it becomes an insatiable drive when this dynamic is in full force and occupies everything I do. I will not accept the basic dichotomy (Power/Separation/Pain verses Bonding/Wholeness/Pleasure) that in order to feel any pleasure, I must expose myself to an equal balance of pain.

11. Neurotic Conflict: I will find a way to express myself so that I am accepted and become part of this world without being vulnerable. If I am rejected I will vehemently fight back, discount the source or withdraw into my own fantasy. My subjective feelings and affect are the true ideals (i.e., solipsism which is anti-Theoretician dynamic) and should be guarded at all costs. Hence, my goal is self-unfolding and personal fulfillment which will allow me to transcend this painful world. However, these people are very much in touch with the "Weltschmerz" or world pain and can never really escape the basic dichotomy of pleasure and pain.

12. Primary Motivations:

A) Mature: I will use my highly empathic and sensitive capability to understand Others and to help them understand their own affects and feelings. Additionally, through whatever cultural media, I will express my insight and sensitivity into the existential dilemma (i.e., meaning of life) so that others will not have to deal with the pain and agony of not knowing.

B) Stressed: If I am anxious or depressed, it is because the meaning to life is Slipping from my grasp. If I am aware of this, I may fall into an existential despair and risk becoming suicidal. If I am not aware of the depth of my psyche I become depressed, avoidant of others and may experience intense highs followed by despondent lows. This cyclical emotion is a hopeless effort to experience the emotional meaning (which I feel must only be positive) in life. My emotions are characterized by downward spirals of increasing periods of ennui, a loss of meaning and a lack of connectedness with the world. These emotions are followed by despair, depression and isolation. The ultimate endpoint is the total deadening of emotionality in general followed by apathy or an empty (non-emotional, passionless) intellectual desire to terminate my existence.

13. Sophistication of Dynamic:

A) Highly Integrated: Inspired, creative and capable of capturing the essence of many feelings. The ability to express universal ideals surrounding the human struggle and condition. An ability to transcend pleasure and pain and show that the two are intimately connected and must coexist. Honest, self-revealing, sensitive and emotionally strong.

B) Normal: An imaginative and aesthetic orientation to life. An ability to express personal feelings and refine those feelings through communication or some artistic medium. Runs the risk of becoming moody, self-absorbed, melancholy and introverted. Subject to periods of alternating highs and lows for no apparent reason. Can become internally focused with feelings of self-pity while becoming self-indulgent, generating illusions about self and life and becoming increasingly cynical.

C) Diffuse: Can become significantly alienated from both the self and others and experience either intense depression or be emotionally blocked. Depressions cause a downward spiral and emotional blockage that creates apathy or intense projected hostility (i.e., Life must not be this way). Self-contemptuous, pain and tormented with hopelessness and fears. Subject to drug and alcohol abuse in a desperate attempt to relieve emotional burdens. Periods of depersonalization where they feel they are someone else living life as an automaton.

14. Emotions: The major emotions are Agape to Angst. Agape is intense, awe-inspiring, transcendent love where one feels at one with the world and a delightful pleasure at just being alive. Religious people feel that this is God's spirit alive in them and gives them meaning, controls their life and is the basic life force. However, one does not have to be religious in any anthropomorphic sense to experience agape. It should not be confused with the affect that many religious people experience which is a profound devotion to God that emanates from the Loyalist dynamic. This is an extreme devotion to a more powerful other, a loyalty to and may not be a transcendent emotion.

Angst on the other hand is a terrible sense of dread, a loss of ground or any form of connectedness and an empty feeling that there is no meaning in life. Of course there is no absolute meaning to life and life only has meaning when one says it is so. However, some people desperately struggle and agonize to find the "true meaning". Both the positive and negative affects of this dynamic tie closely to the Theoretician dynamic which strives to find meaning through control. This is an option, to define life's meaning as a need to ever increase one's sense of control, but it is usually devoid of overt affect and has no transcendent feel. The intense affects of the Aesthete also drive a person back down into the original self-Uroborus paradox that is powered by the greater energy of the unconscious matrix. Trying to resolve the self and give one ultimate meaning by using the ego is the same as a part trying to understand the whole. It is always destined for failure.

Since these people feel so much at ease operating and living in the emotional realm, they have the capacity to define their emotions in ever-increasing and finer shades of meaning. Hence, the positive affect is experienced in a richer and almost awesome way. Ironically improvement and ability to experience positive affects also makes the person more vulnerable to negative affects. Hence, they may experience bouts of intense depressions, intellectual hopelessness or even existential despair where there is no meaning in life. In this sense life is empty and indeed a burden.

An intense need of those under the sway of the Aesthete is to discover the source of all affect (e.g., the passions) since they believe this is the wellspring of the meaning of life. Since this is an impossible task, the search may lead to extremely creative productions or to a growing despondency that may shift into an apathy to prevent the person from experiencing intense pain. With little to balance their torrid emotional introspection, they run the risk of losing ground and getting lost in a chasm of impossible to understand affects and emotions. Hence, the Aesthete creates people who range from the most affect driven, who are extremely emotional and sensitive to those who are characterized by blandness, ennui and apathy.

15. Relationships:

A) Authority: They tend to be very expansive in relating to authority. If they see authority as weak, they demean and minimize its importance and seldom feel inclined to follow its lead. They may go out of their way to mock authority or violate its restrictions. On the other hand, if they like and agree with the authority, they will make grand displays of affect, show great respect for and want to identify with the authority as having a firm hold on the important issues. Hence, these people are subject to intense emotional involvement with authority figures, groups or even ideologies. As intense as their identification may be, they run the risk of reverting to its opposite and they can come to despise the very thing that made so much sense to them initially.

When they are up, they let others know that they have been selected above everyone else, have a direct contact with the "godhead" and understand the "most critical issues" (i.e., meaning of life). Indeed, they can be charismatic. They can also become elitist and are often very arrogant and inflated in dealing with others. In other situations they compete to bond with the supreme authority and diminish all other relations in a desperate attempt to attribute primary meaning to that person. They are seldom intellectual about their relations with authority nor do they particularly pay close attention to details, rules, order and structure. For them, the instantaneous emotions usually dictate their acceptance and rejection of authority figures.

B) Spousal: They run the entire gamut in developing relationships since they usually exhibit the greatest range of overt emotions. On one hand they can be extremely sensitive, caring and concerned. They have the capacity to pick up on subtle shades of affect in others and can use this in positive ways (e.g., tender, caring and sensitive toward others).

Alternatively, they can discount their spouse as being too coarse and move into a transcendent role in a desperate attempt to find the meaning of life in some cultural area or art form. In this situation they avoid their spouse or any other person for that matter (unless they can help in their life quest). During these periods of obsession they can be cruel, uncaring and heartless as they feel driven to discover the meaning

