

The Creation of Uniqueness - Pre-Cultural Dynamics

All nine of the dynamics, to some degree, influence a person's psychological development since we all experience every dynamic. In a normal development we experience each conflict and paradox, tackle every fear and attempt to reconcile the internal conflicts that occur between each dynamic pair. Different life experiences, predisposition's and societal influences cause each of us to resolve our dynamics with some combination of mature and forestalled resolution. In addition, we all emphasize the use of some dynamics over others which creates a psychological momentum where we focus on certain parts of reality and neglect others. How the interaction between our evolving egos and our environmental challenges is resolved, becomes our particular fingerprint of uniqueness. The developmental process moves from the physiological level through the unconscious matrix and then into the nine psychological dynamics in a predetermined order.

As humans, we are most alike in the earliest dynamics since they are rooted in our physiology. Hence, the Performer is the most universal dynamic and will show the least amount of variance across people, across races and across cultures or societies. You may or may not emphasize the Performer as an adult and you may be intense or mellow and that will last pretty much your whole life. It is simultaneously the simplest dynamic and the hardest to consciously influence. By contrast, the four cultural dynamics (covered in the following chapter) are the most diverse and complex (i.e., in terms of content) across people and societies but are easier to influence. Additionally, the earliest dynamics have a tremendous impact on the later dynamics (e.g., if you are intense, most of the dynamics that you display have this intensity) so it is very difficult to escape this influence. Lastly, the content we focus on and that content helps to define who we are, comes from the later dynamics. We were intense as a child and now we become a passionate poet (e.g., Aesthete), an obsessed engineer (e.g., Theoretician), a powerful corporate leader (e.g., Egoist), or a fiercely dedicated mother (e.g., Relating). We seldom escape the "how we manifest" but we constantly reinvent the "who we are."

The unfolding of the dynamics occurs in the following fashion:

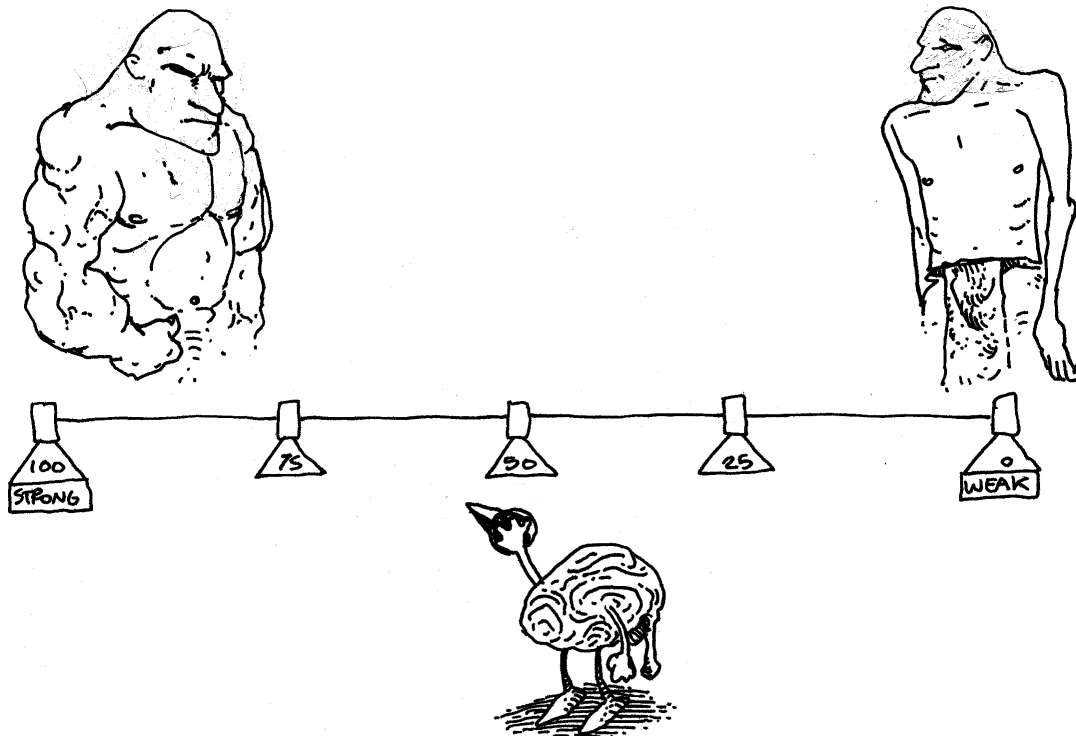
Unfolding Order	[-1-] →	[-2-] →	[-3-] →	→ [-4-]
Dynamic Stage	Physiology	Egoic	Social	Cultural
POWER BONDING	Performer	Egoist Relating	Leader Loyalist	Manager & Theoretician Mediator & Aesthete

As stated above, the general physiology and collective unconscious are similar for most people and provide the basic foundation of humanity. However, the expression of the psychological dynamics is quite diverse and ultimately accounts for most of what is unique in anyone. It is like a piano keyboard, which is universal in construction, having the same number of keys and sounds but the music which comes from that keyboard is totally dependent upon who sits down, how well they play and what they play. The keyboard is nothing but potential that may or may not manifest as great music. This is

no different from the unfolding of the dynamics where we realize a given psychological development and emphasize certain dynamics over others. Let's look at this "normal unfolding" and see how one's uniqueness actually starts to develop.

