

## The Extraverted Cultural Dynamics

With the backdrop of how culture affects the overall psychological development of the individual, one can now turn to the specifics. As the child continues developing his personality, which includes his own energy level, rudimentary ego structure and social skills, his parents impart certain values and rules of social behavior that are often consistent with his immediate culture (subculture is also included). His parents "force a cultural overlay on top of his instinctual behavior" and this sets the stage for the basic conflict of the Manager dynamic. This conflict is a struggle between obeying versus defying societal rules. The parents' goal (assuming they have an understanding and interest) is to gradually remove their role as guardians in providing social control and to eventually have the child monitor his own behavior relative to the expectations within his particular culture.

Additionally, the parents need to be assured that their child can survive in society and become a respected member of his culture. Hence, they provide the values and prototypical behaviors that are necessary to insure his social success. It is worth noting that this is far from a mechanical or detached function because all of the biases, good intentions, loves, fears and erroneous interpretations of the parents are also passed on. Hence, the process is always contaminated by the parents' (or other authority figures) interpretation of that very same culture. As in most developmental processes, the upper potential may be somewhat limited by the development of the individuals doing the mentoring, their motivation and their innate ability.

These "social rules" are condensed into two concepts that continue developing in all people as long as they allow the process to occur. One is the Superego which is composed of the ego ideal and the conscience and the other is the Persona which is the social rules without a moral twist. When you open the Manager dynamic and look inside all that exists is a capacity to incorporate the rules of a culture that can be used to guide one's behavior in achieving individual goals within that culture. The connections to the lower dynamics that provide the energy and emotions to run the Manager are already in place. All that is needed is "rule sets" that are dropped into the Manager. Implied in a rule set is a sense of "right and wrong" or prescribed and proscribed behaviors paired with rewards for following rules and punishments for violating them.

The superego is basically composed of moral laws (i.e., good and bad) while the persona is made of social laws (i.e., right and wrong). They both work in the same fashion and have an "ideal state or internal model" that acts as a benchmark and the person tries to achieve or emulate this ideal state. This ideal becomes the moral and social code that the person strives to achieve. Usually the ideal is reified in some form such as living the moral life of a God or religious person and the social life of someone who is successful and held in high esteem. The power or motivation to approach these ideals comes from the Egoist and Relating dynamics where one wants to love himself and be loved by others for being good, moral and successful. If this was not the case, the Manager dynamic is not grounded in an energy source and would be ineffective (i.e., why would anyone care what they were like in the first place). It would be like a dedicated computer that is not plugged in, so it serves no purpose.

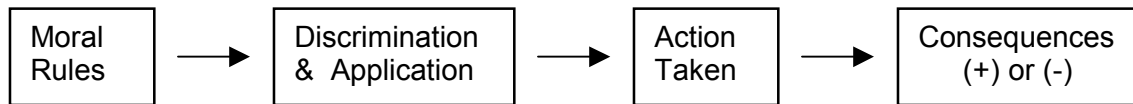


**Ralph sees the inside of the Manager and how the Superego, Persona and Ego Ideal fit together and are guided by morals and social expectations**

### ***Manager Dynamic - Superego Portion***

The superego is a set of rules regarding what is morally right and wrong with a "likely punishment or reward schedule" for infractions and conformance. Of course, moral rules often have minimal emotional impact upon a child so learning the rules is often paired with an ideology that is tied to the child's self-concept. For instance, in many Western cultures the rules come in the form of religious or ethical values where the child, if he commits indiscretions, should feel guilty and ashamed. Guilt is really the threat of retribution that has been paired with a punishing event. The child believes this, because he has witnessed that when he has transgressed his parents' rules, that he realizes consequences that are distasteful. However, if there are only threats for rule

violations and no real punishment, the child is free to develop any type of superego; however primitive or maladaptive. Thus for a normal superego development there is a necessary moral rule set, combined with training the child so he can discriminate situations for use, followed by appropriate consequences of negative and positive outcomes. In a schematic form it would look like:



Without moral rules, there is no superego and most people would just respond using their instincts. Without an ability to discriminate situations, or learn when and what to do, there would be no action tied to a set of morals. The behavior from the outside would look random if you judged it based upon your set of rules. This is the major problem with all moral judgments; they automatically imply an underlying rule set that may not be shared by all parties. Given two people having the same rule set (most often they are in the proscriptive form of "you should not do this/that") they can judge the same action and determine if consequences follow. If the predicted consequences follow, it confirms the rule set. If the consequences do not follow it either means that the rule is erroneous and needs to be modified or that "one got away with something" (no punishing authority) and should feel guilty (the authority will punish you later).

Over time, a child incorporates many prototype rule sets and learns that there are certain individuals (e.g., parents than teachers) who will identify transgressions and he will experience certain forms of societal sanction. This is a complex process and as the child develops, he enters many subcultures (e.g., school, peer group, religion, work environment) that all have rules and rewards and punishments associated with certain behaviors. Some of these subcultures may have rules that conflict with each other (e.g., work versus religion) or are even in conflict with modal society (e.g., a criminal activity will be esteemed by the criminal element and punished by society). Additionally, there are always conflicts among interpretations of rules, which rule set applies, the letter versus the spirit of the rule and reality versus appearance.

Of course, "being bad" or violating the rules is not consistent with a positive self-concept and this is where the Manager dynamic derives its power over the person. Hence, not only should one feel guilty and fear retribution, but one should also feel ashamed. Shame is basically feeling inadequate, feeling isolated, and worrying that one will be unloved. Hence, two powerful emotions, guilt and shame, are the emotions that can be used to control any behavior. Guilt and shame, are related to earlier dynamics, and are for the most part not totally culturally determined but stem from a need to avoid "guilt pain" (i.e., fear of retribution - God will punish me) and "shame pain" (i.e., a loss of love - God will not show love). What actions or behaviors that any culture chooses to tie to guilt and shame are fully within that culture (or subculture) and the parents' or guardians' interpretation of that culture.

This is a critical point that results in unnecessary confusion, since many people "project" their own value system onto others and feel that the person should feel guilty or ashamed and they are astonished when that is not the case. It should be apparent

that one may feel guilt or shame about opposite overt behaviors depending upon the culture, how one was reared or the specifics of the situation. For example, most people would feel guilt and shame over killing another person. The worse example is to just go out and shoot another person for the hell of it. Very few people or subcultures would condone such an action. However, if the person harmed a family member, people can better understand the killing behavior. It may not be condoned but the person is not viewed as being a "cold blooded killer" and indeed may be seen as engaging in the very appropriate behavior of protecting his family (e.g. the mafia).

Expand the issue of killing another person and consider that the person is identified as an enemy, in time of war. Many people will condone the killing of the enemy and one might expect to experience guilt or shame if we do not kill the enemy. Even if it is not a war but the other person is considered an "outsider" of your immediate culture (e.g., racial killings) it is not as shameful as killing a member of your culture. Hence any rule (e.g., thou shall not kill) becomes very complicated when we start to "discriminate and apply the moral rule" before the action occurs. The key point is the imbued value system "fills the Manager dynamic" and becomes the guiding force for experiencing guilt or shame and acts as the "agent" to proscribe and prescribe certain behaviors.



