

# SOCIAL ISSUES



*You must be the change you  
wish to see in the world  
-- Ghandi*

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# PILLARS OF CHARACTER

## TRUSTWORTHINESS

When others trust us, they give us greater leeway because they feel we don't need monitoring to assure that we'll meet our obligations. They believe in us and hold us in higher esteem. That's satisfying. At the same time, we must constantly live up to the expectations of others and refrain from even small lies or self-serving behavior that can quickly destroy our relationships.

Simply refraining from deception is not enough. Trustworthiness is the most complicated of the six core ethical values and concerns a variety of qualities like honesty, integrity, reliability and loyalty.

### **HONESTY**

We associate honesty with people of honor, and we admire and rely on those who are honest. But honesty is a broader concept than many may realize. It involves both communications and conduct.

Honesty in communications is expressing the truth as best we know it and not conveying it in a way likely to mislead or deceive. There are three dimensions:

*Truthfulness.* Truthfulness is presenting the facts to the best of our knowledge. Intent is the crucial distinction between truthfulness and truth itself. Being wrong is not the same thing as lying, although honest mistakes can still damage trust insofar as they may show sloppy judgment.

*Sincerity.* Sincerity is genuineness, being without trickery or duplicity. It precludes all acts, including half-truths, out-of-context statements, and even silence, that are intended to create beliefs or leave impressions that are untrue or misleading.

*Candor.* In relationships involving legitimate expectations of trust, honesty may also require candor, forthrightness and frankness, imposing the obligation to volunteer information that another person needs to know.

Honesty in conduct is playing by the rules, without stealing, cheating, fraud, subterfuge and other trickery. Cheating is a particularly foul form of dishonesty

because one not only seeks to deceive but to take advantage of those who are not cheating. It's a two-fer: a violation of both trust and fairness.

Not all lies are unethical, even though all lies are dishonest Huh? That's right, honesty is not an inviolate principle. Occasionally, dishonesty is ethically justifiable, as when the police lie in undercover operations or when one lies to criminals or terrorists to save lives. But don't kid yourself: occasions for ethically sanctioned lying are rare and require serving a very high purpose indeed, such as saving a life — not hitting a management-pleasing sales target or winning a game or avoiding a confrontation.

## **INTEGRITY**

The word integrity comes from the same Latin root as "integer," or whole number. Like a whole number, a person of integrity is undivided and complete. This means that the ethical person acts according to her beliefs, not according to expediency. She is also consistent There is no difference in the way she makes decisions from situation to situation, her principles don't vary at work or at home, in public or alone.

Because she must know who she is and what she values, the person of integrity takes time for self-reflection, so that the events, crises and seeming necessities of the day do not determine the course of her moral life. She stays in control She may be courteous, even charming, but she is never duplicitous. She never demeans herself with obsequious behavior toward those she thinks might do her some good. She is trusted because you know who she is: what you see is what you get. People without integrity are called "hypocrites" or "two-faced."

## **RELIABILITY (PROMISE-KEEPING)**

When we make promises or other commitments that create a legitimate basis for another person to rely upon us, we undertake special moral duties. We accept the responsibility of making all reasonable efforts to fulfill our commitments. Because promise-keeping is such an important aspect of trustworthiness, it is important to:

- Avoid bad-faith excuses. Interpret your promises fairly and honestly. Don't try to rationalize noncompliance.
- Avoid unwise commitments. Before making a promise consider carefully whether you are willing and likely to keep it. Think about unknown or future events that could make it difficult, undesirable or impossible. Sometimes, all we can promise is to do our best.
- Avoid unclear commitments. Be sure that, when you make a promise, the

other person understands what you are committing to do.

## LOYALTY

Some relationships — husband-wife, employer-employee, citizen-country— create an expectation of allegiance, fidelity and devotion. Loyalty is a responsibility to promote the interests of certain people, organizations or affiliations. This duty goes beyond the normal obligation we all share to care for others.

*Limitations to loyalty.* Loyalty is a tricky thing. Friends, employers, co-workers and others may demand that we rank their interests above ethical considerations. But no one has the right to ask another to sacrifice ethical principles in the name of a special relationship. Indeed, one forfeits a claim of loyalty when he or she asks so high a price for maintaining the relationship.

*Prioritizing loyalties.* So many individuals and groups make loyalty claims on us that we must rank our loyalty obligations in some rational fashion. For example, it's perfectly reasonable, and ethical, to look out for the interests of our children, parents and spouses even if we have to subordinate our obligations to other children, neighbors or co-workers in doing so.

*Safeguarding confidential information.* Loyalty requires us to keep some information confidential. When keeping a secret breaks the law or threatens others, however, we may have a responsibility to "blow the whistle."

*Avoiding conflicting interests.* Employees and public servants have a duty to make all professional decisions on merit, unimpeded by conflicting personal interests. They owe ultimate loyalty to the public.

## THE BODY DOESN'T LIE - BY NILI RAAM, PHD

It isn't easy for a woman, especially if she is in love with a man of the lying variety, to realize that he is leading her up the garden path. In most cases, there are no unmistakable signs, although the woman's friends and relatives will hotly claim: "We told you so". There are certain non-verbal indicators that may be helpful, but judgment should definitely not be passed on the basis of a single indicator.

The hands, face and legs are our great betrayers, as being the body parts that drop the major hints. It is very difficult to control the movement of everyone of them, and especially the movement of all three together. The common denominator of all indicators of lying is concealment. It includes concealment of the gaze, the eyes or the mouth, concealment of the hands, concealment of the feet, or keeping them off the ground. Another group of secondary indicators is where the subject shows visible signs of tension or nervousness or seems keyed up, a mental state frequently accompanying the telling of a lie. The deceiving male is basically in an evasion mode, and his body, too, acts evasively. He evades eye contact, physical contact, does not turn his body completely toward the woman when he is lying to her, and evades mental and physical openness.

A person who is at peace with himself and his position tends to place the soles of his feet on the ground when seated. The deceiving man is tensed up and in a state of evasion, and he expresses this with his feet. Postures in which only the heels, toes or sides of the feet touch the ground are fairly frequent, and we often find a posture in which one foot is placed upon and covers the other.

A person's discomfort with his lies will express itself in generally restiveness. He fidgets restlessly on his chair, touching his nose or lips, or his eyes or ears, while giving voice to the lie.

Liars, it transpires, tend to cross arms and legs more frequently. This limb crossing constitutes a defense in which the liar feels that both he and his lie are less exposed. This point is particularly valid where the hands are concerned. Fully revealed and open hands attest to mental openness; and their incautious use is liable to betray the lie. Therefore the liar will tend to conceal his hands one inside the other, thrust them into his pockets or even sit on them.

**Touching oneself, especially on the nose, mouth or eyes, is especially significant,** as it points to a certain emotional difficulty. Such signs may relate to a sense of embarrassment, mental discomfort or tension that an individual feels when he lies. Sometimes self-touching may be an attempt at self-encouragement and support.

In highly excited states, people tend to pinch the back of their hand, as if to refuse to allow themselves to be drawn into the excitement; or even

as an expression of guilt in connection with a lie. The significance of biting one's hand or fingernails is similar, except that this may also be an expression of frustration or anger.

Liars often make exaggerated use of overemphatic signals of frankness, such as: hand on heart, vehement oaths and excessive demonstrations of feeling. When President Clinton stated, very definitely: "I did not have sex with that Woman" (Monica Lewinsky, of course), he overdid the emphasis on anger and seriousness in this statement, placing it in the category of overkill, which is fairly typical of liars ("Cross my heart and hope to die"). The deceiving male is no exception to this rule: he indulges extensively in grandiloquence, sometimes overemphasizing his feelings as badly as a ham actor, and resorting to gestures such as oaths of loyalty.

Men who are seasoned con artists where women are concerned are aware of the efficacy of touch in softening up their quarry. They can captivate her heart by means of a gentle, supportive, considerate and caressing touch. Such men are highly skilled in the use of the kinds of touch that look and feel like a woman's most romantic fantasies. (When they fail to obtain whatever it is they are after from the woman, however, this veneer will probably start to crack).

