

Impediments and Regressions in the Social Stage

The previous dynamics created the child's core personality structure and will dramatically influence the incorporation of the remaining dynamics. The next stage is associated with the child moving out into his immediate social environment. During the previous stages there was a clear connection with others but they were not viewed as social objects. Specifically the parents, who are critical during the ego phase, are objects imbued with all sorts of mystical and magical powers but they are not social objects to be "discovered". Recall that the separation of the self resulted in the child determining his boundary vis-à-vis that of his mother. Also, the concept of object permanency, where a person is an object in his own right, is formed in these early stages. Hence, all types of emotional, cognitive and behavioral skills are necessary developmental prerequisites before the child explores his real social environment.

At this point the child really starts to develop his own socially unique personality. Now, he is becoming a more socially independent entity and his feelings of being unique are becoming apparent to those in his surroundings. Likewise, since the boundaries between others and himself are clearer, he is capable of making finer distinctions among people in his environment and is finding them to be sources of pleasure and pain. He will continue to relate to his parents in the same magical sense that started in the previous dynamics but he will add another level of relatedness. Hence, the child will practice on his parents as prototypes of "social entities" in society at large.

He will utilize his new and growing capacity to approach and avoid people in his environment. He now sees other people (e.g., friends, siblings) as a source of pleasure and gratification or one of pain and fear. This new, social approach is distinct from the previous stages where he relied on parental contact as pleasurable (i.e., in normal development) and his parents were necessary objects for his welfare. He made few social distinctions other than to approach the familiar and to avoid the unfamiliar. Now that he has developed the rudiments of self-consciousness, he can make distinctions about people in his environment, decide whether or not to relate to them, what the relationship may be like, what he hopes to gain from the interaction and what he fears. This is the start of the true social stage that becomes the basis for how the child chooses to live with and relate to others in his society; both intimately and superficially.

Depending upon the child's history, he may begin his social exploration with either the power (i.e., Leader) or bonding (i.e., Loyalist) dynamic. If he chooses power, he may see people as objects in his environment that are sources of pleasure as long as he has the ability to control or force them to meet his needs. This is a conscious premeditated act where he will manipulate them to meet his needs. Recall that he has developed a self-consciousness that has created the concept of time. Now he can anticipate events in the future and attempt to "design a situation" so certain events may be realized. This is a subtle but crucial distinction. In the previous dynamic if the child experienced some form of pain or displeasure, he may cry and elicit concern from his parents but he did little to rectify the situation. His parents usually took charge of the situation, diagnosed the problem and then would remedy the irritation. Now he can anticipate a more pleasurable future state and may create events in his social arena that are projected to meet his needs. These events are not determined by his parents

in response to his pain (e.g., change a soiled diaper) but are powered by his personal efforts and conscious anticipation of pleasurable gain (e.g., play up to his grandmother so that she buys him a toy).

To drive this point home, consider the following example. He is in a toy store with his mother and sees a toy that he wants. He sees his mother as an intermediary in the social environment who can bring about his pleasure. He pleads with his mother to buy the toy and uses whatever primitive social skills or emotional abilities he has at his disposal to reach his goal. If he is successful, he feels a sense of accomplishment and soon learns about the dual pleasure derived from social settings. One is that others can help him meet his needs and therefore, are sources of pleasure. The other is that he feels a personal sense of accomplishment where he anticipated and caused a pleasurable social event to unfold. That is, he can anticipate a future state, utilize his social skills, master the situation and bring about a pleasurable end point.

The above is a more power driven approach. A bonding option is that he finds that by tracking his mother closely and doting on her, that he can endear himself to her. That is, he develops a sense of loyalty and love toward her. He notices that as he is nice and caring regarding what she is doing, she reciprocates in kind (assuming a normal mother-child relationship). He soon learns that a display of loyalty and affection toward others may increase his feelings of well being. In this instance the child may avoid certain hazards or behaviors that a more aggressive child would engage in. He then shares his experience of self-control with his mother and expects some type of reward. This example is played out in a childhood setting where the child finds a nail, a broken piece of glass or some similar "deadly object". He then carefully points out the existence of this deadly object to his mother, brings it to her attention that he avoided the temptation and lets her know that he did not step on it or play with it. He rightly anticipated that she will "fawn over his good judgment" and he feels great.

Indeed, rather than being driven by his own impulses and curiosity, he was loyal to his mother and is letting her know how successful he was in tempering his impulsive social behavior. Of course, the typical mother goes into a rather emotional display about how dangerous the object was and how good the child was in pointing it out to her and now they both can get rid of this terrible object. The net result is he was loyal to his mother and she rewards his behavior with increased emotional and social contact. These are examples of the two possible avenues for dealing with others in a social situation to realize pleasure. One is moving out, being aggressive, mastering the situation and compelling others to do one's bidding (i.e., Leader). The other is avoiding behaviors that may have immediate pleasure, bringing them to the attention of a more powerful person; thereby acknowledging one's sense of loyalty and commitment to the more powerful individual (i.e., Loyalist). These dynamics underlie all social experiences that occur and become more refined as the child develops.