**The Manager falsely believes he is free of his power source and now he can control them**

As the Manager gains in power, it paradoxically effects the earlier dynamics in both ego and social areas. The reason this is paradoxical is that it was originally empty and only derived its power from the earlier dynamics. Now it can reach back and influence the very source of its original power. The original connections of this power are related to the early dynamics. Guilt is derived from the social power dynamic (Leader) where a more powerful person could cause you harm and it would be an ego injury (Egoist) that you would be inadequate to do much about it. Shame is related to the social bonding dynamic (Loyalist) where you were not loyal to those who loved you, so you will be ostracized and will risk being unloved (Relating). Now we can actually have the reverse situation where a silly dumb rule from the Manager (e.g., love your mother even if she is abusive) takes on the power and "beats up on a frail ego". Little does one realize that the rule is arbitrary and has no power itself other than what is implied. However, all normal people experience the cycle of guilt and shame.

An example may help clarify the relationships among the Manager dynamic and the others. Assume you had an affair and it was against your "heart-felt moral values" (i.e., what I really believe) then the following feelings might take place:

### Impact of Guilt and Shame associated with a love affair

	Ego Dynamics	Social Dynamics
Power Dynamics produce <b>GUILT</b>	<b>Egoist</b> = The powerful authority can take things away from me and cause pain (Feel inadequate).	<b>Leader</b> = If "they" find out that I have done this, I will lose my job, church status ... and I will be embarrassed.
Bonding Dynamics produce <b>SHAME</b>	<b>Relating</b> = It is critical for my wife to love me because I need to feel I am lovable. If she finds out, she'll hate me.	<b>Loyalist</b> = My wife will reject me because I have not been loyal and I will have to live all alone and I'll be insecure.

These feelings can vary in intensity for many reasons but what is important is the Manager derives its power from the previous dynamics. If no moral or social code existed there would be no substance to the Manager. If there was no energy from the previous dynamics there would be nothing to give "power" to guilt and shame as a modifier of behavior. It would be like having rules that one should follow but there are no consequences if they are violated. A rule to influence any behavior without some potential for consequences is worthless. Hence, rules are nothing but abstractions with little or no emotional impact but when rules are tied to the Manager they take on significant power. If this was not the case, it would render the Manager impotent which would be a big problem for a society or culture since in the absence of overt authority, the Manager dynamic controls all social and moral behavior.

Therefore, what makes a person feel guilty or ashamed is culturally determined and the emotional impact is related to the child's upbringing, the offensive behavior and the expected outcome of a violation. Hence, the parents impart the rules of the culture,

make the connection with real and applied retribution, and the child takes it from there. The incorporation of values into the Manager and its development is not (in many cases) a static process but usually changes over time. Some changes are subtle and are increasing refinements to basic rules (e.g., Thou shall not kill, except ...) while other changes may be an almost total reversal of parental and/or societal rules (e.g., My parents were against all drugs but I use ... and that's okay). Usually reversals can be viewed as replacing one rule giving authority for another (e.g., parents versus peer group) but all rules still require an identification with some type of authority.



**Society likes the primitive and simple Manager. The Aesthete and Theoretician can develop a more refined Manager but society is afraid of individually developed power.**

Some people fixate at very primitive levels and never change the basic rules they had as a child. Their rules are static and their personal growth, the environment or current situation have minimal effect on their interpretation and use of the rules. They see little sense in modifying those basic rules and over time force increasingly complex issues into their simple and rigid framework. They may be viewed as being morally rigid and closed since their "range of freedom" is usually quite small and even continues to decline over time (e.g., the adult world should be more complex than a child's world). Of course society has a much easier time if the vast portion of its people has a more primitive rule set (assuming it's consistent with the needs of those in power) since their behavior is easy to control and is more predictable. While it may actually stultify the growth of the individual it promotes a more cohesive society where most people think alike and respond in a very similar and highly predictable fashion.

The other alternative is to have a dynamic set of values that is influenced by the growth and development of the Aesthete and Theoretician. The Theoretician dynamic allows for the development of the intellect and lets the person make finer refinements in perception that should help him avoid the gross generalizations of the "rigidly rule-bound masses" and comprehend mitigating circumstances. The Aesthete functions in a similar fashion by refining the emotional comprehension of circumstances and their impact upon others. These factors let a person develop his own unique understanding of when, how and to what degree to apply his moral codes or rules. Therefore he becomes more sophisticated and can review, modify and interpret the basic rules.

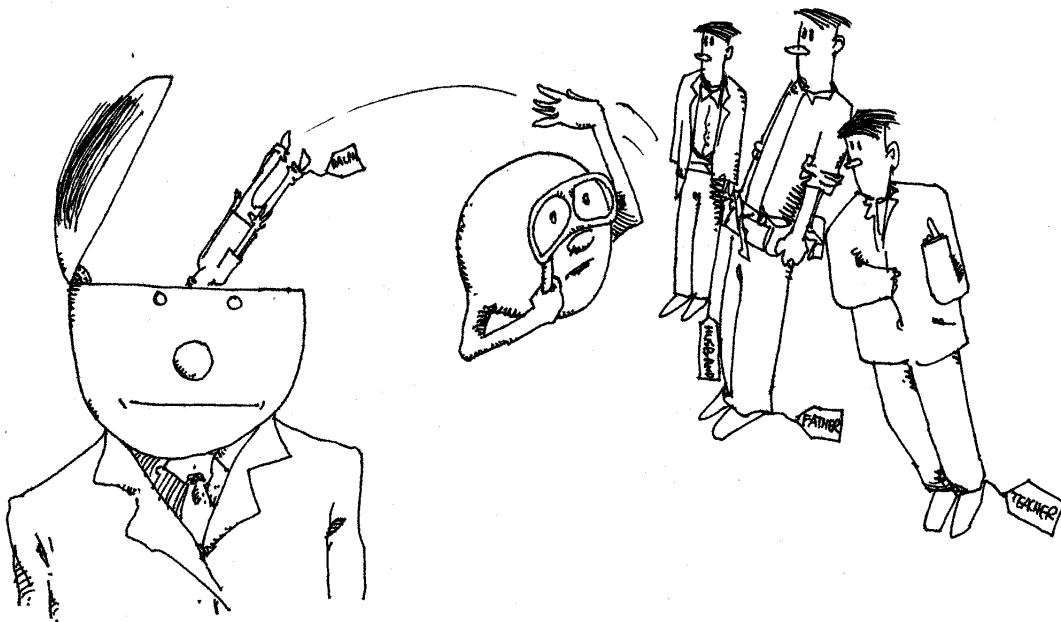
People who modify their basic rule set by using the Theoretician and Aesthete and make it more complex may be seen as liberal, progressive or revolutionary. From a societal viewpoint, they may spell trouble because they do not respond in a black/white or automatic fashion but are willing to consider circumstances and make exceptions based upon an intellectual and/or an emotional understanding (the Mediator is effects a person in a similar fashion but it is an specific reaction to a given situation and does not effect universal rules). Most societies, ideologies and religions do not intentionally promote much, if any personal growth in moral behavior because as soon as a person "starts to question the content of the Manager", control shifts from societies' introject to the individual. As this happens emphasis shifts away from the external dynamics to the internal dynamics. And the internal dynamics are much less influenced by society and culture and hence are less willing to be externally controlled.