Liars almost universally experience three psychological conditions:

1. Fear, misgivings, anxiety;
2. A strong desire to conceal the lie;
3. Internal conflict.

The intensity of each of these feelings depends on what he stands to lose if the truth is found out, and also on his moral conscientiousness level.

In this state of mind, the emotions will frequently leak, finding expression in micro-movements. The more of a conscience the liar has, the more anxious and the less skilled he will be - and the more indicators he will give.



## A BRIEF GUIDE TO SPOTTING LIE-INDICATORS

### Fear indicators

- Facial or palmar sweating.
- Uneven breathing.
- Dry mouth and throat (lip-licking, frequent sipping of a drink, swallowing).
- Tongue tripping.
- Throat clearing and coughing.
- Blushing and turning pale.
- Fiddling with some object (doodling, fingering).
- Rigid body, stiff posture.
- Eyes darting about or strong blinking.
- Camouflage or concealment indicators.
- Any signs attesting to mental planning processes;
- Stiff, expressionless face (an attempt to avoid giving facial expression to emotions);
- A smile that is out of place, too prolonged or that comes and goes suddenly;
- Concealment of the side of the mouth, nose-touching;
- Cleansing the sides of the mouth;
- Avoidance of eye contact, or the use of a hypnotic gaze, as if trying to demonstrate honesty.
- Slight facial twitching/especially on one side of the mouth, or in the cheeks or eyelids;
- Intense blinking, the lifting of one eyebrow;
- Slight shoulder shaking, a sort of quick and minute shrug.
- Nose wrinkling, as when expressing disgust;
- Change of tone when speaking: the voice drops and becomes softer as the lie is uttered;
- Involuntary shaking of the hands, as if to be rid of the lie.

A person who is telling lies is usually experiencing some degree of mental stress, due to the gap between what he is saying and what he knows to be true. For this reason, certain tension and stress indicators may also be lie indicators.

Indeed, almost any lie will betray indicators of stress or nervousness that reinforce the more obvious cues of lying, and confirming suspicions of deception. However, one should not conclude that a person is lying solely on the basis of signs of stress and nervousness - he may simply be feeling pressured, emotional or nervous; which is why the differences must be carefully studied.

## **Characteristic signs of nervousness, stress or disquiet not necessarily attesting that the subject is lying:**

- Finger drumming;
- Clasping and unclasping one's hands;
- Hand wringing
- Voice tremors
- Nervous giggling;
- Swallowing, lip licking

## **FALLACIES AND FACTS ABOUT LIARS**

Beware of prejudices, especially fallacies.

*Fallacy:* the liar does not look you in the eye;

*Fact:* the prevailing cliché has it that liars don't look you in the eye. Liars are well aware of this, and therefore take pains to gaze straight into your eyes, as if to compensate for such expectations. Your average liar will make sure to look his interlocutor straight in the eye, as if trying to hypnotize him, especially when he gets to the problematic parts of his discourse. Sometimes, of course, he may be overcome by the need to momentarily close the eye, when the dissonance between what he is saying and what his conscience requires him to say is too great. But this already amounts to a "leak".

*Fallacy:* a high-pitched tone of voice, rapid speech, a loud voice, verbal errors - are all indicators of a lie.

*Fact:* most of the above merely indicate excitement, except for the voice being suddenly pitched louder or softer.

*Fallacy:* a smile shows sympathy and is therefore an indicator of the truth.

*Fact:* liars use smiles as ammunition. A smile of this sort is discernible mainly when it is out of place, appearing suddenly and just as suddenly vanishing. Crooked smiles that do not involve the eyes, or that last too long, may indicate that lies are being told.

*Fallacy:* a poker face indicates a person who has something to hide.

*Fact:* a poker-faced expression is mainly indicative of introverted types, the exception being where the subject's face changes from expressive to poker faced.

*Fallacy:* reflex actions such as blushing, quick breathing, perspiring or dilation of the pupils - may indicate a lie.

*Fact:* all these are signs of mental stress or strong negative feelings, not necessarily lying.

It is important to note that lying should not be inferred from one single indicator but only from a whole cluster of signs. Moreover, indicators appearing singly or serially are only significant where there is a deviation from the norm, an unconventional response. For example, if a person is in the habit of sitting on his hands, that posture carries no significance, but significance does attach to one who suddenly sits on his hands in response to something that has been said. We may ascribe significance if the voice suddenly becomes high-pitched when uttering a certain word; but where a voice is always pitched high, we are witnessing a personality trait, and not a lie.

## YOUR WORD AND HOW TO KEEP IT

The agreements we make are always made with ourselves — and sometimes they include other people. In that sense, they are like relationships — all our relationships are with ourselves, and sometimes they include other people.

Your word is one of the most precious things you own. Don not give it lightly. Once given, do everything within your power not to break it. A broken work, like a broken cup, cannot hold very much for very long.

Does one broken agreement matter? One broken agreement is like a grain of sand, lb a lake, one grain of sand is nothing. Gather enough grains of sand, however, and a lake becomes a swamp. Add enough more, and it becomes a bog. (Ever feel bogged down?) Add enough more, and it becomes a desert. (Did you ever feel barren inside? Did you ever plant a dream and wonder why it did not grow?)

No, one grain of sand doesn't much matter (unless, of course, the winds of fate blow it back in your eye). Gather enough grains, collected day after day for a lifetime, and the effectiveness of one's actions might be limited to sandbagging.

(If you found that last analogy heavy-handed, you should see the ones we discarded: your life might not mature beyond the sandbox; you may find yourself caught in a sand trap; if you break agreements with others, expect to get sandblasted; if you don't keep written agreements, they could turn into sandpaper; if you learn to swiftly sidestep agreements, you'll have quicksand; you may be visited by a wicked sand witch — they went on and on.)

Most of us (we certainly can) look back on a seemingly endless trail of broken agreements. That's a lot of sand. Is it, then, hopeless? Not at all. Declare your past broken agreements a beach, and get on with your life. (The techniques given in the chapters *For Giving and For Getting* are especially useful, as is the one in *Heal the Past*.)

What does "keeping your word" really mean? It means "keep" as in, "May the good Lord bless and keep you till we meet again." It means "keep" as in, "I will keep pure and holy my life and art" (Hippocrates - Physician's Oath). As in, "Keep thy friend" (Shakespeare); as in "And virtue, through its rays, will keep we warm" (John Dry den); as in "Put your trust in God, my boys, and keep your powder dry!" (Valentine Blacker). Keep as in, "Keep a green tree in your heart and perhaps the singing bird will come" (Chinese proverb).

If our word is so important, what (or who) would keep us from keeping it? Once again, we present a familiar call of characters: rebels, unconsciousness, comfort junkies and approval seekers. (By the way, don't get too down on this unworthiness tribe; the Master Teachers employ them as Master Testers. They're friends, too.)

**Rebels** will break a "rule" just because it's a rule. "Rules are for fools!" they claim. They consider agreements of any kind — including ones they make, involving things they want to do — as rules. They claim they have no firm commitments in life — only options.

**Unconsciousness** uses the excuse, "I forgot!" whenever an agreement is broken (which is often). If they genuinely *did* forget, they consider that a sufficient explanation. When asked, "Why didn't you write it down," the unconscious may say, "I meant to, but I forgot." They misplaced their datebook long ago. How long ago? You know the answer to that one.

**Comfort Junkies** will keep agreements — if they want to at the moment. If it means doing anything uncomfortable, however, they don't do it. This is most of the time. To make an agreement is easy. (It's less uncomfortable than saying no.) To actually do something when the time comes is not comfortable. Calling and saying they won't be there is uncomfortable, too, so they avoid the whole situation.