Impediments and Regressions in the Leader

The Leader and the Loyalist are the two dynamics that interact during this stage and create the basis for a social style. Which dynamic the individual chooses to emphasize is based upon a complex set of interactions. The most critical factor is what dynamics the child has emphasized to this point. Other factors include his experiences

of pleasure and pain, what his parents have rewarded and opportunities available. In addition, there are societal influences such as the strong emphasis on the Leader dynamic in Western cultures for males and the Loyalist for females. That is, society drives each sex to emphasize one pattern of behavior over another.



Western Culture limits Ralph's social options which effects his psychological development

This is blatant discrimination but a "Culture" rightly understands that it is easier to maintain a semblance of order if people fall into polar but compatible predetermined roles. Hence, if males assume a more traditional leadership role and females assume a loyalist role, it minimizes the potential for competition or conflict. Hence, society strives for the balance not within the person but within the normal familial dyad. The advantage of this approach is that each sex learns a single form of behavior, doesn't

have to distinguish among circumstances and doesn't need to learn when to apply different behaviors. The tragedy is that usually the complementary behavior is seldom achieved within the same person so it limits one's range of personal experience. Society reduces human complexity by making the male the leader who is prone to displays of power and the female the follower who must emphasize support and admiration. Society's gain in efficiency is paid for by the diminution of human potential.

Of course, when the balance is distorted and a person accentuates the Leader dynamic, she moves toward the tyrannical end of the continuum, especially if she seldom experiences limits to her powers. On the other hand, if the person emphasizes the Loyalist dynamic he moves toward the masochistic end since his self-esteem is often diminished by a constant requirement to play a secondary role relative to a powerful woman. He soon learns that his ability to survive is predicated upon being loyal to a powerful person. Even in severe distortions that create pathological situations, the combination of a Leader and a Loyalist can foster a stable dyadic equilibrium where an extremely demanding, tyrannical and difficult Leader can have a fairly stable relationship with a very masochistic, self-deprecating Loyalist.

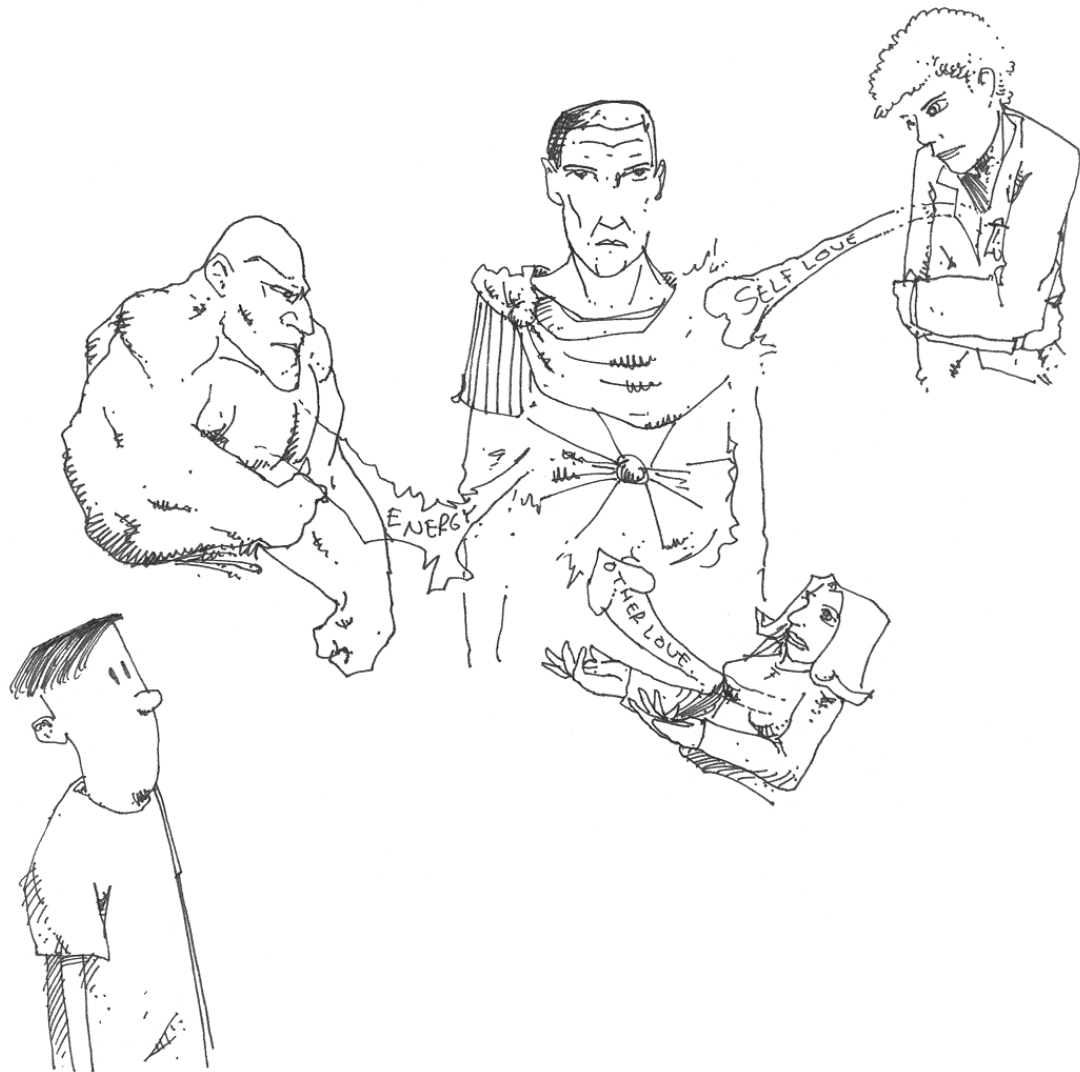
Psychologically, the sex of the person is not germane to the expression of either dynamic but both parents and society reinforce and direct their child in one direction or another. In actuality, most societies would do "better" if there were very few people who aggressively used the Leader dynamic and the majority used the Loyalist with a combination of other dynamics. In such a situation, society creates a nation of scared sheep who gravitate toward more powerful figures and are quite happy for whatever promises, rewards or tidbits they get based upon their ability to express their loyalty.