### ***Manager Dynamic - Persona Portion***

In addition to moral rules that produce guilt and shame, one learns that some behaviors are more appropriate than others in a given social setting. This component of the Manager dynamic is also a struggle between obeying versus defying but the issue is one of social protocol, not morality. That is, there are social injunctions when one is in the public eye. And just as superego violations lead to guilt or shame in the morally enlighten person, rule violations within the persona lead to embarrassment or even social ostracism and make it difficult to meet one's affiliation or social needs.

For the persona to have any power over behavior it must be part of the ego concept where the child views socially appropriate behavior as important. That is, the

child must in some way value a moral and social code and derive some of his self-esteem from performing in a socially appropriate manner. Otherwise, it is just a potential and does not influence overt behavior. That is, socially appropriate behavior does not occur spontaneously and if the expected behavior is not present, the child feels no concern or any sense of remorse. In creating the social aspects of the ego ideal, the child may meet the socially required behavior and feel a sense of pride and acceptance. Or he may even do better than his ideal expectations and will experience pleasure at having surpassed even his own internal standards. Or he may fall terribly short of his expectations and experience pain in the form of social rejection (from the Relating) or personal inadequacy (from the Egoist). The Manager exhibits an ongoing process of building a social ideal from expectations, then uses these introjected expectations to evaluate one's response and then makes judgments about "how well one did." With this information either the overt behavior or the ego ideal is modified.



The Persona evaluates and builds an ego ideal from possible "idealized role models"

### ***Manager Impediments and Regressions***

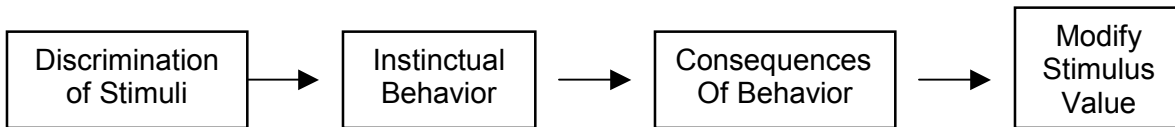
One can assume that the Manager functions by controlling an individual's behavior by measuring actual behavior against socially appropriate behavior (relative to some culture). Then as one "behaves according to plan or doesn't behave" (e.g., where the famous id impulses break through the ego control), the Manager punishes or rewards the person. Either one experiences self-induced pleasure (i.e., conformance followed by reward) or pain (i.e., non-conformance followed by shame or guilt). Given that the Manager is operational (e.g., it has some content and can influence behavior), one can now look at impediments and regressions.

Recall that there can be two states for the Manager:

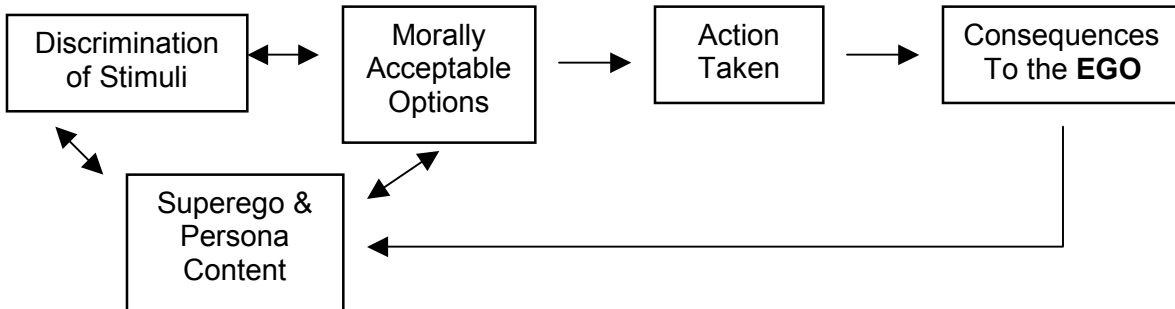
- 1) The Manager is not used and the person does just as he pleases. So he is immoral, uncivilized, unconventional etc.
- 2) The Manager is functioning so the person exhibits behaviors that are determined to be appropriate by his cultural milieu and then exhibits positive or negative affect after completing social behaviors.

The states may be viewed as such:

**State 1:** Manager Dynamic is empty so there are no behavior expectations.



**State 2:** Behavior expectations (Morals/Values) are in the Manager



Shame, guilt, feelings of inadequacy, pleasure, etc.)

Stage two is the more typical concern where prohibitions or restrictions that act as behavior guides can be severe and innumerable or more forgiving and limited. Hence, if the ego ideal is very complex, has tight limits or allows little negotiation and demands that indiscretions must suffer severe judgment; the person has a rigid and punitive superego or persona. This usually leads to a debilitating ego and self-concept because one determines that one is unable to perform adequately in society (either morally or socially) and meet the rules and expectations. Consequently, the range of behavior that produces a positive social outcome is very limited and the person usually falls short of his expectations. In all cases, positive or negative affect is determined by

meeting the introjected socially implied norms. And one's choice of norms is defined by the continuum of the current moral and social code within the selected culture.

If one falls short and experiences pain, one option is to throw oneself at the mercy of those in power (which is where the moral code came from in the first place), ask for forgiveness and hope to be mentored and supported in one's desire to remain strong (i.e., *mea culpa*). This is similar to the religious sacrament of confession that emphasizes penance and a humble entreaty asking for divine forgiveness. In the religious sense, the adult violates a moral code, throws himself at the mercy of the Almighty Father (who has the power to dispense heavenly reward and punishment), and after engaging in some humbling ritual, is forgiven and starts with a clean slate. One's transgressions are forgiven and one can move on with minimal ego damage. Of course, this same phenomena occurs with many parents with or without the concept of religion. The influence of the bonding dynamics is clear since the child is dependent upon the acceptance/rejection of some higher authority. That is, the person cannot do it alone (weaker self-concept) and must rely (i.e., be loyal to) on some greater power.

The alternative is to discount the rules and mores of the society or subculture of which you are a member, feel that they are inconsistent with who you are, and throw off the shackles of your culture. As this course takes place, the rules and regulations become increasingly empty and hold less power over the person. This is a difficult area to assess in terms of maturity versus pathology since it is so dependent upon the specific culture and cultural expectations. The two extremes are never having any Manager content and always doing what one pleases (probably pathological) versus reviewing the content and making major moral and social decisions about what meets your needs (could be personally healthy but society might find you "pathological").

However, in most cultures, there is a strong movement toward the structured and rigid end of the continuum because it promotes societal control and takes it away from the person. A culture wants loyal members (i.e., weaker self-interests; stronger bonding dynamics – to the culture) because it knows it can function more efficiently. As we move in this direction, it creates people who are so rigid in applying their cultural rules (i.e., dogmatic adherence) and allow themselves so little flexibility that they are extremely black/white, and too self- and other-critical. They are compulsive to a fault and not only demand self-conformity but must see it in others. When this person looks at the values of others and finds them consistent with their interpretation of culture; they see that person as being mature and appropriately controlled in their behavior. When the values of others are different, they see them as being unfitting, fanatical or immature. The assessment of one's maturity or lack thereof, in terms of the Manager, is based on a specific cultural interpretation and its distortions. That is why it is hard to resolve ethical or social dilemmas when people disagree. Because the evaluative criteria used to judge others are multi-determined, highly subjective and complex.