**Approval Seekers** will agree to do something because when they do, they get approval. Their schedules become hopelessly overcrowded, making the keeping of all those conflicting agreements impossible. Their reasons are excellent ones, however — visiting the sick, feeding the homeless — designed to get approval even while breaking an agreement.

## HOW TO KEEP AGREEMENTS? A FEW SUGGESTIONS.

### 1. Make only agreements you plan to keep.

- a. Learn to say no, or maybe, or I'll get back to you (and do get back to them). If you don't want to do whatever it is you're agreeing to now, you probably won't want to do it when the time comes, so make your "no" known.

### 2. Make every agreement important.

- a. With each agreement, you give your word. Keep it sacred. Some play the game, "This agreement is more important than that agreement." In terms of ramifications "out there," that may be true, but inside yourself, each time you break your word, no matter how seemingly trivial the agreement, it costs.

### 3. Keep the agreement you've made.

- a. Even if keeping an agreement is uncomfortable, outrageously expensive, or in some way seemingly prohibitive — keep it anyway. Doing this may show you — experientially — the wisdom of suggestion #1. Slip-sliding out of agreements at the last minute will show you that you know how to slip-slide out of agreements at the last minute.

Most of us already know how to do that fairly well.

#### **4. Write agreements down.**

- a. Keep a calendar or datebook. Record your agreements. Review the calendar at least once a day.

#### **5. Communicate.**

- a. If a conflict arises and you may have to rearrange an agreement, communicate as soon as you discover the conflict. There are at least two ways to reschedule an agreement: "Something more important than keeping my agreement with you has come up, so let's reschedule it," or, "We have an agreement, and I'm willing to keep it, but I'd really appreciate it if we could move it to another time because something important has just come up." Which do you suppose is more accountable, courteous and recommended? (By the way, if you use the second approach, don't do it as a technique — mean it. If they say, "I want you to keep your agreement anyway," be prepared to keep it.)

When you lovingly keep your word — keep it safe, keep it strong, keep it true — you will know the power of it. When you lend it to a cause — especially one of your own choosing — its effect will be powerful. Its effect will be known.

# **RESPECT**

People are not things, and everyone has a right to be treated with dignity. We certainly have no ethical duty to hold all people in high esteem, but we should treat everyone with respect, regardless of who they are and what they have done. We have a responsibility to be the best we can be in all situations, even when dealing with unpleasant people.

**The Golden Rule** — do unto others as you would have them do unto you — nicely illustrates the Pillar of respect. Respect prohibits violence, humiliation, manipulation and exploitation. It reflects notions such as civility, courtesy, decency, dignity, autonomy, tolerance and acceptance.

## ***Civility, Courtesy and Decency***

A respectful person is an attentive listener, although his patience with the boorish need not be endless (respect works both ways). Nevertheless, the respectful person treats others with consideration, and doesn't resort to intimidation, coercion or violence except in extraordinary and limited situations to defend others, teach discipline, maintain order or achieve social justice. Punishment is used in moderation and only to advance important social goals and purposes.

## ***Dignity and Autonomy***

People need to make informed decisions about their own lives. Don't withhold the information they need to do so. Allow all individuals, including maturing children, to have a say in the decisions that affect them.

## ***Tolerance and Acceptance***

Accept individual differences and beliefs without prejudice. Judge others only on their character, abilities and conduct.

## MY MOTHER TAUGHT ME PURPLE

My mother taught me purple  
Although she never wore it.  
Wash-gray was her circle,  
The tenement her orbit.  
My mother taught me golden  
And held me up to see it,  
Above the broken molding,  
Beyond the filthy street.  
My mother reached for beauty  
Aid or its lack she died,  
Who knew so much of duty  
She could not teach me pride.

*Evelyn Tooley Hunt*

## MOTHER TO SON

by Langston Hughes

Well, son, I'll tell you:  
Life for me ain't been no crystal stair.  
It's had tacks in it,  
And splinters,  
And boards torn up,  
And places with no carpet on the floor—  
Bare.  
But all the time  
I've been a-climbin' on,  
And reachin' landin's,  
And turnin' corners,  
And sometimes goin' in the dark  
Where there ain't been no light.  
So, boy, don't you turn back.  
Don't you set down on the steps.  
'Cause you finds it's kinder hard.  
Don't you fall now—  
For I've still goin', honey, I've still climbin',  
And life for me ain't been no crystal stair.



## AFTER YOU, MY DEAR ALPHONSE

by Shirley Jackson

Children not infrequently put their elders to shame. In this story, the innocent eye is at work with all its resultant irony.

Mrs. Wilson was just taking the gingerbread out of the oven when she heard Johnny outside talking to someone.

"Johnny," she called, "you're late. Come in and get your lunch."

"Just a minute, Mother," Johnny said. "After you, my dear Alphonse."

"After you, my dear Alphonse," another voice said.

"No, after you, my dear Alphonse," Johnny said.

Mrs. Wilson opened the door. "Johnny," she said, "you come in this minute and get your lunch. You can play after you've eaten."

Johnny came in after her, slowly. "Mother," he said, "I brought Boyd home for lunch with me."

"Boyd?" Mrs. Wilson thought for a moment. "I don't believe I've met Boyd. Bring him in, dear, since you've invited him. Lunch is ready."

"Boyd!" Johnny yelled. "Hey, Boyd, come on"

"I'm coming. Just got to unload this stuff."

"Well, hurry, or my mother'll be sore."

"Johnny, that's not very polite to either your friend or your mother," Mrs. Wilson said. "Come sit down, Boyd."

As she turned to show Boyd where to sit, she saw he was a Negro boy, smaller than Johnny but about the same age. His arms were loaded with split kindling wood. "Where'll I put this stuff, Johnny?" he asked.

Mrs. Wilson turned to Johnny. "Johnny," she said, "what is that wood?"

"Dead Japanese," Johnny said mildly. "We stand them in the ground and run over them with tanks."

"How do you do, Mrs. Wilson?" Boyd said. "How do you do, Boyd? You shouldn't let Johnny make you carry all that wood. Sit down now and eat lunch, both of you."

"Why shouldn't he carry the wood, Mother? It's his wood. We got it at his place."

"Johnny," Mrs. Wilson said, "go on and eat your lunch."

"Sure," Johnny said. He held out the dish of scrambled eggs to Boyd. "After you, my dear Alphonse."

"After *you*, my dear Alphonse," Boyd said. "After *you*, my dear Alphonse," Johnny said. They began to giggle.

"Are you hungry, Boyd?" Mrs. Wilson asked.

"Yes, Mrs. Wilson."

"Well, don't you let Johnny stop you. He always fusses about eating, so you just see that you get a good lunch. There's plenty of food here for you to have all you want."

"Thank you, Mrs. Wilson."



"Come on, Alphonse," Johnny said. He pushed half the scrambled eggs on to Boyd's plate. Boyd watched while Mrs. Wilson put a dish of stewed tomatoes beside his plate.

"Boyd don't eat tomatoes, do you, Boyd?" Johnny said.

"Doesn't eat tomatoes, Johnny. And just because you don't like them, don't say that about Boyd. Boyd will eat *anything*."

"Bet he won't," Johnny said, attacking his scrambled eggs.

"Boyd wants to grow up and be a big strong man so he can work hard," Mrs. Wilson said. "I'll bet Boyd's father eats stewed tomatoes."

"My father eats anything he wants to," Boyd said.

"So does mine," Johnny said. "Sometimes he doesn't eat hardly anything. He's a little guy, though. Wouldn't hurt a flea."

"Mine's a little guy, too," Boyd said.

"I'll bet he's strong, though," Mrs. Wilson said. She hesitated. "Does he . . . work?"

"Sure," Johnny said. "Boyd's father works in a factory."

"There, you see?" Mrs. Wilson said. "And he certainly has to be strong to do that—all that lifting and carrying at a factory."

"Boyd's father doesn't have to," Johnny said. "He's a foreman."

Mrs. Wilson felt defeated. "What does your mother do, Boyd?"

"My mother?" Boyd was surprised. "She takes care of us kids."