Break From Physiology

Recall that the Performer is intimately connected with physiology and seems hard wired from birth. That is, certain people are intense, energetic and exhibit a strong need to maintain a high energy level. Often this is equated with a low frustration tolerance, a lack of patience and a driven quality in most activities. Alternatively, others seem more nonchalant, almost lethargic and capable of taking most anything in stride. Neither of these potentials is better, but the manifestation has a dramatic differential influence upon all of the other dynamics, where being more intense versus leisurely becomes apparent in most activities and underlies a persons general behavior.



Ralph's brain selects an activity level for his Performer dynamic

For instance, the intense person is compelled to engage in activity, to expend significant energy and accomplish a great deal; otherwise he feels depressed, sad and unfulfilled. However, even with a significant level of actual accomplishment, he may experience frustration, a sense of restlessness or even a strong need to increase his striving. On the other hand, the more stolid person may not accomplish very much, is

more wistful but yet experiences less intense mood swings. Likewise, he does not feel compelled to constantly strive and expend energy, but is willing to accept changes as they occur and adapt to his surroundings in a less intense fashion. Hence, one person seems compelled to go against the casual flow of life but his intense efforts may leave behind some creative expressions of his energy. Another seems more at ease living within the normal course of events while adjusting to society and daily circumstances, taking change in stride and accepting most things. He lives a less intense or perturbed life and seems to have the personal philosophy of, "What will be, will be".

This energy level, emanating from brain physiology, sets a basic trend for all of the dynamics that follow. This energy level is apparent throughout one's life and since it is the first dynamic, it has the greatest impact upon the later dynamics and forebodes more intense regressions under great stress. That is, highly active, intense people will become more manic, driven and aggressive in dealing with environmental stress. Whereas, the more stoic person moves in the opposite direction, succumbing to his fate, becoming depressed, resigned and withdrawn. Few people consciously reflect on this dynamic but it is apparent to most others who include it in their basic personality descriptions of those whom they know well. They attribute an energy or intensity level to others but seldom see this in their own makeup.

People often equate the manifestation of this dynamic with basic drive or primary motivation. Hence, intense people are seen as being highly motivated or even being out of control while relaxed people are seen as being more laissez-faire or indolent. Since this dynamic is tied to physiology, it is the most difficult to consciously change or override. Hence, an intense individual will have an extremely difficult time becoming laid back and relaxed. This energy level is the primary manifestation used to describe the "Type A Personality" who is viewed as the prime candidate for a heart attack. Often the physician input was that the person, "should learn to relax and reduce his stress so he could avoid cardiac problems".

The irony of this impossible prescription, which is a need to relax, be casual, less impatient and spend more time smelling the roses is that the person could do very little to influence his energy manifestation. It is virtually an impossibility for an intense hard wired Performer to relax and lay back. An understanding of the dynamics would lead one to appreciate that an overt behavior change would practically be a virtual impossibility. Trying to get an intense person to relax by consciously controlling his behavior is going against his very nature and is doomed to fail.

Medical science missed the boat and presented a very inappropriate solution by confusing the difference between stress and strain. Strain is the physical energy applied to a body over some period of time where stress is a measure of resultant damage. For instance a 25 pound weight suspended from the end of a six foot bar anchored to a wall (e.g., a big hanging flower basket) produces the same strain but different stresses dependent upon the material. Whether the bar is a one inch thick steel pipe or a hollow aluminum tube, the strain is the same. However, the stress over time on the steel bar will be negligible but the stress on the tube will start to bend it and it will finally fold down or collapse the tube in order to relieve the strain.

By analogy, given a certain strain on a person in terms of environmental and self-imposed demands, does not always create the same conscious level of stress. For

instance, a great deal of activity and a need for involvement for a very intense person may actually be stress reducing. Isolating the individual and giving him less stimulating events will actually create a higher degree of perceived stress. On the other hand, taking a low-energy individual and putting him in the same environment will have the opposite result. Under the same strain, he will feel overwhelmed and stressed out. Hence, the concept of stress is in the eye of the beholder since what is stressful to one person may be necessary and appropriate for another. Stress, not strain, can only be understood in terms of one's dynamics and one's unique psychological structure.



Ralph sees that a constant strain, creates a different stress in different people

Moving from this physiologically influenced dynamic into the egoic realm we see the first real internal psychological conflict. That is, two major dynamics compete during the next phase striving for the person's emphasis and conscious embrace. As we move through the remaining developmental phases there are two dynamics that always arise at approximately the same time in the development cycle and compete with each other. In most individuals one dynamic is preferentially expressed and the other becomes an inferior dynamic that seldom exhibits a strong influence upon overt behavior. Hence, the dominant dynamic dictates the primary behavior while the inferior one remains less developed and exercises less conscious influence.

However, when a person is stressed or finds himself in uncomfortable and difficult surroundings, it is often because he is forced to express an inferior dynamic. Consciously or unconsciously he is restrained by environmental constraints or his

social interpretation from expressing his preferred dynamic. In normal development, the inferior dynamics are less refined, weaker in expression and eventually, become less capable of a mature response as the more dominant dynamics take over. Contrary to what is "normal" or typical human development, the ideal is to raise the level of the inferior dynamics to equivalency with the dominant dynamics. This is a life task that is seldom achieved to any appreciable degree.