On the other hand, one can imagine that anarchy and massive homicide could reign supreme if a society created nothing but leaders who always went around trying to find a constituency upon which to force their ideologies and influence. Hence, just as a relationship works better with a balance, the individual does better if he exercises and develops both dynamics and neither to the exclusion of the other. In this way the person can act in a situation specific fashion based upon "real issues" that are more germane in meeting his longer term needs. The overall balance can reside within a person, within a dyad or within society at large. However, over the long haul, there is a very clear trend for any society to accrue power by putting itself in the Leader position and forcing its citizens into other roles. In groups and in relationships the same natural split occurs. That is why the diametric dynamics always find each other, because it is so much like a lock and key.

The expression of the Leader dynamic is strongly influenced by the development of the previous dynamics. If the person chooses to express the Leader dynamic in social settings, it is often the case that one or both of the previous power dynamics experienced a significant degree of influence. It is highly unlikely that a strong Leader would emerge from a strong Relating dynamic. Hence, if the Performer dynamic was major, it tends to create a social or leadership style that is characterized by a strong drive, a dynamic confidence, excess energy, and an optimistic focus that may be rather grandiose and lofty.

On the other hand, if the Leader dynamic is influenced by the Egoist, the style is more manipulative, self-aggrandizing and often exhibits a sense of entitlement. That is,

rather than sheer energy directing the Leader style it is related to ego and a more narcissistic self-focus. One might imagine that the self-concept of a Leader is more grandiose or strong in self-esteem than inferior. There are people who do manifest a strong Leader but yet exhibit a "silent and inferior" Egoist dynamic. Hence, their covert inferior feelings are covered up with an external ability to control, manipulate and force others to do their bidding. In this state, the Leader dynamic may compensate for an inferior adjustment at the previous egoic level. Often, this person is very tyrannical, dictatorial or even extremely paranoid in their leadership of others.