"Oh. She doesn't work, then?"

"Why should she?" Johnny said through a mouthful of eggs. "You don't work."

"You really don't want any stewed tomatoes, Boyd?"

"No, thank you, Mrs. Wilson," Boyd said.

"No, thank you, Mrs. Wilson, no, thank you, Mrs. Wilson, no, thank you, Mrs. Wilson," Johnny said. "Boyd's sister's going to work, though. She's going to be a teacher."

"That's a very fine attitude for her to have, Boyd," Mrs. Wilson restrained an impulse to pat Boyd on the head. "I imagine you're all very proud of her?"

"I guess so," Boyd said.

"What about all your other brothers and sisters? I guess all of you want to make just as much of yourselves as you can."

"There's only me and Jean," Boyd said. "I don't know yet what I want to be when I grow up."

"We're going to be tank drivers, Boyd and me," Johnny said. "Zoom." Mrs. Wilson caught Boyd's glass of milk as Johnny's napkin ring, suddenly transformed into a tank, plowed heavily across the table.

"Look, Johnny," Boyd said. "Here's a foxhole. I'm shooting at you."

Mrs. Wilson, with the speed born of long experience, took the gingerbread off the shelf and placed it carefully between the tank and the foxhole.

"Now eat as much as you want to, Boyd," she said. "I want to see you get filled up."

"Boyd eats a lot, but not as much as I do," Johnny said. "I'm bigger than he is."

"You're not much bigger," Boyd said. "I can beat you running."

Mrs. Wilson took a deep breath. "Boyd," she said. Both boys turned to her. "Boyd, Johnny has some suits that are a little too small for him, and a Winter coat. It's not new, of course, but there's lots of wear in it still. And I have a few dresses that your mother or sister could probably use. Your mother can make them over into lots of things for all of you, and I'd be very

happy to give them to you. Suppose before you leave I make up a big bundle and then you and Johnny can take it over to your mother right away. Her voice trailed off as she saw Boyd's puzzled expression.

"But I have plenty of clothes, thank you," he said. "And I don't think my mother knows how to sew very well, and anyway I guess we buy about everything we need. Thank you very much though."

"We don't have time to carry that old stuff around, Mother," Johnny said. "We got to play tanks with the kids today."

Mrs. Wilson lifted the plate of gingerbread off the table as Boyd was about to take another piece. "There are many little boys like you, Boyd, who would be grateful for the clothes someone was kind enough to give them."

"Boyd will take them if you want him to, Mother," Johnny said.

"I didn't mean to make you mad, Mrs. Wilson," Boyd said.

"Don't think I'm angry, Boyd. I'm just disappointed in you, that's all. Now let's not say anything more about it."

She began clearing the plates off the table, and Johnny took Boyd's hand and pulled him to the door. "Bye, Mother," Johnny said. Boyd stood for a minute, staring at Mrs. Wilson's back.

"After you, my dear Alphonse," Johnny said, holding the door open.

"Is your mother still mad?" Mrs. Wilson heard Boyd ask in a low voice.

"I don't know," Johnny said, "She's screwy sometimes."

"So's mine," Boyd said. He hesitated. "After you, my dear Alphonse."

## **DO'S AND DON'TS OF RESPECT**

### **Do:**

- Begin each day with a promise to respect others
- Sit down and talk quietly
- Listen carefully to what others say
- Look for things to appreciate in others
- Give praise out loud for the good you see in others
- Tell others they are good, good enough, and lovable
- Tell others they are worthwhile and important to you
- Speak in a quiet voice even when you disagree
- Pass up chances to insult, attack, or criticize
- Let others have responsibility for their lives while you take responsibility for yours

### **Don't:**

- Look for things to criticize
- Make fun or laugh at others
- Make faces or roll your eyes
- Tell others how to run their lives
- Insult others
- Ignore others
- Put people down in front of others Act superior
- Sneer
- Tell others they're weird or crazy
- Say others are bad, not good enough, or unlovable
- Say others don't belong, or you wish they were dead
- Call others names like fat, ugly, stupid, or worthless

# **RESPONSIBILITY**

Life is full of choices. Being responsible means being in charge of our choices and, thus, our lives. It means being accountable for what we do and who we are. It also means recognizing that our actions matter and we are morally on the hook for the consequences. Our capacity to reason and our freedom to choose make us morally autonomous and, therefore, answerable for whether we honor or degrade the ethical principles that give life meaning and purpose.

Ethical people show responsibility by being accountable, pursuing excellence and exercising self-restraint. They exhibit the ability to respond to expectations.

## ***Accountability***

An accountable person is not a victim and doesn't shift blame or claim credit for the work of others. He considers the likely consequences of his behavior and associations. He recognizes the common complicity in the triumph of evil when nothing is done to stop it. He leads by example.

## ***Pursuit of Excellence***

The pursuit of excellence has an ethical dimension when others rely upon our knowledge, ability or willingness to perform tasks safely and effectively.

*Diligence.* It is hardly unethical to make mistakes or to be less than "excellent," but there is a moral obligation to do one's best, to be diligent, reliable, careful, prepared and informed.

*Perseverance.* Responsible people finish what they start, overcoming rather than surrendering to obstacles. They avoid excuses such as, "That's just the way I am," or "It's not my job," or "It was legal. "

*Continuous Improvement.* Responsible people always look for ways to do their work better.

## ***Self-Restraint***

Responsible people exercise self-control, restraining passions and appetites (such as lust, hatred, gluttony, greed and fear) for the sake of longer-term vision and better judgment. They delay gratification if necessary and never feel it's necessary to "win at any cost." They realize they are as they choose to be, every day.

## DEAD AT SEVENTEEN

BY JOHN BERRIO

Agony claws my mind. I am a statistic. When I first got here, I felt very much alone. I was over-whelmed by grief, and I expected to find sympathy.

I found no sympathy. I saw only thousands of others whose bodies were as badly mangled as mine. I was given a number and placed in a category. The category was called, "Traffic Fatalities".

The day I died was an ordinary school day. How I wish I had taken the bus! But I was too cool for the bus. I remember how I wheedled the car out of Mom. "Special favor," I pleaded. "All the kids drive." When the 2:50 p.m. bell rang, I threw my books in the locker ... free until tomorrow morning! I ran to the parking lot, excited at the thought of driving a car and being my own boss.

It doesn't matter how the accident happened, I was goofing off—going too fast, taking crazy chances. But I was enjoying my freedom and having fun. The last thing I remember was passing an old lady, who seemed to be going awfully slow. I hear a crash and felt a terrific jolt. Glass and steel flew everywhere. My whole body seemed to be turning inside out. I heard myself scream.

Suddenly, I awakened. It was very quiet. A police officer was standing over me. I saw a doctor. My body was mangled. I was saturated with blood. Pieces, of jagged glass were sticking out all over. Strange that I couldn't feel anything.

Hey, don't pull that sheet over my head. I can't be dead. I'm only 17. I've got a date tonight. I'm supposed to have a wonderful life ahead of me. I haven't lived yet. I can't be dead.

Later, I was placed in a drawer. My folks came to identify me. Why did they have to see me like this? Why did I have to look at Mom's eyes when she faced the most terrible ordeal of her life? Dad suddenly looked very old. He told the man in charge, "Yes, that's our child."

The funeral was weird. I saw all of my relatives and friends walk toward the casket. They looked at me with the saddest eyes I've ever seen. Some of my friends were crying. A few of the girls touched my hand and sobbed as they walked by.

Please, somebody — wake me up! Get me out of here, I can't bear to see Mom and Dad in such pain. My grandparents are so weak from grief they can barely walk.

My brothers and sister are like zombies. They move like robots, in a daze. Everybody, no one can believe this. I can't believe it, either.

Please, don't bury me! I'm not dead! I have a lot of living to do! I want to laugh and run again. I want to sing and dance. Please don't put me in the ground! I promise if you give me just one more chance, God, I'll be the most careful driver in the whole world. All I want is one more chance.