Initial Ego Development

Now that the physiology or the Performer dynamic has laid the foundation, the first struggle ensues between the Egoist and the Relating dynamic. In the initial phase of ego development, both dynamics become manifest but usually a person experiences a greater degree of pleasure in the expression of one dynamic over another. At this point, it is unclear if the differential expression among dynamics is caused by heredity, early learning, culture or environment. Most likely, all of these factors interact to create an imbalance, but once the process shows any favoritism of expression, the trend continues unless it is environmentally or consciously overridden. The dominant dynamic becomes the modal operating style and subsumes the inferior dynamic. The blend between these two dynamics, their development and the conscious ability of the person to manifest them; becomes his stamp of uniqueness. The ideal goal would be a capacity for a 50/50 comfort with the expression of either dynamic in the pair or at least a recognition of situations where one dynamic is more appropriate than another.

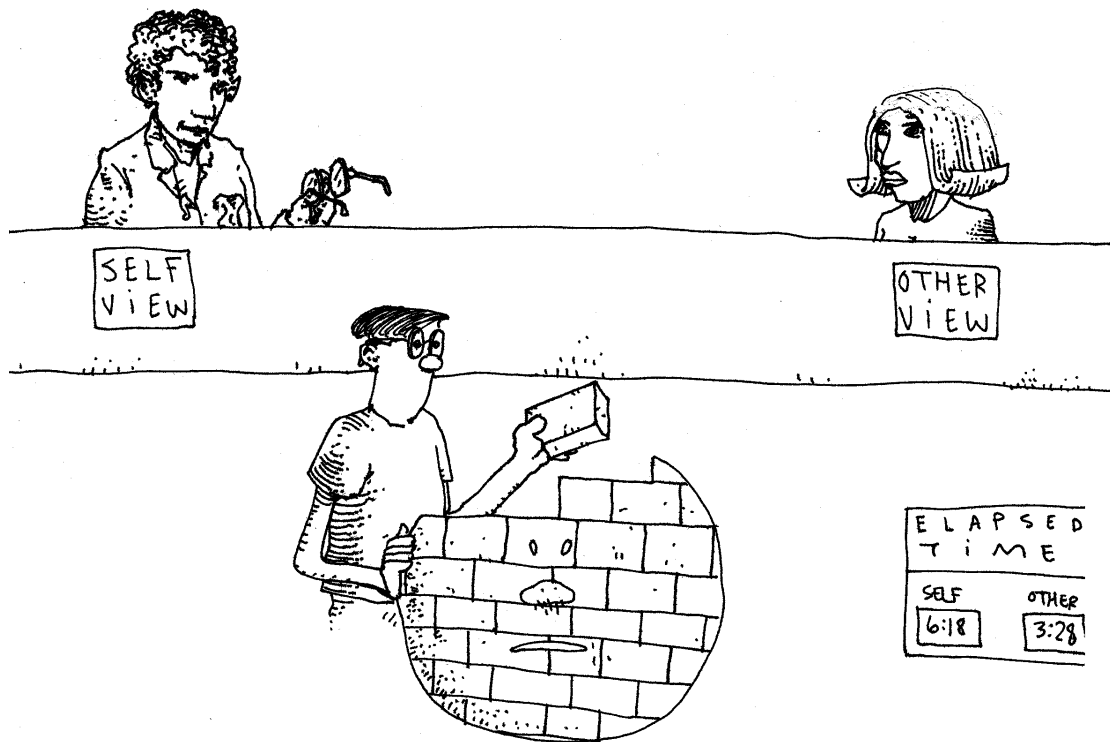
However, this is seldom the case since most people develop a very clear and accelerating preference of one dynamic over another. Then continued expression of the preferred dynamic leads to a further refinement and sophistication of the dominant dynamic with an increased impairment and stagnation of the inferior dynamic within any pair. In addition, environmental events become increasingly viewed as requiring interventions based upon the dominant dynamic. Therefore, it is quite understandable that increased use of any dynamic leads to an increased desire and confidence in its use and the perceived applicability of that dynamic. It is not too dissimilar from instincts, habits or physiological mechanisms that become more automatic as they move from conscious to unconscious control. Any increase in habit strength results in a reduction of our awareness and we act more like automatons.

One could say that as our awareness declines, even in trivial issues; we become less human, more animal or robot like and lose potential for growth and development. Balance between automatic behaviors versus awareness may start out as a conscious struggle but human nature moves us up to the path of least resistance. The easy way out or "normal way", is to allow the dominant dynamics to take over and act for us. We should never criticize their methodology or moan about the outcome (e.g., I wish I didn't do that) since we ourselves are the one who abdicates conscious control.

The Egoist creates the concept of Ego power. That is, the person starts to develop a rudimentary sense of self-love where he sees himself as unique with an ability to influence his environment. There is unquestionable pleasure at being able to manipulate and master one's environment and this can lead to the development of a positive self-concept (i.e., I love myself). A positive self-concept is necessary for all future

relationships since from this foundation, the person develops the capacity to not only love himself but others. Hence, if one has a damaged self-concept or is unsure, this leads to less mature forms of love or a need to attach to a powerful person. Hence, this dynamic is critical for the normal development of a healthy self-concept or ego.

In parallel, the Relating dynamic creates the concept of Ego attachment where the person starts to experience other love. It is one thing to love oneself as an entity but it is also necessary to attach or bond to others. Bonding may allow for a greater sense of personal fulfillment by developing relationships where one refines his self-concept based upon input from significant others. Validation of who we are in terms of the perceptions of others is equally important. Hence, ego attachment is a normal process that supplements our self-concept with the views of others. We develop attributes that naturally bring us a sense of personal pleasure and power (i.e., from the Egoist). Likewise, we develop additional attributes that assist us in better relating to others whom we esteem. This is usually in the form of enhancing those behaviors that increase bonding and lessening those which repulse those whom we love.