Ralph sees how the earlier dynamics can shape the style of the Leader dynamic

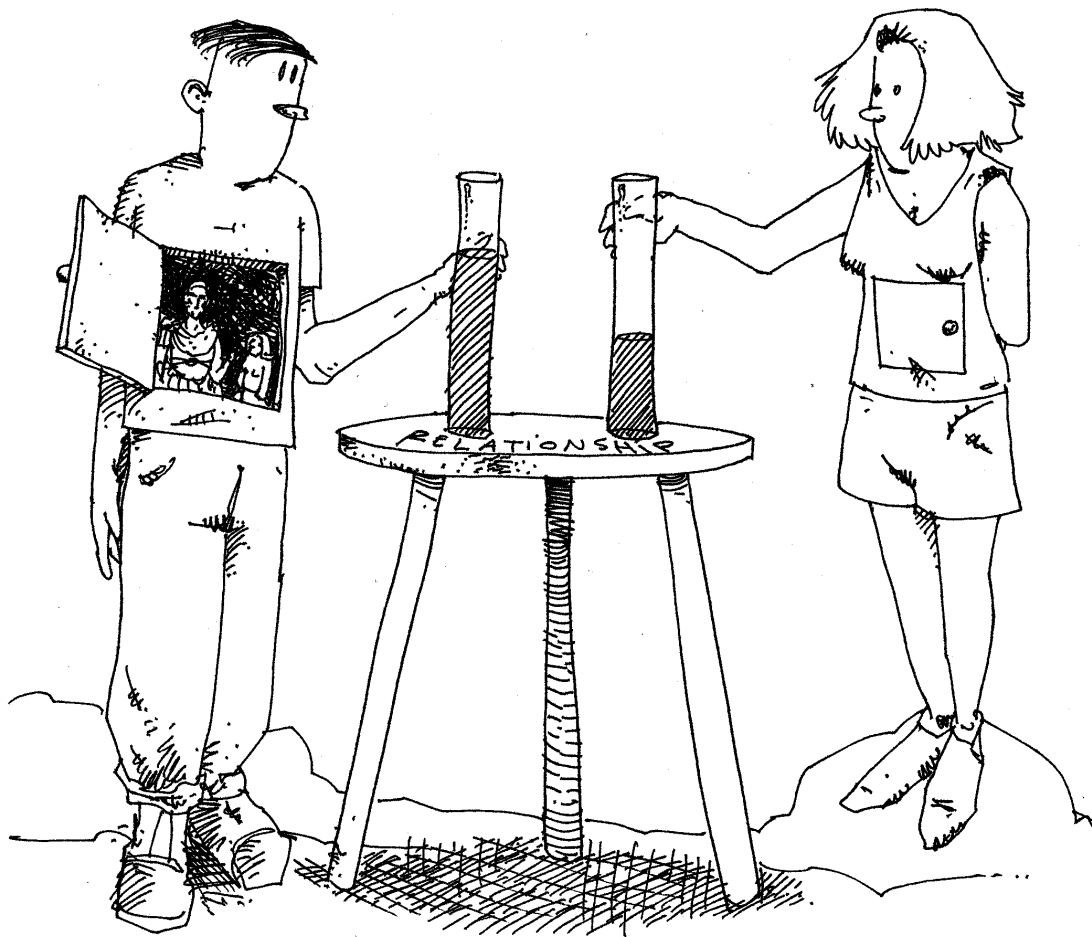
Impediments and Regressions in the Loyalist

If the bonding dynamic is emphasized, the goal is to maintain a balance between being faithful to a more powerful individual or ideology versus avoiding a headlong fall into a subjugation trap. Being faithful, allows one to identify with someone or something larger than oneself. The clear advantage of this identification is a feeling of security, belongingness and connectedness that provides additional grounding as all egos are subject to the stresses of daily living. Of course, for the security to be realized, one has to develop trust in another person or an ideology. Again, a balance between self and other trust is critical. If one puts too much trust in others or an ideology, he must diminish his self-trust. By diminishing self-trust, there is a potential erosion of one's self-concept and personal sense of being able to influence one's environment. When there is a stronger identification with something other than one's ego, self-trust diminishes and the person is subject to increasing suppression by outside forces.

At first this may be a subtle process where the person is quite comfortable allowing someone else to screen the environmental stresses in exchange for loyalty. Hence, there may be a "honeymoon period" where the person is enamored with the more powerful figure and feels he has a pretty good deal. However, no relationship is without *quid pro quo*. Over time, depending upon the personality structure of the more powerful individual, there are expectations of receiving something (e.g., sex) in terms of the security provided. Initially, the more powerful person has to establish that he can extract a sense of loyalty from others and when he becomes aware of this fact, it starts to take on some value in his mind.

Thus, it is often the case that any relationship, unless it is constantly checked and re-negotiated, has a driving force to move it toward the dominating end for one individual and the subjugating end for another. Hence, without a balance it is easy to start shifting one's self away from self-trust, becoming too dependent upon other-trust and fall into a suppressive relationship with a more powerful person. The problem with all relationships is that you not only have to worry about your own sense of balance between your social dynamics but you must look at this dynamic balance in all of your external relationships. This is the coin of the social realm. There is constant tension between the taking ego and the giving ego of both people. It must be very hard to find an optimal point in any relationship at any given time. I guess the best we can do is pass through great equilibriums and hope we can avoid static extremes where the role is pure Leader in one person and pure Loyalist in another.

This struggle for balance between two people and within each person can be seen in the typical marriage. Both people enter the marriage with their own sense of Leader and Loyalist which influences how they meet their social needs. Then when they get together, there is the interplay between those dynamics in the relationship. If the male is a strong Leader and the female is a strong Loyalist, you have a traditional Western culture marriage where role expectations are reasonably well defined. What happens if the roles are reversed and the male is the strong Loyalist? It still has the same possibility to work but it is just statistically abnormal from a cultural viewpoint. How about if both spouses are totally balanced? The chances for struggles in the relationship are dramatically increased unless they express their dynamics in different areas (e.g., woman controls the career/money, man controls the house/children). The possible combinations are endless but you can see where marital conflict arises.