Please, God, I'm only 17.

## THE SOLDIER

A soldier was finally coming home after having fought in Vietnam. He called his parents from San Francisco.

"Mom, Dad, I'm coming home. But I have a favor to ask. I have a friend, and I'd like to bring him home with me."

"Sure," they replied. "We'd love to meet him."

"There's something you should know," the son continued. "He was hurt pretty badly in the fighting. He stepped on a landmine, and he lost an arm and a leg. He has nowhere else to go, and I want him to come live with us."

"I'm sorry to hear that, son," said his father. "Maybe we can help find him a place to live."

"No, Dad, I want him to live with us."

"Son," said the father. "You don't know what you're asking. Someone with such a handicap would be a terrible burden on us. We have our own lives to live, and we can't let someone like this interfere with our hopes and our lives. I think you should just come home, and forget about this. He'll find a way to live on his own. It's not your responsibility. And it's not our responsibility, either."

At that point, the son hung up the phone. The parents heard nothing more from him. A few days later, however, they received a call from the San Francisco police. Their son had died after falling from a building, they were told. The police believed it was suicide. The grief-stricken parents flew to San Francisco and were taken to the city morgue to identify their son. They recognized him, but to their horror, they also discovered something they didn't know: Their son had only one arm and one leg.

## ACCOUNTABILITY

To the degree the events of the world happen to us, we are powerless pawns in a game of chance. The most we can do is hope, have lots of insurance, and buy emergency food supplies.

To the degree we know that we have something to do with what happens to us, we gain authority, influence and control over our lives. We see that by changing our attitudes and actions, we can change what happens to us.

In a word, we become accountable.

When something happens to you, you can explore it and probably see that you had something to do with its taking place. You either created it, promoted it, or — at the very least — allowed it. (To remember the words; create, promote and allow, just remember C.P.A. = accountant = accountability.)

When looking for areas of accountability, we suggest you not start with the biggest victim story of your life. Start with the daily slings and arrows that flesh is heir to. Looking for accountability is like exercise — don't try to run a marathon if you've been sedentary for twenty years.

Pick a simple "it happened to me" event — misplacing your keys, the plumber not showing up, running out of gas — and see how you might have had something to do with creating, promoting or allowing that to happen. Helpful hints:

1. **Go back in time.** We love to start our "victim stories" at the point they started happening to us — when the you-know-what hit the fan, and the fan was running. If you start at an earlier point, however, you see that you promised yourself to always put your keys in the same place, and you failed to do so; the plumber was not known for his reliability; and the low-gas indicator on your car had been on for so long you thought your car must be solar-powered.
2. **What was I pretending not to know?** What intuitive lashes did you ignore? "I'd better get some spare keys made," as you passed the hardware store a month ago? "This guy's not going to show," when you first spoke to the plumber? "I'd better get some gas," as you passed the 35th station since the gas indicator came on? We all know a lot more than we pretend to know.

Into all this comes a perfectly good word that has been given a bad rap, responsibility. Responsibility simply means the ability to respond. Most people, however, use it to mean blame. "Who's responsible for this?!" usually means "Who can I blame for this?"

In any situation, we have the ability to respond, and our response will make the situation either better or worse. If it gets worse, we have the ability to respond again. And again. And again. By exercising our ability to respond, and watching the results closely, we can, if we so choose, lift almost any situation.

One ability to respond we always have is how we react inside to what's going on outside. The world can be falling apart around us; that doesn't mean we have to fall apart inside. Remember: It's OK to feel good when things are going bad. (See Taking Charge.)

True accountability has three parts. First, acknowledge that you have something to do with what's happened. Even if you're not sure what that might be, ask yourself, "If I did create, promote or allow this, what might that be?" The answer may surprise you. Second, explore your response options. In other words, become response-able. Third, take a corrective action. The more accountability you found at the first step, the more corrective action you may want to take here. On the other hand, your corrective action might be getting out of the way and letting those who are more accountable than you take care of



things. To give an example: if you spilt the glass of milk, clean up the milk. If a milk truck spills milk all over the highway, get off the highway. And please remember: you create, promote or allow all the good things that happen to you, too.

## MISTAKES

One of the least disguised of the Master Teachers in Disguise is mistakes. Mistakes, obviously, show us what we're doing that needs improving. Without mistakes, how would we know what we had to work on?

This seems an invaluable aide to learning, and yet people seem to avoid situations in which mistakes might take place, and often deny or defend the mistakes they've made.

There is a story told of Edison who made, say, 1000 unsuccessful attempts before arriving at the lightbulb. "How did it feel to fail 1000 times?" a reporter asked. "I didn't fail 1000 times," Edison replied. "The lightbulb was an invention with 1001 steps."

Why don't most of us see our own lives this way? We think it goes back to unworthiness. We assume a façade of perfection in a futile attempt to prove our worthiness. "How can an unworthy person be so perfect?" the façade asks. Alas, being humans, we make mistakes. Mistakes crack the façade. As the façade crumbles, a frantic attempt is made to hide the hideous thing (unworthiness) the façade was designed to hide – from ourselves as much as from others.

If we didn't play this game of denial with ourselves, we would make mistakes when we made them, admit them freely, and ask not, "Who's to blame?" or "How can I hide this?" but "What's the lesson in here? How can I do this better?"

The goal becomes excellence, not perfection.

One of the best examples of how strong the taboo against making a mistake has become is the use of the word sin. In Roman times, sin was a term used in archery. It meant simply to miss the mark. At target practice, each shot was either a hit or a sin. If you sinned, you made corrections and tried again.

Today, of course, sin means, to quote the American Heritage, "A condition of estrangement from God as a result of breaking God's law." Whew. No wonder people avoid even "the near occasion" of sin. Some people treat mistakes with the same

reverence.

Mistakes are valuable if, for no other reason, they show us what *not* to do. As Joseph Ray told us, "The Athenians, alarmed at the internal decay of their Republic, asked Demosthenes what to do. His reply: 'Do not do what you are doing now.'"

In Hollywood, mis-takes are common. ("That was wonderful, darlings. Now let's get ready for take two.") Give yourself as many re-takes as you need. Stars do it. ("I didn't feel quite right with that one, Mr. DeMille. Can we take it again?") Why not you?

A Hollywood song (lyrics by Dorothy Fields) sums it all up, "Pick yourself up, dust yourself off, start all over again." Or, to quote an African proverb, "Do not look where you fell, but where you slipped."

If you're learning, growing and trying new things—expect mistakes. They're a natural part of the learning process. In fact, someone once said, "If you're not making at least 50 mistakes a day, you're not trying hard enough." What the person meant, we think, is that growth, discovery and expansion have mistakes built into them.

To avoid situations in which you might make mistakes may be the biggest mistake of all.

# **INTEGRITY**

## **OH, THE PLACES YOU'LL GO!**

Congratulations!  
Today is your day.  
You're off to Great Places!  
You're off and away!

You have brains in your head,  
You have feet in your shoes  
You can steer yourself  
any direction you choose.  
You're on your own. And you know what you know.  
And YOU are the guy who'll decide where to go.

You'll look up and down streets. Look 'em over with care.  
About some you will say, "I don't choose to go there."  
With your head full of brains and your shoes full of feet,  
you're too smart to go down any not-so-good street.

And you may not find any  
you'll want to go down.  
In that case, of course,  
you'll head straight out of town.

It's opener there  
in the wide open air.

Out there things can happen  
and frequently do  
to people as brainy  
and footsy as you.

And when things start to happen,  
don't worry. Don't stew.  
Just go right along.  
You'll start happening too.

OH!  
THE PLACES YOU'LL GO\

You'll be on your way up!

You'll be seeing great sights!  
You'll join the high fliers  
who soar to high heights.

You won't lag behind, because you'll have the speed.  
You'll pass the whole gang and you'll soon take the lead.  
Wherever you fly, you'll be the best of the best.  
Wherever you go, you will top all the rest.