Ralph chooses his glasses or "view of himself" and builds his ego balancing Egoist and Relating

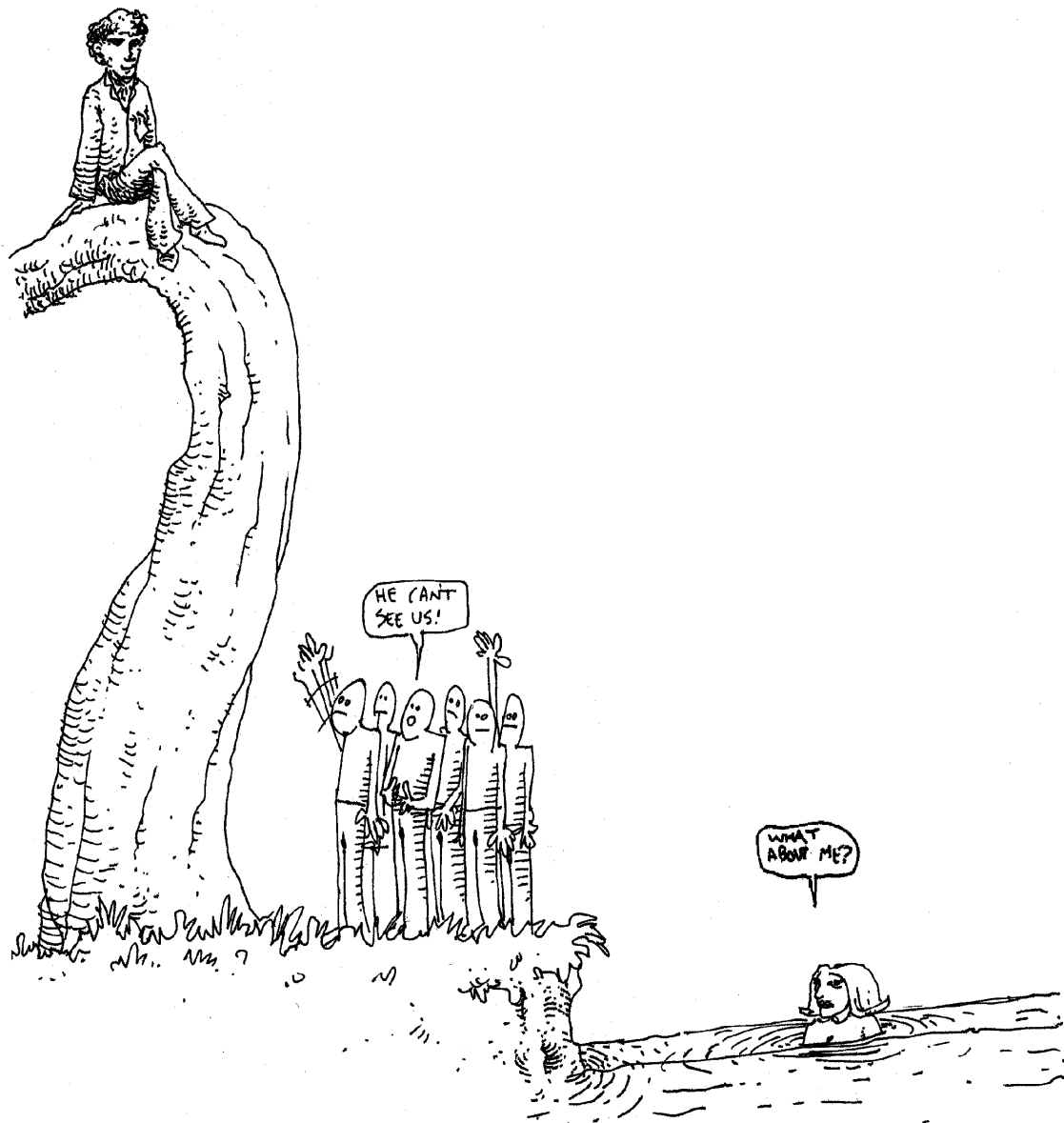
Primary emphasis on the Egoist may result in a terribly distorted self-image that may be anything from grandiose, unrealistic and narcissistic to extremely negative, terribly inferior and seldom fulfilled. Primary emphasis on the Relating may result in an equally distorted self-image that ranges from a generous and gracious exterior with an ever decaying interior to one that is highly manipulative and clever. One must strive to

maintain the balance between developing a self-concept which can stand alone (e.g., Yes, I am a good person in my own right) versus being able to appreciate, utilize and accept feedback from others (e.g., Others say I am good). It is only through some sense of balance that one grows in a more mature fashion. Those who believe only themselves or believe only others are always headed for serious trouble. Fortunately, most of us alternate between refining our self views as well as accepting input from others. It is as if we alternate between "self and other glasses" to build our ego image.

As the child struggles with emphasizing either the Egoist or Relating dynamic, one always surfaces as being the primary mode of relating to himself. The questions he struggles with and tries to answer are; who am I? How do I feel about myself? And how do I know? He will emphasize himself as a "stand alone entity", derive satisfaction by being aggressive and powerful in his environment or he will emphasize attachment to others and subjugate his personal feelings in an effort to please and accommodate to those who are important. In Western society the expression of these dynamics is often split on a sexual basis where males are developed and reinforced to express ego power and females to express ego attachment.