Leaving state two which has a "moral/social code" and moving to state one makes things more difficult. People in state one usually discount any values or rules associated with the establishment, authority or society and act in an antisocial fashion. That is, they overtly (i.e., acting out) or covertly (i.e., don't care) make a mockery of their culture's prevailing system and its rules. They derive their satisfaction and a positive self-concept, not by living the rules but by violating those rules. Within the culture, the person is seen as being pathological in a certain sense (unless he is rich or powerful).

All cultures create some standard or "modal cultural ego ideal" and hope it is inculcated to a large degree in most people. Then society uses this benchmark to judge all overt behavior and administer social consequences. If you are within its boundaries, you are exhibiting mature positive behavior. However, if you are outside the limits, you are criticized for not living up to expectations. If you are in the minority, you are viewed as being inappropriate, immature or as having some other problem and seldom realize full social benefits. If you are in a growing minority and there is a discrepancy between the expected modal behavior and a modal person's self concept, this becomes the breeding ground to push for societal change or even a revolution. That is people who share similar views, rebel against the enforced cultural standards, establish a new order or may leave that culture to find another that is more to their liking. This is a very complicated area that leaves psychology and enters sociology and political theory.

A more customary violation of societal norms is those who violate the "rights and privileges of others" for their own self interest. In radical forms, these people tend to be primitive in their moral and social development and usually have no interest in the collective; only their own welfare. This element feels they have transcended societal rules and in essence create their own subculture. An example of this is some criminal element of any society that is psychopathic or asocial. This group takes the basic and respected rules of their society and violates them in a willy-nilly fashion and derives satisfaction from their dubious efforts. Adding to the fire, as members of a subculture identify more with each other; he who is capable of rendering the "greatest cultural wrongs" on the larger society is held in highest esteem among those of the subculture.

Most often, these people have fixations of early power dynamics (e.g., Egoist or Performer), are very self-centered and see society as an opportunity to take what they want by power and force (i.e., might makes right) or by a sense of entitlement (i.e., Our people have been abused and someone must pay for those wrongs against us). What characterizes their behavior is targeted aggression or violence (covert or overt) directed at symbols of established behavior forms. These people establish their own sub-order and victimize those who do not live by their standards. An appropriate alternative to resolving the dilemma between meeting your needs (i.e., taking from others) verses meeting the needs of others (i.e., giving to others) is a middle path. As one develops, one can take more primitive rules and regulations (rules that require little thinking and are followed by blind acting) and make a determination as to their continued utility in terms of directing and guiding one's behavior.

For instance, most people are told early in life never to lie. However, all growing children have had the common experience where an adult asks the child their opinion and they give it in an absolutely direct but yet socially unacceptable way. The child is initially proud of his effort (i.e., did not lie) until it is followed by a lecture that he has hurt the feelings of another and could be more "mature" (e.g., use his persona to distort the truth or avoid the question). In this case, the child learns that there can be a conflict between the superego and the persona or within either (i.e., conflict between higher and lower order ethical principles). Now he must appeal to a higher order "rule" to resolve the conflict and that rule is culturally subjective and individually determined.

Later on in life he may chose not to lie but to find a socially positive way to deflect the discussion, so as not to violate his superego or his persona. Or he may choose to violate his superego and lie. In this case he lives up to the needs of the

persona and violates the superego. Of course, he made a conscious or unconscious "decision" as to which violation would cause him the greatest pain. In one case he rationalized his lying by calling it a "white lie" which excuses him from guilt since it is perceived as being quite socially acceptable. It is not a far stretch to imagine that fairly sophisticated people get involved in highly complex, social and cultural manipulations regarding their value system. This results in an absolute nightmare of interpretation, ordering of values, attributing motives, and debating between means, ends and consequences.

Using the rule that one should not lie we can imagine the following possibilities or combinations and their underlying motivations. They involve the Superego (which develops before the persona, is more unconscious and usually more powerful) and the Persona (it is more conscious and hence more overtly manipulative or exhibits a stronger "secondary gain" emphasis). This is not an exhaustive list but helps to capture the underlying complexity of how the superego and persona effect decisions:

### **Options to "Lie" and the influence from the Persona and Superego**

1) Morally Rigid: (Rigid Superego)	Tells the truth, even if it is trivial and hurts the other person. Feels he must never lie or he should be punished (Kant's Categorical Imperative). It is better to hurt others but tell the truth. (Escapes his own self imposed pain and others suffer).
2) Morally Lax: (Lax Superego)	May or may not tell the truth and will take the path of least resistance. Since he experiences minimal guilt or shame, he directs his efforts toward the best outcome for himself. (Very little conscious decision but takes the path of least moral difficulty and rationalizes his behavior if confronted).
3) Socially Rigid: (Rigid Persona)	Will lie or tell the truth, depending on his best social interest at the time. Depending upon the strength of his persona; guilt or shame has less direct influence and he avoids running the risk of embarrassing himself or being rejected. (Escapes social pain and sanction and others may/may not suffer. If confronted he discusses social protocol and manners.)
4) Socially Lax: (Lax Persona)	May or may not tell the truth depending upon what he hopes to achieve in the social setting, given that he even cares about social rejection or embarrassment. It is more of a conscious decision to meet or violate social needs so he may offend or impress others with his approach. (When confronted the person will state why the behavior is consistent with his views and why he violated social norms - may or may not be a lie, depending upon superego).

5) Morally Devoid: (Anti-social Superego)	Consciously does not tell the truth unless it is to his advantage and in this way he maximizes what he needs at the expense of others. Philosophy is that it is other people's problem if they suffer. (Drives toward his own self pleasure without regard for others, "immoral or instinctual").
6) Morally/Socially (+/- ) Different Transcendent or Asocial	May or may not tell the truth, because those are not his concerns or rules. May or may not care if he hurts others (assuming hurting or not hurting others is not one of his rules) because he marches to a different set of rules. (He is isolated from the rules of the general society that contains him).
7) Morally Mature: (Superego is culturally relevant)	Will judge if telling versus not telling the truth will do greater harm to another without concern for his personal gain or loss. The situation determines his overt behavior. (He takes the complex path of trying to balance the needs of others without violating the rules of society and uses the superego and the persona as a guide or set of possibilities).

The first five situations are fairly straightforward from a psychological viewpoint and don't require a great deal of explanation (however from an ethical or moral point of view, most people could discuss any of the first five forever). The last two, morally mature and morally/socially different, may benefit from some further explanation. A mature superego is a value judgment that can be made only with a particular culture in mind. And even if the culture is designated, the values still remain dynamic and open for interpretation. Therefore, we may be able to arrive at some general consensus but even then it will be just trends or even opinions.

For instance, if you ask a person who is morally rigid if you should ever lie, he may say no (e.g., Absolute value system) and there is little sense in debating the point. The problem is, even within a particular culture, there are seldom any absolutes. Witness the incredible problems surrounding sexuality, treatment of diseases, welfare, education, racism and many other societal issues that have not been resolved since they are so dependent upon values and their interpretation. One gets the impression that just thinking of any of these issues, illustrates the hopelessness of reaching a conclusion. Hence, what is mature is in the eye of the beholder and the cultural influences that have calibrated one's perception and judgment apparatus.