Except when you don't  
Because, sometimes, you won't.

I'm sorry to say so  
but, sadly, it's true  
and Hang-ups  
can happen to you.

You can get all hung up  
in a prickly perch.  
And your gang will fly on.  
You'll be left in a Lurch.

You'll come down from the Lurch  
with an unpleasant bump.  
And the chances are, then,  
that you'll be in a Slump.

And when you're in a Slump,  
you're not in for much fun.  
Un-s lumping yourself  
is not easily done.

You will come to a place where the streets are not marked.  
Some windows are lighted. But mostly they're darked.  
A place you could sprain both you elbow and chin!  
Do you dare to stay out? Do you dare to go in?  
How much can you lose? How much can you win?

And IF you go in, should you turn left or right...  
or right-and-three-quarters? Or, maybe, not quite?  
Or go around back and sneak in from behind?  
Simple it's not, I'm afraid you will find,  
for a mind-maker-upper to make up his mind.

You can get so confused  
that you'll start in to race

down long wiggled roads at a break-necking pace  
and grind on for miles across weirdish wild space,  
headed, I fear, toward a most useless place.

...for people just waiting.  
Waiting for a train to go  
or a bus to come, or a plane to go  
or the mail to come, or the rain to go  
or the phone to ring, or the snow to snow  
or waiting around for a Yes or a No  
or waiting for their hair to grow.  
Everyone is just waiting.

Waiting for the fish to bite  
or waiting for wind to fly a kite  
or waiting around for Friday night  
or waiting, perhaps, for their Uncle Jake  
or a pot to boil, or a Better Break  
or a string of pearls, or a pair of pants  
or a wig with curls, or Another Chance.  
Everyone is just waiting.

NO!  
That's not for you!

Somehow you'll escape  
all that waiting and staying.  
You'll find the bright places  
where Boom Bands are playing.

With banner flip-flapping,  
once more you'll ride high!  
Ready for anything under the sky.  
Ready because you're that kind of a guy!

Oh, the places you' ll go! There is fun to be done!  
There are points to be scored, there are games to be won.  
And the magical things you can do with that ball  
will make you the winning-est winner of all.  
Fame! You'll be famous as famous can be,  
with the whole wide world watching you win on TV.

Except when they don't.  
Because, sometimes, they won't.

I'm afraid that some times

you'll play lonely games too.  
Games you can't win  
'cause you'll play against you.

All Alone!  
Whether you like it or not.  
Alone will be something  
you'll be quite a lot.

And when you're alone, there's a very good chance  
you'll meet things that scare you right out of your pants.  
There are some, down the road between hither and yon,  
that can scare you so much you won't want to go on.

But on you will go  
though the weather be foul  
On you will go  
though your enemies prowl  
On you will go  
though the Hakken-Kraks howl  
Onward up many  
a frightening creek,  
though your arms may get sore  
and your sneakers may leak.

On and on you will hike  
and I know you'll hike far  
and face up to your problems  
whatever they are.

You'll get mixed up, of course, as you already know.  
You'll get mixed up  
with many strange birds as you go.  
So be sure when you step.  
Step with care and great tact  
and remember that Life's  
a Great Balancing Act.  
Just never forget to be dexterous and deft.  
And never mix up your right foot with your left.

And will you succeed?  
Yes! You will, indeed!  
(98 and 3/4 percent guaranteed.)

KID, YOU'LL MOVE MOUNTAINS!

So...  
be your name Buxbaum or Bixby or Bray  
or Mordecai Ali Van Allen O'Shea,  
you're off to Great Places!  
Today is your day!  
Your mountain is waiting.  
So...get on your way!

—Dr. Seuss

# DISCIPLINE, RULES, AND PUNISHMENT

## WHY DO WE RESIST LEARNING?

If we're here to learn, and if we have this seemingly in-built desire to learn (curiosity), why do we resist learning so much? The classic example is the argument that goes, "Listen to me!" "No, you listen to me!" "No, you listen to me!" Et cetera.

It seems that somewhere around the age of eighteen (give or take ten years), something in us decides, "That's it, I've had it, I'm done. I know all I need to know and I'm not learning any more."

Why?

Let's return to the idea of the small child being taught about life by its parents. Parents are as gods to little children — the source of food, protection, comfort, love.

Also, parents are BIG! They're four to five times bigger than children. Imagine how much respect (awe? fear?) you'd have for someone twenty to thirty feet tall, weighing 800 to 1,000 pounds.

Let's imagine a child — two, three — playing in a room. The parents are reading, the child is playing, all is well. After an hour or so, CRASH! The child bumps a table and knocks over a lamp.

Where there once was almost no interaction with the parents, suddenly there is a lot — almost all of it negative. "How many times have we told you..." "Can't you do anything right?" "What's the matter with you?" "That was my favorite lamp!" Shame, bad, nasty, no good, and so on. This verbal tirade might or might not be reinforced by physical punishment.

What does the child remember from an evening at home with the folks? Does the child remember the hours spent successfully (i.e.: no broken anything) playing while mommy and daddy read, or does the child remember the intense ten minutes of "bad boy," "nasty girl," "shame, shame, shame," after the fall?

The negative, of course. It was loud and it was frightening (imagine a pair of twenty-to-thirty-foot, 1,000-pound gods yelling at you). It was, for the most part, the only interaction the child may have had with "the gods" all evening. (Especially if being put to bed early is part of the punishment.)

When a child's primary memory of the communication from its parents ("the gods") is no, don't, stop that, shouldn't, mustn't, shame, bad, bad, bad, what is the child being taught about itself? That it can do no good; that it must be alert for failure at every moment, and still it will fail; that it is a disappointment, a letdown, a failure.

In short, a child begins to believe that he or she is fundamentally not good enough, destined for failure, and in the way. In a word, unworthy.

And there is very little in the traditional educational system to counteract this mistaken belief. If anything, school etches the image even deeper. (If we learned all we needed to know in kindergarten, it was promptly drummed out of us in first grade.) You are taught you must perform, keep up, and "make the grade," or you aren't worth much. If you do work hard at making the grades, some authority figure is bound to ask, "Why are you studying all the time? Why aren't you out playing with the other children? What's wrong with you? Don't you have any friends?"

Catch-22 never had it so good.



Naturally, we can't go around feeling unworthy all the time. It hurts too much. So we invent defenses — behaviors that give the illusion of safety. Soon we notice that others have not only adopted similar defenses, but have taken their defenses to new and exotic levels. The school of limitation is in session.

We begin hanging out with other members of the same club. We are no longer alone. In fact, we start to feel worthy. We have comrades, companions, cohorts, compatriots, confidants, confreres, counterparts and chums.

The clubs? There are basically four main chapters of the Let's Hide Away From All the Hurtful Unworthiness Clubs International. They are:

### **The Rebels**

The rebels like to think of themselves as "independent." They have, in fact, merely adopted a knee-jerk reaction to whatever "law" is set before them. They are prime candidates for reverse psychology. ("The best way to keep children from putting beans in their ears is to tell them they must put beans in their ears.") They conform to nonconformity.

MOST FEARED FORTUNE COOKIE: "A youth should be respectful to his elders."

SLOGAN: "Authority, you tell us that we're no good. Well, authority, you're no good."

MOTTO (minus the first two words): "...and the horse you came in on!"

If the ones who tell you you're no good are no good, then, somehow, that makes you good. Somehow.

### **The Unconscious**

These are the people who appear not all there because, for the most part, they're not all there. They're not dumb; they're just someplace else: a desert island, a rock concert, an ice cream parlor. They are masters of imagination. They are not stupid. They do their best, however, to appear dumb, drugged or asleep to anyone they don't want to deal with. They want, simply, to be let alone by all authority figures.

FAVORITE FORTUNE COOKIE: "To know that you do not know is the best."

SLOGAN: "You can't expect much from me, so you can't criticize me because, uh, uh, what was I saying?"

MOTTO: "Huh?"