The potential advantage for this differential expression is that when the two separate sexes get together there is less interpersonal competition. However, this limits the development of both sexes. That is, the male seldom feels very comfortable expressing other-love. He relies more strongly on self-love, aggressive displays and his own self-concept; even at the expense of isolation. Usually he is reluctant to show signs of mature dependency that is reciprocal in nature. Hence, he struggles for control and domination even when it makes more sense to back-off or slide into a more submissive role. On the other hand, women may emphasize other-love and subjugate their personal feelings and strivings to a secondary role in an effort to reduce male-female competition. The disadvantage is women can develop strong but repressed feelings of resentment since they are seldom allowed to fully develop as a unique person in their own right. They are pressured to derive greater satisfaction in meeting the needs of others and if there is any energy left over, they may give that to themselves. Neither of these primary expressions, taken at their extremes, results in a mature psychological development. That is, the Egoist only sees himself and neglects others, while the Relating only sees others and neglects himself.

The balance of the Egoist and Relating dynamics is critical and must be realized if one wants to achieve a mature development. Most often one wins over the other and the inferior dynamic is less capable of functioning and ultimately influencing the overall development of the person. For those who allow the Egoist to gain dominance, they are more self-assured, confident, dominant and exhibit power and aggression more often than bonding. They focus on the development of their self-concept in order to maintain a powerful position and their ability to exhibit "other-love" may be based upon a more calculating methodology to meet their personal needs. That is, if others can provide something that they feel they need or want, they can overtly express "other-love" in a less than sincere fashion. However, their approach is motivated by an unconscious need to have their needs met and fulfilled rather than consciously developing mature relationships and accepting others as unique people with their own needs. The Egoist in isolation seldom worries about the views of others and the Relating in isolation almost always focuses on other's views and forgets who she is in her own right.



The impact of the views of others on the Egoist and the Relating dynamics

Consequently, this egotistical form of "other-love" is driven more by an actual determination of what the Egoist needs and then his action is based upon that need. This is not a sincere love or desire to bond with or love another in an unselfish fashion. Supporting proof is that when the Egoist's need is fulfilled the "other-love" or the overt respect for the other person will diminish. As the Egoist's need increases, the "other-love" or respect for that person also increases. Therefore, their ability to love is not based upon a mature or reciprocal intimacy but emanates from their need to be loved and/or receive recognition and support so they feel powerful. This process is always available for any person to use and its expression is quite normal. However, when it is the primary form of relating to others, it strongly suggests a lack of balance.

The alternative developmental possibility is that the Relating dynamic dominates and one feels a tremendous need to bond to others. In addition, the person most often exhibits a strong sense of emotionality as they go out of their way to accommodate and "meet the needs of others." Therefore, their self-concept is seldom grounded in a more personal analysis of who they are, an awareness of their limitations and an appreciation of their strengths. Usually, their self-esteem is based upon the collective analysis of how others who are important in their life, see and feel about them.

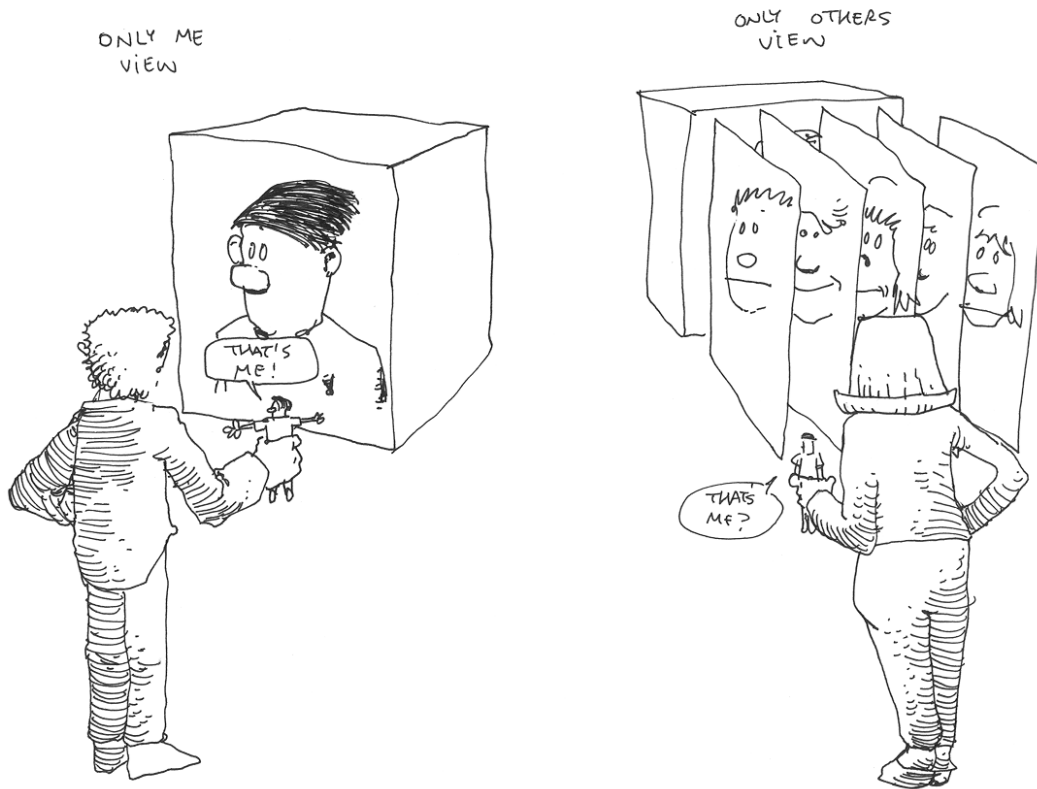
It is as if they sum up the perception of themselves in the eyes of others and this determines who they are and determines their self worth. Hence, if more people love them than hate them, they are a good person. On the other hand, if they fall into disfavor or are slighted by others, they are sensitive to this phenomena and their self-concept loses stability and starts to diminish. Of course, once this process begins, they become anxious about the potential loss of self-esteem and they form stronger bonding relationships with those who are left in the hope of finding that they are still worthwhile to those people. Hence, if I "lose some points" in the eyes of one person, I will try to increase my acceptance by another person to counterbalance that loss.