However, those with more differentiated Theoretician and Aesthete dynamics may be in a position to "judge" the value system and maturity of another person who is less sophisticated. In our egalitarian society where everyone is confusedly deemed equal we seem to feel everyone is entitled to their own moral and ethical views. Perhaps that is appropriate, especially if they do not force others to live by their rules. Hence, one set of values is inappropriately viewed as being similar in "maturity or state of development" as another set of values. One who defends their value system because "it feels right or works for them" has entered a fideistic realm where there is a reliance on blind faith (e.g., my mother or the bible said...) and not a rational thought process. They are using earlier dynamics to justify their position and are not open to discover if

there is or is not a better system or a more mature ethics. The ability to make rational judgments can only come from the later cultural dynamics where we retrospectively judge our ethics, modify them and continue in the process of development. Anyone who struggled to develop his Manager and Mediator by relying on his Theoretician and/or Aesthete can attest to this process and recognize earlier states, in himself and others.

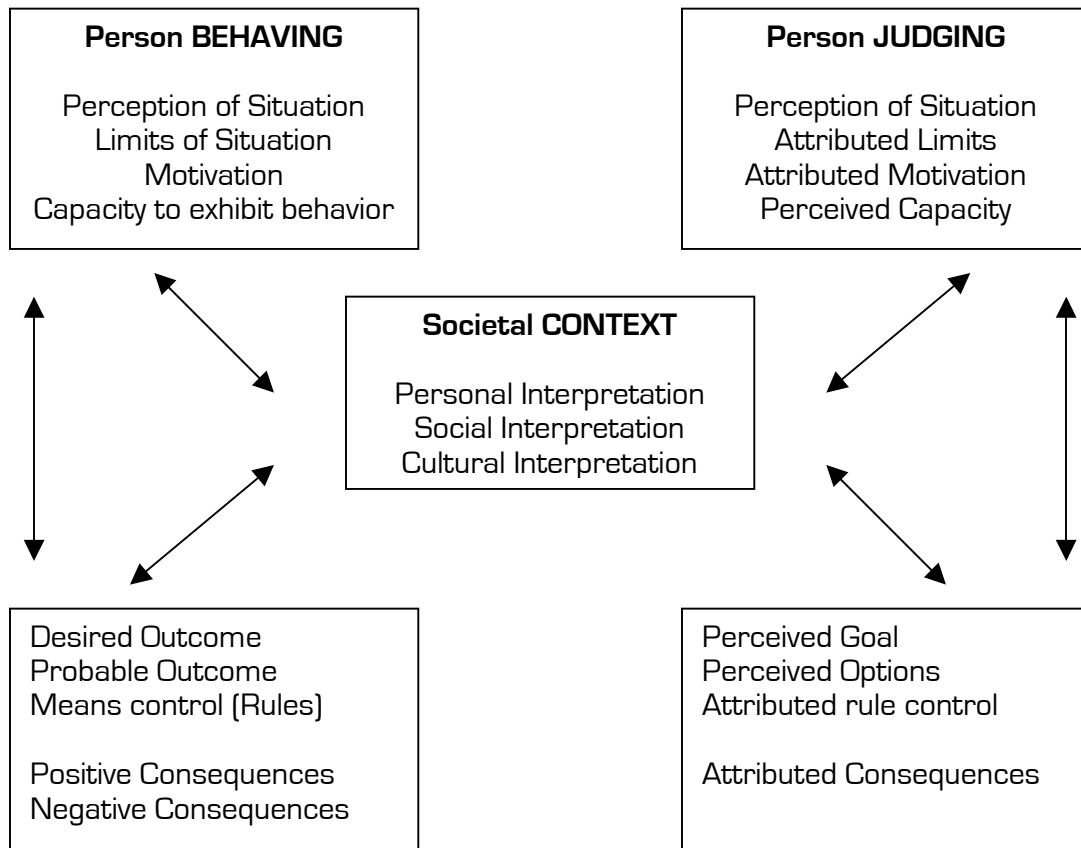
The morally or socially different person is even more complex to judge because he is "outside of the prevailing norms", so what is a benchmark. Usually, by definition, he will be abnormal at least in the statistical sense because his values and/or social behavior are different. This allows most people to write him off as being strange, ultra-liberal, ultra-conservative or any other handle to describe and categorize his behavior so it requires no further scrutiny. However, those with more refined cultural dynamics may be in a better position to judge the current state of a culture and envision a better state of affairs (e.g., Socratic philosopher-king ideal). The development of any culture is dependent upon such enlightened people and their ability to provide a vision of what can be. They can envision some basic values or absolutes that transcend society. For instance, people helping others who are less fortunate where they give their personal resources for the betterment of another human. Very few sophisticated people would argue that this is an unenlightened approach and suggest it is better to control others who are in a more weakened state. So if one lives in a society where only the strong and powerful survive and he violates his cultural norms by helping others, he may be transcendent, rather than pathological in the development of the Manager.

One has to be careful not to judge the external behavior as the only indicator and draw conclusions based upon what one sees. The Manager implies a motivation based upon rules that are consistent with one's ego development. Only by looking inside can one start to find the truth. For example, one may give migrant farmers a job, stating that he will violate local customs because he feels they have a right to live and should not be discriminated against. He may actually feel that it is more profitable to employ cheap help and he accrues personal benefits in terms of lower labor costs and greater profits. This stated transcendent behavior may in actuality be asocial (Screw society, I don't care. It is my business what I do) or psychopathic (If I can get away with this, I am better off). Or he may take some of the "extra profits" that accrue from using cheap labor and provide housing, medical help and education. In this case he gains nothing (other than a sense of well being) and benefits others even at a personal risk (e.g., he may be fined for hiring migrant workers). Some may view this as transcendent morality, others may view it as illegal (e.g., a government bureaucrat) and still others may view it as selfish and immoral (e.g., labor union who loses the work).

The same interpretation can occur with a negative external behavior that is viewed as being immoral or lacking compassion. On the surface the behavior may look heartless but actually the person goes against the path of least overt moral resistance and endures some personal pain for a hoped benefit for others. For instance a parent may refuse to continue to support his child's extravagant behavior and start to curtail his financial freedom in the hope of letting reality teach him better self-control. The parent has the funds and it is easier to give the child what he wants but the parent chooses the more harsh behavior.

From the outside we may say the parents behavior is asocial (e.g., he doesn't care about his responsibility to provide for his children), or it is morally lax since he is