Ralph wonders about how his relationship will work out as he views his and her balance between the Leader (Self-trust) and the Loyalist (Other-trust)

The Loyalist dynamic is strongly influenced by the previous dynamics, especially the Relating dynamic. Frequently, the Performer is less intense when the Loyalist is manifest so it provides a lower degree of overt self-energy. That is, the Loyalist is more willing to take things in stride, accommodate to his environment and his strong points are his ability to be flexible and adjust to others. Usually they have a reasonably well developed frustration tolerance and do not appear to have a strong sense of urgency. Hence, there is a lower drive or desire to master or dramatically influence their immediate environment. Given this lower "energy wiring", there is a natural inclination to fall into the Loyalist and accept that others should assume a position of leadership. Then it is much easier to assume a secondary role and follow the lead of others. With a Loyalist emphasis, the Egoist dynamic seldom exhibits a grandiose self-concept but has a more accepting or even inferior self-concept. That is, the person sees himself as

being less powerful and perhaps, less interested or capable than others. For them, it is a natural expectation and occurrence to allow others to move to the forefront and assume a leadership position, while they feel more content falling into a secondary role.

Of course, by hooking up with people who are interested in expressing power, this becomes a self-fulfilling prophecy. That is, the person expects and allows others to assume a leadership position, so their ability to follow and become a loyal supporter is reinforced. With little or no experience in more dominant roles, their capacity to display leadership or power over others (i.e., Leader) is minimized. Also, if the Relating dynamic is emphasized and the person expresses a more harmonious social position toward others, he exhibits a more diffuse self-concept. This "flexible self-concept" is in clear opposition to a leadership role, since leaders have a very stable self-concept and if anything, a rigid, structured or even grandiose self-concept. The more defined the self-concept (without making any moral judgments) promotes leadership whereas inferior or diffuse self-concepts minimize leadership potential. Hence, if one has a strong need to bond with and relate to others or exhibits a more diffuse self-concept, by deriving self-worth through others, they may slide into a supporting or even masochistic role.

The more ideal process is to express both dynamics to some degree. That is, in certain social situations the person assumes a leadership role and in other situations, he is more willing to follow. The advantage of feeling at ease with both dynamics is that it provides social options and minimizes the potential of moving toward the extreme ends of the leader-follower continuum, where pathology often resides. With a better balance, a leader can empathically understand how it feels to be controlled and a follower can identify with the potential anxiety and lack of security in the leader. These feelings allow one to temper his need for control when leading but he also appreciates the need a Loyalist has to bind environmental anxiety and provide a more secure situation for one's followers. The follower's security and minimized anxiety is the gift received for one's loyalty. In essence, the payment is lost autonomy and freedom.

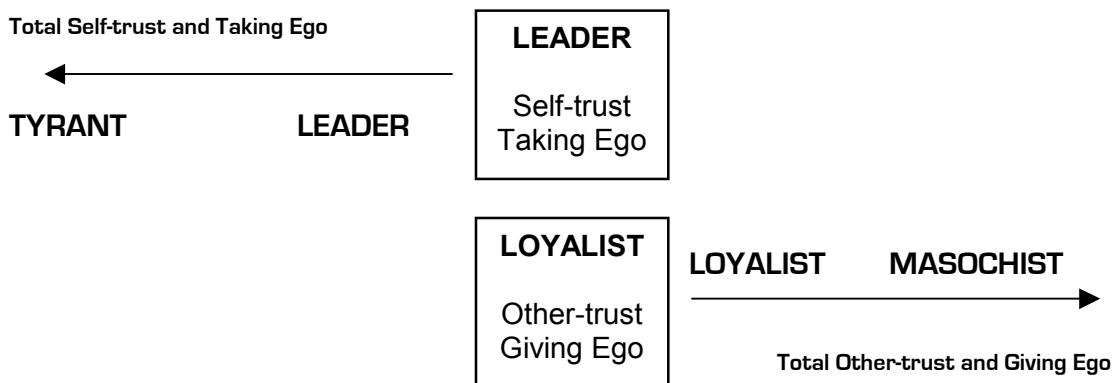
It makes no sense for a normal person to be loyal to any person, concept or ideology if there is no reciprocity in the form of pleasure, security or love. Being "loyal" to others because of fear is always a dangerous process since it typically escalates and rapidly moves a person toward a more masochistic adjustment. In striving for normalcy, positive social relationships (must have give and take) and social integration result in a mature resolution between these two dynamics. That is, one can move into a leadership role and feel confident in handling the situation while still maintaining harmonious relationships with others. On the other hand, one should feel equally confident in moving into a secondary role to follow others who may be better "qualified." You are not giving over your ego or diminishing yourself but you are assuming the following role by your own free will and promoting a greater cause.