The problem with a primary emphasis on the Relating dynamic is the self-concept is externally formed and related to your ever changing assessment of what others think about you. What is absent is a compensating evaluation of why others should be able to evaluate you in the first place! This is very dangerous approach to building a self-concept since there is no such thing as an objective analysis and the thoughts and feelings of others regarding you are in a constant state of flux. If this is the basis of one's self-concept, it leaves the person with a vacillating and terribly unstable picture that is dependent upon the erratic and capricious feelings of others. Hence, one is always vulnerable to other's whims since their assessment is not based on an objective process. Hence, how others feel about you, dramatically influences your own internal assessment. The risk of having one's self-concept being dependent upon the perceptions of others is an anxiety provoking situation that is seldom consciously realized. However, it is a powerful force to make any person "suck up" to others.

Collectively, how others feel regarding you then becomes the basis for how this dynamic creates your self-concept. It is not difficult to imagine that there are significant swings in one's self-concept that can causes equally intense emotional swings. These swings correspond to the external movement of one's self-appraisal in the eyes of your beholders. It is as if you took a poll every morning and asked ten people how they felt about you and then you averaged this score and incorporated this as your "daily self-concept". God help you, if someone changed his mind in the negative direction because you rush out to confirm if others agreed with this change in perception. Lamentably, rather than balancing these swings with an internal, stable and self-generated self-concept, the person moves further out into the social arena asking others for personal validation. This creates and fosters increased dependency on an external assessment that is grounded in the totally ambiguous perceptions of others. The result is that in a desperate attempt to feel safe and loved, the person gives up his control to others and is increasingly vulnerable to their oscillating assessment.

The need for balance is important for psychological stability and illustrates the need to develop one's inferior dynamic. If one develops a stable concept in isolation where one only is introspective in evaluating one's strengths and weakness and works

on them individually, but is not in touch with others, there is no telling how far out of whack the person becomes. Alternatively, there is the need to develop deeper and more meaningful relationships were one can foster an increasing awareness of one's self and an acceptance in the eyes of others. This does not mitigate the need for an independent analysis but just says that a major source of data must be external. It is the exposure to others that allows you to refine your personal concept and ego. If you avoid dependency and input from others, if you are wrapped up in yourself, if you are rigid and automatically discount others; your self-concept will have little external validation. If you are over-dependent, if you are very equivocal and your capricious self-concept drives your emotions; you have little internal validation. Hence, when others love you, you are on cloud nine. But lookout when love leaves and you are less sure of your collective external standing.



The Egoist and Relating dynamics show Ralph his self-concept

The manifestation of these two dynamics is strongly influenced by the makeup of the Performer. Specifically, the combination of a strong Performer and Egoist dynamic results in a very competitive and potentially exploitive individual. This person exhibits a strong need for activity and achievement that is further driven by an intense striving for power over others. In Western cultures, especially in men and in business settings or athletics, this dynamic is strongly reinforced and overemphasized. It is the competitive nature that allows one to excel relative to one's peers. However, this dynamic pair seldom rests in situations where a more affiliative or tender dynamic

would be better suited. If one pursues psychological balance, the competitive dynamic with its emphasis on both the Performer and Egoist, can be mitigated by a parallel development of the Relating dynamic. However, in most males the Relating dynamic is seldom developed and expressed, so little tempering takes place.

In other cultures, where there is less emphasis on the individual, the masculine importance of the Egoist dynamic is reduced. For instance, in some Eastern cultures there is a stronger sense of group which leads to a cultural or social emphasis (e.g., an emphasis outside of oneself) of the bonding dynamics (e.g., Loyalist). There is a greater emphasis on the Relating dynamic where one bonds and becomes more affiliative with the overall culture or the immediate group (e.g., family, business or nationality) and the individual assumes a more secondary role. Hence, the group may be very competitive or potentially exploitive but the individuals are required to develop a strong sense of bonding (more love for others, less directed toward themselves) or intragroup loyalty.

In Western cultures where there is an emphasis on the individual, there is a corresponding over-development of the Egoist dynamic and the Relating dynamic is viewed as being inferior by our masculine dominated society. Hence, any emphasis on the Relating dynamic takes on the role of a "female stereotype". As society changes and women are not reared in the same fashion, we may achieve a better balance for both sexes in expressing the Egoist and the Relating dynamic. Thus, if women are allowed to be more powerful and can better express the Egoist dynamic, there will be less discrimination between males and females in being competitive or exploitive.