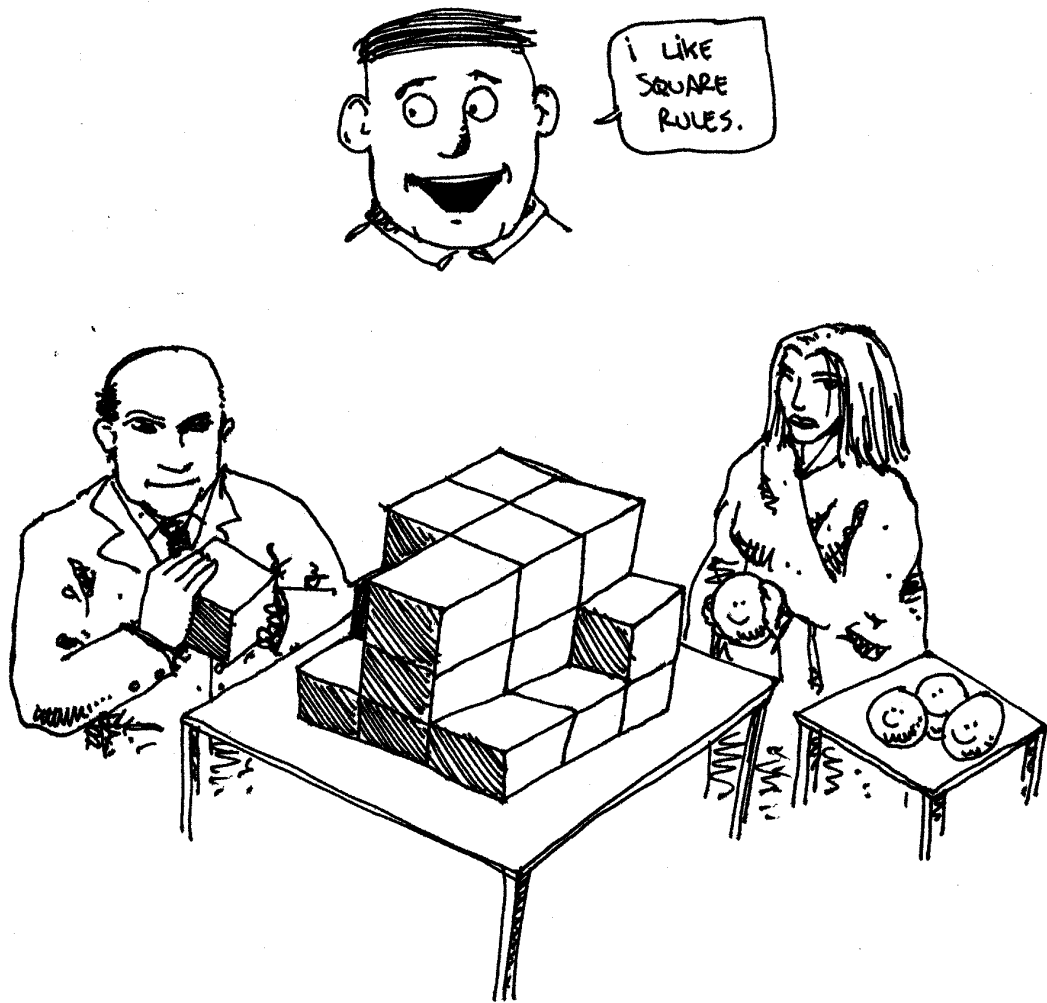
taking the path of meeting his needs versus caring for his child) or it is psychopathic (e.g., I will make my children work and pay rent so I can spend my money on booze). There is no easy way to make judgments about any other person's moral and social development since it is dependent upon such a complex set of interactions among so many components. Graphically, the determination would involve at least some understanding of the following:



It is important to understand the differences between regressions from a cultural viewpoint and transcendent moral behavior. What one person judges as rigid another may see as lax, mature or even pathological (i.e., psychopathic and asocial behavior). Most forms of pathology are always judged from a cultural viewpoint but usually they are so maladaptive and discordant (e.g., serial killer) as to be almost universally viewed as pathology and not as regressions, a lack of development or poor integration. On the other hand, purported pathologies (e.g., is an atheist so he must be immoral) may be misdiagnosed because of insufficient understanding or sophistication in the judging source or may be "culturally determined" and are a manifestation of a more morally or socially primitive society. One may get the impression that there is an inextricable muddle in the Manager dynamic, the culture in which the person resides, his overall development and the influence of the other dynamics. This is true, but as if this dynamic isn't complicated enough in its own right it is balanced by the Mediator and this too can be mature, regressed or the two can be out of balance.

## *The Mediator Dynamic*

The child's first task is to develop the Manager dynamic which is a set of rules that allows him to be successful in society. However, it will not necessarily help him bond and adjust to others. He can follow the rules and may expect some predictable or desired outcome but this is not always the case. There are people who believe that rules, a moral code or some set of ethics and values, devoid of any affect, bonding or more humanitarian traits; will suffice. Indeed many Western people overdevelop the Manager and let the Mediator remain in a relatively primitive state. Alas, it is the Mediator that makes us more human. Rather than empty concepts and rules, it allows us to move outside of this sterile structure. By using the Mediator we can emotionally judge the situation and consider our feelings and those of others, before we react or respond to rules.



**Society likes the control of the Manager and is afraid of the softness of the Mediator**

Of course society prefers to tell people how they should react and is seldom interested in the person perceiving the situation and arriving at his own judgment based upon some type of affective or emotional analysis. The reason society is less interested in this approach is that if people start to use their feelings and second guess rules and structures, it increases the ambiguity of any situation, reduces the total predictability among people, and lessens the collective control that society has over the individual. It is safe to say that most Western societies emphasize the power dynamics in the cultural development of the person and see the growth of the bonding dynamics as reducing their collective control. Indeed, the legal system is supposed to be based on the "rule of law" (e.g., like the superego or persona) where our laws are written down (e.g., the constitution) and are not laws of individual men.

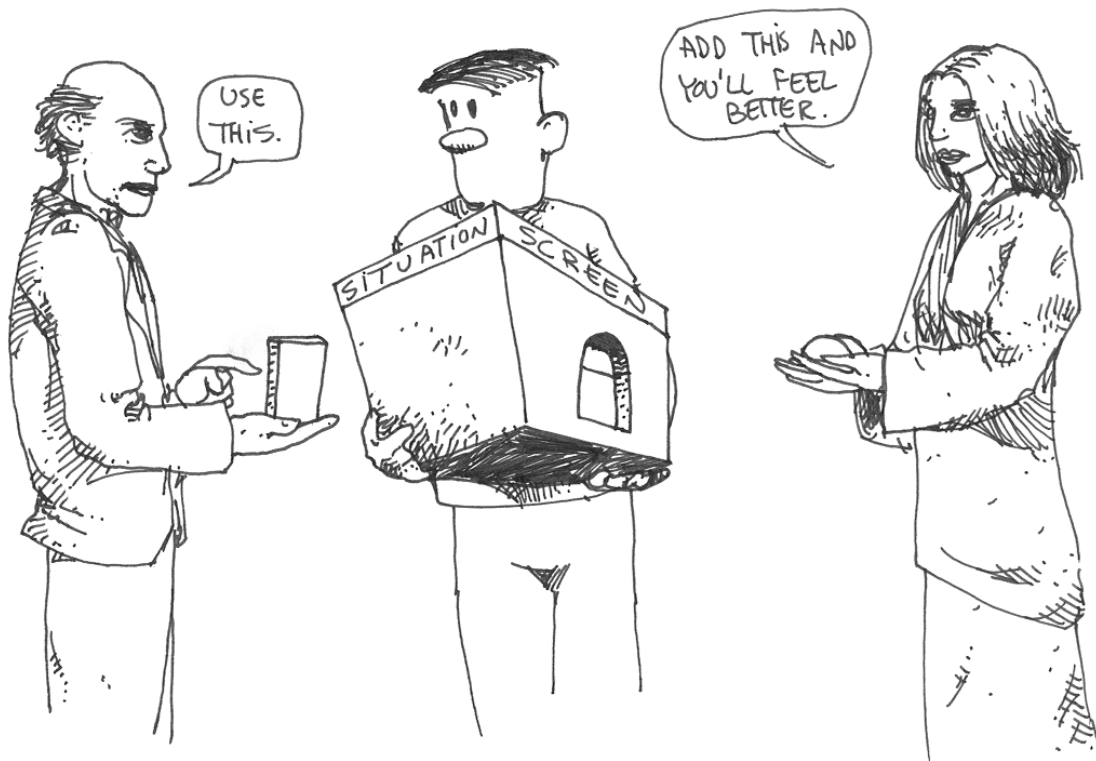
It is at this point that the child may start to develop a concept known as Justice, which is the off-setting balance to the coldly logical and austere rules and ethics of the Manager. Therefore, by using the Mediator one can utilize his feelings and personal views of the situational variables and come up with a more complete and emotionally refined response to any given situation. While rules provide an inherent structure to many social settings, they should only suggest a plausible approach but should not coldly and devoid of any compassion dictate a single course of action. Rules are only generalizations about what to do in certain situations. No rules or rule set, regardless of how complex, can take all variables into consideration. It is in this sense that the child must learn not only to intellectually judge a situation and decide whether or not the rules need to be applied, but he needs to anticipate consequences, and determine whether or not those consequences are appropriate. He must not only consider ends (event A is answered by rule B with outcome C) but must also consider the means of how he achieves desired ends and whether both the means and ends are appropriate.