The real world picks them apart, so they retreat to a fantasy world of which they can be a part.

### **The Comfort Junkies**

These are the ones who hide in comfort. All that is (or might be) uncomfortable is avoided (unless avoiding it would be more uncomfortable), and all that might bring comfort (food, distractions, TV, portable tape players,

drink, drugs) is sought after (unless the seeking after them would be uncomfortable).

MOST FEARED FORTUNE COOKIE: "The scholar who cherishes the love of comfort is not fit to be deemed a scholar."

SLOGAN: "Comfort at any cost! (Unless it's too expensive.)"

MOTTO (taken from Tolkien): "In a hole in the ground there lived a hobbit. Not a nasty, dirty, wet hole, filled with the ends of worms and an oozy smell, nor yet a dry, bare, sandy hole with nothing in it to sit down on or to eat: it was a hobbit-hole, and that means comfort."

They memorize as much of their motto as is comfortable.

## **The Approval Seekers**

The best way to prove worthiness is to have lots of people telling you how wonderful you are. These people work so hard for other people's approval (preferably) and acceptance (at the very least), they have little or no time to seek their own. But their own doesn't matter. They, after all, are unworthy, and what's the worth of an unworthy person's opinion? These people take the opposite tack of the rebels: rebels deem the opinions of others unworthy; acceptance seekers deem others' opinions *too* worthy. They would run for class president, but they're afraid of a backlash, so they usually win treasurer by a landslide.

MOST FEARED FORTUNE COOKIE: "Fine words and an insinuating appearance are seldom associated with true virtue."

SLOGAN: "What can I do for you today?"

MOTTO: "Nice sweater!"

Without such people, homecoming floats would never get built.

You've probably been able to place all your friends in their respective clubhouses. If you're having trouble placing yourself, you might ask a few friends. If their opinions tend to agree, you'll have your answer. You may not like it, but you'll have your answer.

(NOTE: If you reject the idea that you could possibly fit into any category, you're probably a rebel. If you accept your friend's evaluations too readily, you may be looking for approval. If you forget to ask, maybe you're unconscious. If you're afraid to ask, you may be seeking comfort. If a friend says, 'You don't fit in any of these; you seem to transcend them all,' that person is probably looking for your approval.)

Most of us tend to pay some dues to each club at one time or another, about one thing or another. We may, for example, be rebels when it comes to speed limits, unconscious when it comes to income tax, comfort-junkies when it comes to our favorite bad habit, and acceptance-seekers in intimate relationships.

These are also the four major ways people avoid learning. The rebels don't need to learn; the unconscious don't remember why they should; the comfortable find it too risky; and the acceptance-seekers don't want to rock any boats. ("Leave well enough alone.") Most of us have our own personal combination of the four — a little of this and a little of that — that have perhaps kept us from learning all we'd like to know.

How to surmount these ancient barriers? Tools, techniques, and practice, practice, practice. Where do we find these tools? The rest of this book is a yellow pages of them.

## RULES AS TOOLS

One of the most effective tools for eager learners is one of the oldest — and one of the first to be resisted — rules.

As soon as we were able — as late as two for late-bloomers — we learned how to get around rules. The rebels rebelled, the unconscious forgot, the comfortable couldn't be bothered, and the approval-seekers slavishly obeyed — providing, of course, somebody was looking.

In most cases, rules were treated as the enemy, something laid out by an impersonal (and perhaps tyrannical) world, designed to limit us, punish us or upset us.

It's easy to see how rules could be thought of as the enemy. From a child's point of view, if there were no rules, our parents would never have been upset with us. Only when a rule was violated did they withdraw their love, and if those rules weren't there, then our parents would always love us. Or so goes the logic of a child.

Further, it seemed as though rules were some sort of childhood curse, like chicken pox, mumps or measles. Adults got to stay up late and watch TV. Adults got to eat two desserts if they wanted. Adults got to cross the street. Adults never had to take afternoon naps. "When can I do this?" we would ask. "When you're older," we were told.

Rules, we figured, were some temporary interference — like strained spinach or siblings — we had to endure and, one fine day, it would all be over. Imagine our surprise as we grew older — three, four, five — when we found that the number and complexity of rules actually increased.

Then came that repository of rules itself: school. After the initial shock, we

gulped and, to one degree or another, accepted our fate: The rules will continue, unabated, for twelve more years. Then they will be over.

Hardly. What happened to many of the childhood rules was that we internalized them — they didn't go away, they just became a habit. We didn't play in traffic, not because it was a rule, but because we knew the consequences of playing in traffic. We didn't stay up all night watching TV because we knew how we'd feel in the morning. We didn't have two desserts because — well, maybe we did. But we knew what it would do, and it did.

The confusion about rules when we were young was that some of the rules were useful to us, and some were not. We were, however, expected to follow all of them or else. The ones we found useful were no longer rules; they became a part of us. The ones that didn't become a part of us were "rules," and we hated them (or forgot about them, or ignored them, or followed them for approval — or some combination of these).

Take walking, for example. Walking is full of rules. Considering the size of our feet and the height of our body, human beings have no business standing at all. Try to get a Barbie doll (or G.I. Joe) to stand up without outside support — especially in heels. (G.I. Joe has a very difficult time in heels.)

If we forget any of the rules of walking, gravity exacts its "punishment." It is swift, unerring and constant. So we learn the rules of walking, and we make those rules our own.

We may not think of them as rules, but they are rules nonetheless. The same is true of talking, language, use of our hands, general body coordination, and so on. All the things we weren't born doing, we had to learn. Each has its own set of rules. Once we mastered the rules — made them our own — we forgot the rules and just did it.

Some rules are absolute, some arbitrary. "Keep breathing," is an absolute rule. "Drive on the right side of the road in North America," is an arbitrary rule. There's no special reason to drive on the right side of the road; approximately half the world drives on the left. It was conceived long ago by people we never knew. The reason it's a "good" rule is that, as long as everybody follows it, it works. We don't have to decide every time we pass an oncoming car which way to pass it. It saves time, attention, worry and — not insignificantly — lives.

Sometimes rule-following is part of "paying your dues." You may know a better way of doing things — that is, you may have a "new rule" that's better than the old one — but in order to implement the improved rule, you have to follow the old rule for a while. In fact, once you master the old rule, you are then the master — and masters get to change things. Once you're successful at something, to do it another way is considered innovative. If you've yet to master the old way, it's often seen as rebellion.

We're certainly not saying "Conform and you'll be happy." (To be happy all the time is one of the most nonconformist things you can do, by the way. To be always joyful is not just rebellion, it's radical.) To change rules that are already in place takes time, energy, perseverance and a lot of hard work. You only have so many of these assets at your disposal, so choose with care the rules you want to change.

What we're suggesting is that you change your view of rules. This book is chock full of things you might see as "rules." If you treat them the way many people treat rules — with rebellion, unconsciousness, discomfort or as new ways to gain others' acceptance — these techniques will probably not be very useful. They'll just be more "should's," "must's," "ought-to's," and "have-to's." If you're like us, you already have plenty of those.

As we mentioned before, we're suggesting that you take each suggestion as a suggestion, try it out, see if it works for you, and if it does, use it.

Then it's a tool, not a rule. If it doesn't work for you, let it go and move on to something that does. Then it's not a rule, it's just a tool that, for whatever reason, you have no use for at this time.

Here are three "rules" we have found to be the foundation or all the other rules we have adopted for ourselves. If "rules" is too strong a word, consider them perhaps guidelines. They've worked for us in every situation in which we've tested them. If you try them and they work for you, then they're your rules — tools — not ours. They're simple, but we've found that the challenges within them never seem to end.

**1. Don't hurt yourself and don't hurt others.**

- a. This begins at the physical level: don't hit people; don't steal from them; don't hit yourself in the head with a hammer. These are fairly easy to define. Then it moves to a more subtle level: don't put things in your body you know are not good for you; keep your body away from situations you know aren't good or it, etc.
- b. It continues onto mental and emotional levels: don't judge yourself or others; knock off the guilts and resentments. Here we discover the "never-ending" part of the challenge: there always seems to be some subtler level at which we can stop doing harm to ourselves and to others.