For the social dynamics to be manifest, it must take place in a social arena, which implies a minimum of at least two people. Whenever there is a relationship between two or more people they will naturally gravitate into leader and follower roles. Whether this is formalized and structured such as in business organizations; dictated by religious views; inherent in societal values such as family dynamics, or is based upon other criteria such as physical power, size or age; this is the basic social issue. What create the near infinite number of possible interactions in any social setting is the ongoing intra- and inter- personal relationships between these two dynamics.

One can envision a continuum of social relations from a 100% self-trust to 0% other-trust and visa versa. On one end of the continuum is the tyrant who totally trusts himself, has minimal interest in or connection to others and sees them as objects to be manipulated, controlled, abused or mistreated. Moving from that end point, toward increasing other-trust, we see a leader taking the place of a tyrant. The leader is one who feels enough confidence either about himself or the situation to move forward, bind the anxiety of the group and lead them in some direction. This person must have a significant degree of self-trust at least regarding the issue at hand. Continuing down the self-trust dimension toward a balance with other-trust, is where many normal people fall. Here each dynamic is available and one moves from being a leader or follower depending upon the situation, one's personal knowledge and the actual demands. Continuing in the same direction where self-trust dips below the 50% and other-trust takes over, we move into the Loyalist.

The Loyalist is that person who is most at ease assuming a loyal and trusting relationship with someone else and allowing them to utilize their skills and energy to meet the needs of a greater entity. Hopefully, the Loyalist is in a mature relationship and derives a sense of bonding, security and belongingness in return for his loyalty. However, if that dimension continues to slide where self-trust starts to disappear and other-trust is fully evident. Now the person has moved out of the Loyalist mode and into the masochistic role. In this role the person probably has a very poor self-concept (from the Egoist), is afraid in social situations and has given themselves over to some Leader. Usually, that person is a tyrant. Schematically it can be viewed as:

Self- and Other-trust creating Tyrants and Masochists



In dyadic relationships, if both people are reasonably balanced, they can flip-flop between roles. In this ideal state their temporary roles are based upon the immediate situation or may be defined by broader societal rules. However, if one gets stuck at either end of the continuum (pathological direction of either tyrant or masochist), they usually cannot establish sane roles with others who are mature and normal. Hence, as one becomes more pathological and rigid one must find "soul-mates" who are equally pathological in the complementary direction so that a relationship can be established. At this point a masochist can usually hook up with a tyrant and vice versa. However, if a

masochist or tyrant hooks up with a person who is more moderate in position or balanced (i.e., Normal), either the relationship declines and fades or the other person develops an offsetting pathology to maintain the "sick relationship." It seems that pathology begets opposing pathology whereas normalcy and maturity begets balance.

Of course, what is assumed in reviewing these dynamics is an interest in the social role itself (i.e., the social dynamics are used often). People range from one extreme to another on the social continuum. Some people fully seek social relations, fully enjoy interacting with others and always strive to unfold themselves in the social arena. These people are labeled extraverted, at least from a social view point. The other end of the range contains the introverted individuals, who eschew social situations and find interest in themselves or with a few close people. Hence, one's striving to secure a leadership or tyrant role must also be based upon an interest in interacting and existing in the social arena. As one has less interest in the social arena, these dynamics play a less critical part in the overall development of the individual.

This dimension also needs a degree of balance. Since people do live and exist in societies and their degree of adjustment or ability to adjust is based upon societal norms and values, some social skills are required. Hence, if a person is extremely outgoing, perhaps both the Leader and Loyalist dynamic are apparent to most people in their surroundings. Accordingly, as the degree of pathology in these dynamics and the level of social interaction increases, the more likely the pathology is overtly manifest and obvious to others. Also, the more one relies on social dynamics, the less likely his style is influenced by other dynamics since they play a less significant role in making up that person. The possible influence by different dynamics and the degree to which they influence the social dynamics could form a matrix. For instance consider the following matrix and put your own words into any of the intersections.

Potential societal views of "People types" in various dynamic positions

DYNAMICS	Tyrant	Leader	Loyalist	Masochist
Basic dynamic —> Influencing Social style	Total Leader	<— Balanced —>		Total Loyalist
Performer - High Energy Performer - Low Energy	Despot Traitor	Entrepreneur Facilitator	Advocate Parasite	Bitch Leech
Egoist - Grandiose Egoist - Inferior	Egomaniac Bastard	Charismatic Informer	Supporter Groupie	Princess Depressive
Relating - Suffocating Relating - Diffuse	Evangelical Con-man	Solomon Sycophant	Zealot Faddish	Guilt mother Pathetic

Additionally, one could imagine a person with a primary social dynamic that is influenced by more than one other dynamic (e.g., both the Performer and the Relating). One would also expect flexibility of styles and comfort with alternative styles to cause

either rigidity of one's overt style or switching between multiple styles. The cultural dynamics, that cause major twists and turns, have not yet been covered but can cause even richer modifications or subtle moves in style. For all intentions and purposes, the list of possible styles based on the dynamic content is endless. However, they will still all be composites of the few basic dynamics.