Let's return to the earlier example where the individual has an affair and we will assume at this point that his wife has found out about the affair and is in the position to play out her hand. She can assume a number of methods to resolve the situation which is related to her ethics and what she might "socially do" to save face (i.e., the superego and persona of the Manager), but her decision may not involve the Mediator at all. For instance, let's consider the following options:

- A. The affair is a clear violation of her religious belief that states "that thou shall not commit adultery" and if a person has committed adultery, it nullifies the marriage.
- B. She may believe in an eye for an eye and a tooth for a tooth. She discovers the affair, does not disclose her knowledge, and decides to have an affair of her own, most likely in the spirit of punishing her husband. She has come to the conclusion that he is guilty of a major transgression and she too will transgress to show him how it feels.
- C. She comes from a culture which does not believe that men and women have equal rights or say-so's. In this culture the man is allowed to have indiscretions and may even be rewarded for those indiscretions. However, the female is supposed to remain loyal at all costs and must learn to "put up with this perfectly normal male behavior."

At this point any of these three rules could dictate a certain type of behavior where:

A) The EVENT (Affair) is interpreted by a RULE that suggests appropriate behavior and it leads to an expected END that is consistent with the moral/social expectations. This rule handles the situation nicely. It may remove the emotional struggle of what to do in the sense that she knows what she must do (she may be emotional in the sense of being depressed or angry but she doesn't have to struggle with the decision of what to DO). Now she has the outcome firmly in her mind and "adjusts" to the "right solution". There is no element of compassion and there is no need to introduce the concept of justice because one can blindly follow the rules.



**Ralph sees that the Manager has a "good fit rule" for the situation but the Mediator wants to "cloud the situation" and add softer, more ambiguous "feeling" material**

In the first case, the wife can get a divorce; in the second case, she will have an affair (she may or may not share this event with her husband) and in the last case she will accept his behavior and repress any angry or hurt feelings. These are elementary options and are based upon a violation of a rule in a particular cultural setting with a predetermined outcome. There is no need for justice or for being emotional about the situation. The event has occurred and it will be followed by another event (his behavior triggers the rule which creates your action) in a very intellectual and rational fashion. One does not need to consider feelings, extenuating circumstances or even think about the specifics of the situation; one has only to act, using the Manager.

However, we introduce the Mediator and instead of just rationally assuming a cause and effect approach, this allows the wife to investigate the situation and to utilize her own feelings for herself as well as those of her spouse in making a "more just" decision. That is, she can balance the "rules" of the Manager with the "compassion" of the Mediator. Let's review the options associated with the Manager dynamic and see how the Mediator can "soften" her approach.

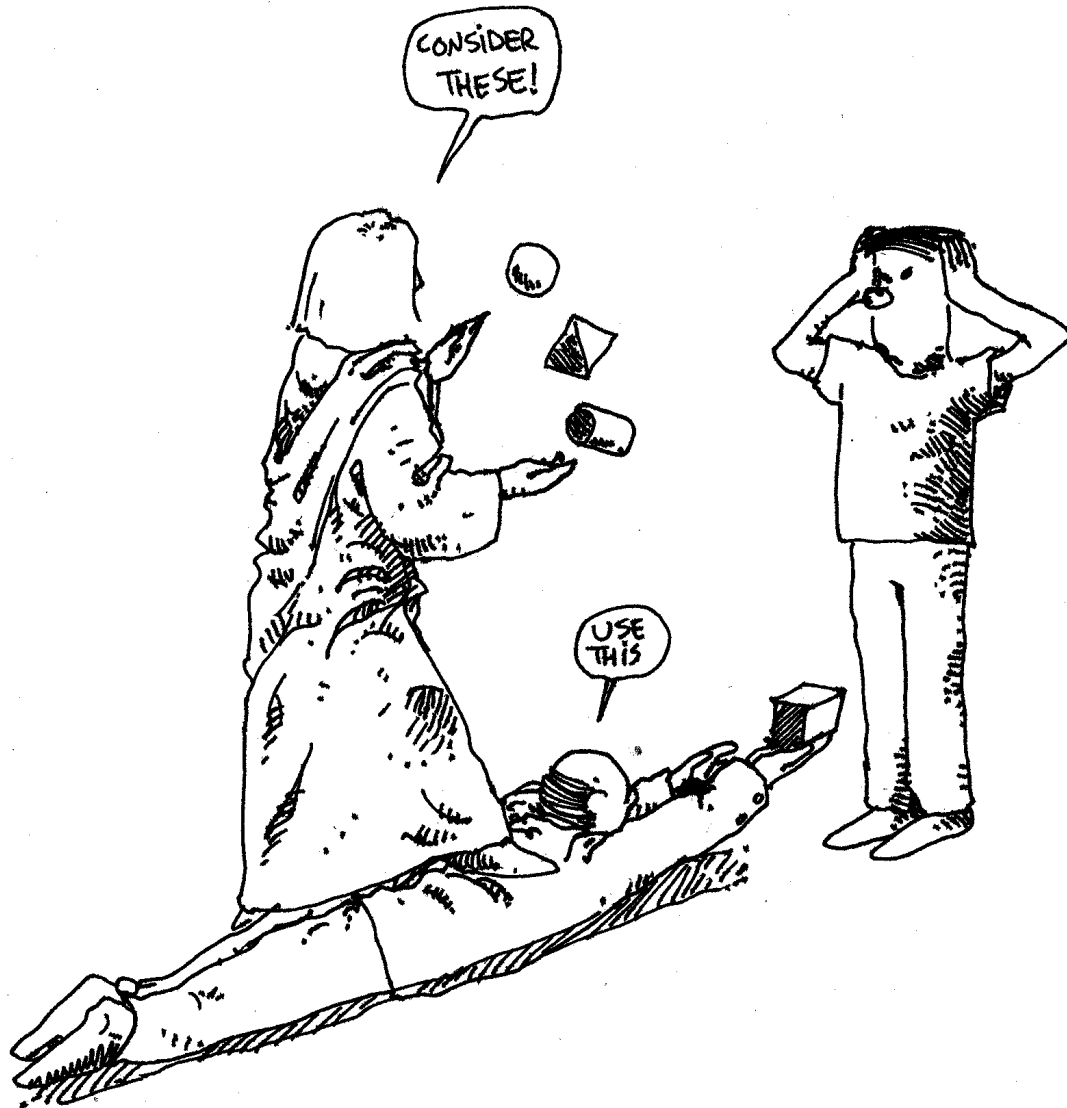
A) She cares for her spouse and finds out that it was an indiscretion and feels that there may have been some extenuating circumstances but nonetheless, he violated her trust and expectations. She is angry and upset about it but decides there is more to the relationship and it would not be worth a divorce. At that point, she decides to forgive him and maintain the marriage. From the outside this may look similar to option C above where she accepts the situation and remains loyal to her husband. However, her motivation is dramatically different. Rather than a "rule" triggering an action, it caused her to agonize and think about the situation, plumb her own depths about her relationship and the consequences of several possible behaviors. Considering both the morality and her own sense of compassion, she felt that this was the most just way of dealing with the situation.