From the base of physiology into the first psychological dynamic (Performer), then into the first dichotomous dynamics (Egoist and Relating) springs the birth of an ego. This development is ongoing and continues for the rest of the one's life and is never complete or truly stable. The earlier dynamics have a much stronger influence on the ego's development and set the course for the unique unfolding of each individual. Now the remaining dynamics interact with this basic ego structure, change it and modify its focus creating a "new ego", which in turn interacts in different ways. The next stage is where direct social interaction adds its influence. The social dynamics are driven by ego needs to move out into the social world, express power over others and find others to bond with or follow. The growth of these dynamics influence and in turn are influenced by the previous dynamics.

Social Interaction

Now that the previous dynamics have started to unfold and dominant and inferior emphasis is more apparent, the person moves into the social arena to meet additional needs. The stage is already partially set since all people start to emphasize one of the major dynamic forms (i.e., power versus bonding), over another and it is very probable that one will continue in this direction. In any event, a struggle between power over others verses dependence becomes increasingly manifest in all social relations. Power over others, results in a "taking ego" and creates self-trust where one learns to trust his own ability to lead, manipulate and/or control others to meet his needs. Dependence on others, results in a "giving ego", and creates a sense of other-trust. This grows from personal experiences where one has depended upon another and they, usually parents, have come through to a reasonable degree and have met

the needs of the child. The dynamics that start to develop in this stage are the Leader and the Loyalist that have in common, a motivation to direct one's social behavior.

It is reasonable that mature relationships should be based on a balance between self and other-trust. The self-trust allows one to have the confidence to deliver what is needed in the relationship. Hence, the other person can develop other-trust that you will meet his or her needs and you have the ability to hold up your end of the bargain. Likewise, other-trust implies that you can relax your need for influence and control in the relationship and allow the other person to act in a directing, dominant or aggressive fashion. That is, you feel confident that they will meet your current needs within the relationship and will deliver something that is useful or important to you. It is this mutual and reciprocal relationship that promotes the growth and development of the individual as well as the more mature forms of social interaction.

The two dynamics that interact are the Leader, creating self-trust and the Loyalist creating other-trust. An emphasis on the Leader dynamic results in a socially aggressive, moving out, take charge, commanding view point. Regardless of whether you are generally power driven, balanced or even more bonding like in your approach, the emphasis is on the task and taking control rather than on the process and giving up or relinquishing control. The advantage of this approach is the individual can scan his social environment and direct his activities in ways that will more directly meet his needs. That is, he is proactive in seeking social relationships and falls into a leadership rather than a following role [Social control of others is the major issue].

On the other hand, the Loyalist dynamic is more passive and results in a person identifying with another, who is perceived as being stronger or more able to manipulate the environment. Use of this dynamic doesn't suggest that one only functions in a more passive or secondary fashion but that one identifies situations where they should or might assume a more passive role. Once a more powerful (or knowledgeable) person is found, and she can better meet your needs, a bonding to that person takes place. One develops a strong and loyal tie to that person and she can meet relationship needs, as defined by the weaker (relative to the situation) person. The assumption is that the relationship is reciprocal, creating a mutual sense of other-trust. As you meet the needs of others; they will in return, meet your needs. Hence, in an ideal process, the relationship is cyclical and reciprocal where there is a switching of roles depending upon the situation and the feelings of both people.

The advantage of manifesting the Loyalist dynamic is that one does not always have to scan the environment and deal with problems head on but can follow others and possibly reap the rewards of being loyal and committed to another person. The person who is the repository of your trust establishes the direction and confronts the ambiguity, frustration and potential anxiety that exists in the environment. You are screened from the vicissitudes of this hostile environment and what you give up in freedom of expression you can hopefully gain in comfort.

The Leader's self-trust is rewarded or his or her ego power is confirmed (i.e., when leading is related to one's self-concept and is part of the Egoist) when others are willing to follow him or her. By having followers who are loyal and trust him with their security, he believes in his own power. He is willing to share what he seeks because he knows he would not be a leader without having followers and that he must also "buy

their loyalty" (i.e., he must give them something of value). The Loyalist's other-trust is rewarded because when he trusts others and is protected by them, he can focus his energy on himself and grow stronger through the relationship. He gives up some personal control, becomes loyal to another but is benefited by getting what he could not get on his own. He derives pleasure from finding both a "reciprocal relationship" as well as learning from another how to protect himself. Hence, from a Loyalist's viewpoint, a reduced environmental risk is paid for by selecting a leader and being loyal.



Relationship between the Leader (Self-trust) and Loyalist (Other-trust)

As in all complex relations, you can be damned if you do and damned if you don't. The choice of dominant and inferior dynamics in any given social situation is influenced by both conscious and unconscious issues. The selection of a dynamic is based on personal history, psychological propensity, the availability of a leader or loyalist and anticipation of a positive adjustment that maximizes pleasure. Of course in most social settings one can withdraw, "leap out in front and go it alone" or remove themselves from a social setting (e.g., decide not to participate). As soon as a decision

is made both the Leader and Loyalist dynamics disappear since it is no longer a social issue. Then what might have been social occurs in another life sphere and is influenced by other dynamics. For example, once you have decided to follow is it consistent with your self-concept or do you feel weak (Egoist issue) or do you think others will judge you unfavorably (Relating issue)? Perhaps, societal rules that you hold dear (Manager issue) you feel are being violated. Any number of issues or other dynamics can rapidly change what was a social issue to another issue (e.g., self-concept).