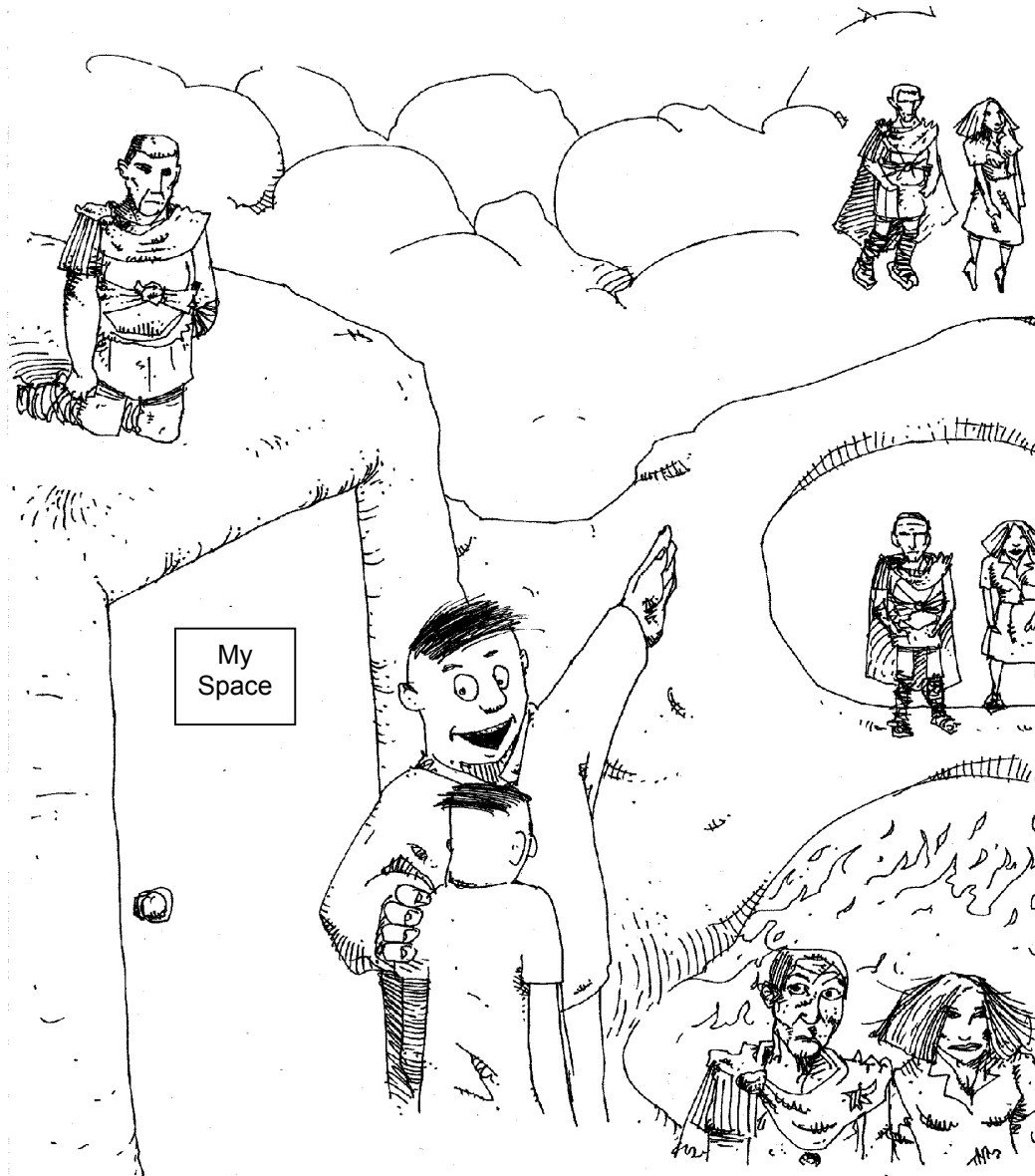
The situation is more complex when the person eludes or avoids social settings. If the person prefers this approach, they are viewed as being socially avoidant or at the minimum, uninterested in social interactions. That is, they derive a minimal amount of pleasure and satisfaction from the social arena. One cannot draw clear conclusions about social style or the presence or absence of pathology at this point. The person may be benign in that they have little interest in social settings and find "better things to do" with their energy. Of course, if they live in a Western culture they will be looked upon with disdain and derision since normalcy seems strongly based upon social skills.