B) Same situation where she is very distraught and does not know what to do. She shares her concern with a male friend who has been through a similar circumstance. They become sexually active in her weakened state as she struggles to make sense of this and learns through this process from personal experience how an individual could violate his commitment without losing his love for the other person. She shares with her spouse her agony over what to do, that she didn't want to get a divorce, but fell into a similar situation. She understands the situation and forgives him and hopes he can forgive her. On the surface this looks similar to option B above. However, rather than just an impulsive reaction of wanting revenge, it was actually a set of experiences and attempts to cope which lead to similar behavior. Of course at this point, events could cycle back and forth as the husband now reacts to her affair and she in turn can react to his reaction.

C) She agonizes over the situation and decides that this is symptomatic of a declining marital relationship. They had been involved in marital therapy in the past and the marriage has not really moved beyond that point. As much as it bothers her, she decides out of respect for herself and her husband, that this is the proverbial straw that broke the camel's back. She decides to terminate the relationship. This looks similar to option A above but the motivation is dramatically different. Rather than it being a black/white ethical or moral rule where one event leads swiftly to another, there was a series of events that allowed her to tap into her own feelings and concerns and arrive at a conclusion. This conclusion was to terminate the marriage but it was strongly based upon her own affect, feelings, values and a sense of respect for both parties rather than just for moral rule.

The use of the Mediator in influencing decisions results in a dramatic increase in the complexity of the person. The easiest path is to assume the moral code that one has and live by its simple rules. If one can do this, one seldom has to agonize and play with his or her feelings in trying to reach conclusions. One can merely respond to the logic and rationality of certain situations (e.g., the affair did occur) and then pick the

prescribed behavior. Hence, one avoids (i.e., represses or denies) the totally ambiguous and very complex emotional feelings that emanate from such an event. Assuming that the person has invested the time and psychological energy to develop this dynamic, let's look at possible regressions.



Ralph is overwhelmed at the possibilities the Mediator introduces as she trumps the Manager

### ***Impediments and Regressions in the Mediator***

The first and easiest regression to understand is that the dynamic is poorly developed and cannot ward off the pressure from the Manager. The Manager states that a rule has been broken and action must be taken. The person may agonize very briefly or even rationalize his behavior by stating it's not his fault or his problem; the

violation occurred and we will have to do such and such. This is a clear lack of courage and suggests that the person is taking an easy way out by not looking at the situational variables but only moving in the most rational and autonomous fashion. Since the Manager is structured and usually quite dogmatic and analytic, it makes for an easier resolution to follow its directives. Hence, one does not have to introduce any emotional or situational variables but can almost look up the desired course in the rule book.

Another potential source of impediment or regression (e.g., I used the Manager and was "so sorry" about the outcome that now I rely totally on the Mediator) is that there is an imbalance or disproportionate amount of energy in the Mediator and one sees every situation as one that must be compromised, relaxed, interpreted, or mediated. This person lacks what we call the courage of his convictions. There is an emotional difference between the individual who struggles with right versus wrong in a given situation versus the individual who rolls over and takes whatever path of least resistance makes sense at that time. From the outside it may appear that the person is compassionate and just, but in reality there is a need to avoid taking an ethical stand. This person uses the Mediator as a defensive position.

For example, a person appears to be responding in a situation specific fashion but may in actuality have a very weak Manager or a very strong Mediator. This person is usually indecisive and can see all the advantages and disadvantages of the myriad options. They are often quite eloquent at discussing the options, raising concerns and considerations and then pointing out areas where there is a need to gather additional information, whether it is emotional or intellectual. The overall effect of this approach is to totally dilute any course of action, so that it almost occurs outside of the person's awareness or more so through current momentum or environmental circumstances. This is the pathological form of the Mediator or the Timid Character. Rather than have the power of one's convictions to confront any conflict, there is always the easy way out. That is, you have an insatiable desire to compromise, desire to negotiate and desire to find the path of least resistance.

Oftentimes this behavior stems from difficulties in a rigid home environment where the child lived in an intensely structured and rule-bound home. Therefore, the child was constantly put in the role of mediating between parental difficulties or forced to deal with difficulties siblings. He soon learned that the best way to maintain peace is to always compromise the rules, to go with the flow and bend with the situation. The advantage of his approach was that it reduced external conflict and resolved situations. The potential disadvantage is the person often has a weak or almost non-existent value structure or his major value is to compromise at all costs.

Another type of regression or impediment is evidenced by an extreme rigidity in "the values that are held so dearly." Many people have witnessed those who have such strong convictions that they are willing to go against societal flow or cultural values. There is a rule that they feel is unjust and they want to balance it with their own beliefs and feelings. Hence, they actively fight for what they believe in. We say that they have the courage of their convictions. However, if the person rigidly holds such convictions and refuses to see any situational variables as having any influence, it may suggest difficulties in the earlier dynamics. For instance, a person may feel that all forms of abortion or euthanasia in any circumstances are wrong and the people involved must endure whatever pain results (e.g., he has limited compassion for some people).

That is, there is not an element of compromise but it may be a narcissism stemming from the Egoist dynamic which says things must unfold my way, even if it has no direct bearing on my life (e.g., I am smarter than others so they should ...). Or it may be a tyrannical viewpoint from the Leader that states that my way is the only right way and must be followed by all others. That is, I am part of this great society and we rightly believe that ... so you will do what I say! Or lastly, it may stem from the Manager where one of my values is to rigidly assume a position if the circumstances are such and such (e.g., abortion outside of rape) and refuse to compromise because it is a sign of "moral weakness". Hence, the person's value system may be more natural or negotiable in certain circumstances but terribly rigid in others. This is not that unusual and could be related to blind spots (i.e., possible fixations of earlier the dynamics) in the person's structure and/or value system.

In the final analysis, all people need the Manager to fit in, survive and operate in any society. However, if one is not to be machine-like in his approach, he needs the balance of the Mediator. One should strive to allow these two dynamics to become highly integrated and balanced. They need to grow in conjunction with each other and then influence and modify each other. If either dynamic gets the upper hand, it always promotes regressions in the other extraverted cultural dynamic. And if either dynamic starts to become all powerful, it will reach back and start to wreak havoc on the earlier dynamics (e.g., the Manager can "beat up" the Egoist with guilt and shame). Hence, the key in avoiding regressive behavior is to maintain an open and dynamic equilibrium among all dynamics. From this point, we will consider the subtler but equally powerful influence of the internal cultural dynamics.