Early attempts in relating to one's parents and the consequences become the prototypes of future social relations. These in turn strengthen the dominant dynamic (Leader - Loyalist) that defines the person's social approach which is further modified by continuing real world experiences. Like all dynamics, they interact with each other and in turn influence the future manifestations of the remaining dynamics. Additionally, the Leader and Loyalist dynamics form the prototype relationships between any leader and follower, whether it is a dyad or a larger group such as a family, business or any other social form of organization. Hence, both of these dynamics have a great impact on all future relationships to any and all authority figures.

The need for balance is critical in the development of the person from both a social and emotional basis. If one develops only self-trust, one risks becoming totally self-sufficient because others are viewed as being useless. Or one may become covertly paranoid and suspicious because one does not trust the motives of others and expects some psychological injury. Without other-trust, one denigrates any social dependency, even in its mature forms, since one is afraid of being seen as weak or fears being abused. In either state the Leader dynamic is out of control and will move toward a more tyrannical position to keep others at a distance either through extreme aggression or subtle paranoia. In pathological forms, the Leader dynamic disparages and belittles others since there is no respect for others and they are only objects for pleasure or objects to be avoided since they inflict pain. Hence, an unbalanced Leader may cause one to become socially grandiose and drive for omnipotence where one sees others as automatons or objects to be manipulated and used to meet his ends.

However, if the person develops only other-trust, he lacks confidence and is afraid of social ambiguity, interpersonal strife or just about any predicament in his social environment. His first impulse is to feel an increasing sense of inadequacy which forces him to find a more dauntless person who can tell him what to do, how to think and how to react. This will alleviate his original fear but the price will be a loss of personal control and another opportunity lost to build a more mature sense of self-trust. This can lead to a masochistic and subservient role, since his immature and parasitic dependency attracts tyrants who are more than happy to find inadequate people to confirm their powers. The more impaired the self or other-trust, the greater the attraction is to the pathological form of its reciprocal. It is like a lock and key; the most unbalanced people attract equally unbalanced people so they both sum to zero in terms of other and self-trust. Hence, a 90/10 mixture of self/other trust relating to a 10/90 mixture is a deadly mix for both parties. What on the surface appears to be a match made in heaven results in a rapid spiraling down to a hell on earth.

The ideal personal balance is to move between these two dynamics. In certain situations one must take a stand, move to the front and become a leader; either in a relationship or in a larger group sense. On the other hand, if one is not sure, does not

have the emotional fortitude at the time or the knowledge to pick up the gauntlet, it is better to depend upon others. By experiencing self-trust one grows and becomes more confident in allowing others to lead. By experiencing other-trust one learns mature forms of dependency and develops relationships that are symbiotic and meaningful rather than parasitic or exploitive. Again, as in the previous set of dynamics, one of these two will become dominant and the other inferior in terms of usual functioning. The goal, as in all dynamic pairs, is to work the inferior dynamic at the expense of the dominant in the hope of achieving a better balance.

Other-trust reigns us in and provides a more mature perspective so we don't fear dependency and avoid social interaction. Without it we either become paranoid where all trust is focused on our self or we exhibit more tyrannical behavior where we publicly rail about our self-sufficiency and retreat in quiet times into a world of despair and loneliness. Self-trust molds character, builds integrity and defines who we are and what we stand for. Without it we publicly glorify and worship our heroes, acclaim ideologies of a powerful group and fanatically defend those beliefs. We must belong to something larger than us at all costs; and if need be, sell our very soul to whatever brings us personal security. But in the quiet and dark shadows, when the emotional frenzy dies down and we reflect upon ourselves, we wish or hope for courage, personal substance and strong spirit. Instead, we find fear, terror and disgust at sycophancy.

At this point, the person has started to add social integration to the Performer and the primitive ego concept (Egoist and Relating). It is with initial social interactions, that the time has come to move out and become involved in one's culture and society. This collection of values, typical lifestyles, random events and idiosyncratic experiences will further mold and develop who we become. The physiological dynamic, the basic ego dynamics and the social dynamics have been launched and are on a trajectory toward the cultural dynamics. These dynamics will finish the unique picture of any person. The rough shape is starting to become apparent. The facial features are fairly clear but they lack character and experience. The last dynamics fill in many of the details, provide the mature character and create the final stamp of uniqueness.

It is primarily through the larger social order where most of the normalcy, pathology and growth are fully defined. Meaning, value and refined human expression are found in the cultural dynamics. Without the final stage, man is fully primitive and barbaric. The earliest dynamics drive his behavior but true maturity is influenced by culture and its advancement. The physiology, collective unconscious and flow of the first five dynamics have not changed in over 50,000 years. It is upon this primitive animal base where cultural incorporation modifies the expression and can create a person of elegance and polish or leave him in a crude, archaic and degenerate state.

It is terribly easy to be narrow, unsophisticated and primitive, and paradoxically society likes people molded in this fashion because they are easy to control. Society revolves around an "average development," and praises those who blindly follow the rules. This man is praised as the salt-of-the-earth, the good no name, dimwit who is used as fodder to create a society for the powerful. Alas, to be stuck at the mean of society, to be an average Joe; limits true development because we can be so much more than society and culture. However, the risk we run is to alienate ourselves from the masses. We may find our soul outside of society but risk the loss of our sanity.