On the other hand, one's adjustment may be distorted, since one is quite fearful in social situations. Perhaps it is as simple as being afraid of falling into a tyrannical or masochistic role if one asserts oneself or risks trusting others. This may be a result of poor parenting, a trauma or a lack of socialization. Perhaps one feels they have little or no social skills and will embarrass themselves (e.g., poor ego-concept from the Egoist) in social settings. These situations may thwart the development of the social dynamics but they are seldom likely to create meaningful pathology.

An alternative is the person may be quite paranoid and project his fears into ambiguous social situations to varying degrees. Hence, paranoia ranges from a severe psychotic adjustment to more mild character pathology. Severe forms of paranoia result in distorted ego functioning and can cause problems in all dynamics while more simple forms may be very isolated and traumatic-specific (e.g., paranoid about another race). What all these states have in common is a distortion of trust which is the basic component of the social setting. The major pathologies always start in the earlier dynamics and so distort one's functioning that normal trust has a very difficult time developing. Less severe forms of pathology may originate in the social dynamics but still are influenced by the earlier dynamics. The least severe disturbances usually come from "interpretations" of the cultural dynamics and retrospectively influence the social dynamics (e.g., I am a woman and an aggressive leader. I know that women should not be aggressive leaders so I feel conflicted between who I am and what I want to do).

The non-pathological alternative, which is avoidance of social situations because one does not derive significant pleasure in the social arena, is a different matter. If the person is very isolated, society often passes judgment on that individual and finds him being pathological because he does not get along well with others (e.g., misanthrope) or avoids (e.g., recluse) social relationships. The criteria for evaluation of pathology are not necessarily within the person but are often external to him. The assumption is that in order to adjust and be part of society one must be actively involved. If one minimizes his involvement, then this must suggest some underlying weakness or social difficulty. Clearly, any form of society cannot exist without members who are involved and make a some social contribution. Hence, if everybody felt that they derived minimal interest in society, there would be no groups, no families, no states and in essence, no society.

However, society still functions quite well even if some significant percentage of people choose to remain on the periphery or outside of its major scope and influence. From the viewpoint of the individual, if he is functioning reasonably well and feels he can still meet his societal demands (e.g., have a career and provide for his family) and his personal needs with a moderate social exposure, then we accomplish very little by questioning his social adjustment. It is only when his behavior is a defensive maneuver or he withdraws in a desire to protect himself from some external difficulty, can we suggest that there is a potential lack of development. Hence, the socially avoidant person is not pathological but is expressing less interest in the social dynamics.



Culture, who will judge him, wants Ralph to express some form of the Social dynamics (from lofty to even perverted) and tries to prevent him from leaving society and entering his own space

At this point we have covered the Performer which sets the stage for the ego development and allows one to move into the true psychological dynamics (i.e., Egoist and Relating) that create his ego. After that point, one is then ready to move into the true social arena where other people have styles and world views. No longer is the child only exposed to those who have a vested interest in his development. The parents set the stage for socialization but are not on the same level playing field as most future social contacts. That is, parents usually have a very strong emotional interest in the child and treat him in a very biased and prejudiced social fashion. (We will not focus on the many forms of pathology that accrue from inadequate or sick parenting) but look primarily on normalcy and impediments and regressions within the child himself.

The child, through the social dynamics (i.e., Leader and Loyalist) makes his way into the social world but there is no social world that is not based upon some type of culture. And every culture determines to a very great degree what is normal and abnormal. The child is now ready to move out into his culture and learn what it has to offer and this will continue the process of psychological development. Ironically, the child has always been in a culture and has been totally influenced by some culture already! Because what went into his self-concept, what has value, what energy level is appropriate and whether Leader or Loyalist (and even how it is manifest) is a preferred social style is significantly influenced by his parents or parental surrogates. In a sense the culture and subculture is the father and mother of all children everywhere.

Finally, the child is ready to move into his cultural heritage and starts to find out who he is and what options he has in a much broader sense. Many of his approaches to himself and others; how he deals with environmental information, frustration and social conflict; whether he is aggressive or laid back have already been partially solidified. It is this partially formed human who will accept or reject the world at large. In a sense, he can remake who he is by consciously undoing some of the content of his dynamics (e.g., I use to abuse women because I was macho and now I think that is a sign of weakness) and replacing it with HIS selected (not his trained-in) content. Some people flourish and realize great personal potential in their culture. They expand their minds and hearts, grow in a very fertile and diverse environment and have great pleasures and pains but want to experience life to the fullest. Others confirm their narrow and parochial views, live in fear of the unknown, start out immature and austere only to further limit their potential and freeze themselves into a simple knee-jerk, animalistic posture. A few people will even start to transcend their culture and find more basic human issues that are not bound so tightly by a specific culture. The choice is to a large extent up to each person, so what will you do? Now on to the discussion of normalcy and impediments and regressions within the cultural dynamics.