**2. Take care of yourself so you may help take care of others.**

- a. Physically: get enough food, enough water, enough exercise, enough rest. Mentally and emotionally: praise yourself for work well done; enjoy each moment; love yourself. Again, easy to say, but it may take a lifetime of dedicated practice to achieve.
- b. The second part of it, "so you may help take care of others," does not say you must help take care of others. It simply states the requirement ("take care of yourself) necessary for helping to take care of others should you feel so inclined. If you're not taking care of yourself first, you won't be able to help take care of others. If you really don't take care of yourself, others will be helping to take care of you.

**3. Use everything for your upliftment, learning and growth.**

- a. Everything. Everything. Everything. No matter what you do, no matter how stupid, dumb or damaging you judge it to be, there is a lesson to be learned from it. No matter what happens to you, no matter how unfair, inequitable or wrong, there's something you can take from the situation and use for your advancement.
- b. We're not saying *intentionally* do silly things so you can learn, or *solicit* the evil of the world so you can gain something from it. No. We all do enough silly things, and the world does enough nastiness unto us, without our having to create or invite more. When you, naturally and without prompting, do these things — or they happen to you — then start looking for what you can do to lift, learn and grow. Remember the Writer's Creed: When the world gives you lemons, write *The Lemon Cookbook*.

There. Those three should keep you busy for, oh, the remainder of this life. Explaining the many facets of these rules — and ways you can grow from them — will take us (at least) the remainder of this book.

## STUBBORNNESS

Gather 'round rebels, this chapter's especially for you. (Considering our



temperaments, we should probably say "us.")..

Many rebels got into the rebellion business for good reason: they were rebels with a cause. As a child, when the world moved in with its obsession for conformity ("We'd love you a lot more if only you were a little less different"), the rebel said, "I won't," and stuck to it.

The defense of their individuality continued — probably necessarily so — through formal schooling. Eventually it became a habit. They became masters of "won't power." Give them something to be against and they shine. As soon as what they're against has gone, they're not quite sure what to do.

Rebels without something to be against are a sad sight. They wander around. They mutter to themselves. They secretly hope something will go wrong so they can be against it. Like professional soldiers in peacetime, rebels would probably be very unhappy in Utopia.

Fortunately, there is a solution. Just as fear is also excitement, stubbornness is also determination. It's simply a matter of shifting the focus from "won't power" to "will power."

Rather than, "I won't get fat," change it to, "I will keep a healthy, slim body." Replace, "I won't be with people who don't understand me," with, "I will be with people who like me the way I am." Turn, "I hate war," to, "I love peace."

It's a matter of finding the positive opposite (and rebels are so good at finding opposites) and focusing on that. This shifts the energy from stubbornness to determination.

Our only problem: how do we communicate all this to our fellow rebels in a way that they can hear?

## DISCIPLINE

Most of us associate the word discipline with punishment of a precise and exacting nature — fourth-grade teachers and the military are notorious for discipline. To call someone a disciplinarian is seldom a compliment.

To call someone Machiavellian is not usually nice, either. Maybe it was Machiavelli who gave discipline a bad name. In 1532 he wrote, "A prince should therefore have no other aim or thought but war and discipline, for that is the only art that is necessary to one who commands."

The word discipline, however, comes from two very nice words: *discipulus*, meaning pupil, and *discere*, to learn. Discipline, then, is the devotion of a disciple toward his or her learning.

We like to think of discipline not as what you must do without (the austerity school of thought), but as keeping your attention focused clearly on that which you want.

When your attention is focused on what you want, the emotions and body tend to follow. Our attention is like a flashlight beam in a dark room. What we focus the beam on, we feel (good or bad) things about, and then move our body accordingly. As Schiller wrote in 1799, "The eye sees the open heaven, / The heart is intoxicated with bliss."

For example, are you content reading this book? If so, that's the thing to focus on. You could, if you wanted to feel deprived, think about *everything else in the entire world you could be doing right now* except you are sacrificing all those incredible things to sit here and read this book. But this book is supposed to be *good for you*, so keep sitting here reading it, no matter *how*

*much you want to do all those other wonderful things.*

This is how many people view discipline. Our suggestion? Focus on where you're going. If what you're doing at the moment is not entirely pleasing (we don't mean this moment with *this* book, of course; we mean some other moment when you're not reading this book), ask yourself, "Does it lead to something that is pleasing?" If yes, that's the thing to focus on. If no, do something else. That's being a disciple.

# FAIRNESS

## DO NOT GO GENTLE INTO THAT GOOD NIGHT

Do not go gentle into that good night,  
Old age should burn and rave at close of day;  
Rage, rage against the dying of the light.

Though wise men at their end know dark is right,  
Because their words had forked no lightning they  
Do not go gentle into that good night.

Good men, the last wave by, crying how bright  
Their frail deeds might have danced in a green bay,  
Rage, rage against the dying of the light.

Wild men who caught and sang the sun in flight,  
And learn, too late, they grieved it on its way,  
Do not go gentle into that good night.

Grave men, near death, who see with blinding sight  
Blind eyes could blaze like meteors and be gay,  
Rage, rage against the dying of the light.

And you, my father, there on the sad height,  
Curse, bless me now with your fierce tears, I pray.  
Do not go gentle into that good night.  
Rage, rage against the dying of the light.



## THE WINDOW (AUTHOR UNKNOWN)

Two men, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour a day to drain the fluids from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back.

The men talked for hours on end. They spoke of their wives and families, their homes, their jobs, their involvement in the military service, where they had been on vacation. And every afternoon when the man in the bed next to the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window.

The man in the other bed would live for those one-hour periods where his world would be broadened and enlivened by all the activity and color of the outside world. The window overlooked a park with a lovely lake, the man had said. Ducks and swans played on the water while children sailed their model boats. Lovers walked arm in arm amid lowers of every color of the rainbow. Grand old trees graced the landscape, and a fine view of the city skyline could be seen in the distance. As the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene.

One warm afternoon the man by the window described a parade passing by. Although the other man could not hear the band, he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words. Unexpectedly, an alien thought entered his head: Why should he have all the pleasure of seeing everything while I never get to see anything? It didn't seem fair. As the thought fermented, the man felt ashamed at first. But as the days passed and he missed seeing more sights, his envy eroded into resentment and soon turned him sour. He began to brood and found himself unable to sleep. He should be by that window - and that thought now controlled his life.

Late one night, as he lay staring at the ceiling, the man by the window began to cough. He was choking on the fluid in his lungs. The other man watched in the dimly lit room as the struggling man by the window groped for the button to call for help. Listening from across the room, he never moved, never pushed his own button which would have brought the nurse running. In less than five minutes, the coughing and choking stopped, along with the sound of breathing. Now, there was only silence—deathly silence.

The following morning, the day nurse arrived to bring water for their baths. When she found the lifeless body of the man by the window, she was saddened and called the hospital attendant to take it away—no words, no fuss. As soon as it seemed appropriate, the man asked if he could be moved next to the window. The nurse was happy to make the switch and after making sure he was comfortable, she let him alone.

Slowly, painfully, he propped himself up on one elbow to take his first look. Finally, he would have the joy of seeing it all himself. He strained to slowly turn to look out the window beside the bed. It faced a blank wall.

## NOTHING GOLD CAN STAY

by Robert Frost

Nature's first green is gold,  
Her hardest hue to hold.  
Her early leafs a flower;  
But only so an hour.  
Then leaf subsides to leaf.  
So Eden sank to grief,  
So dawn goes down to day.  
Nothing gold can stay.

## "I HAVE A DREAM"

by Martin Luther King, Jr,

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Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963.  
Source: Martin Luther King, Jr: The Peaceful Warrior, Pocket Books, NY 1968

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity. But one hundred years later, we must face the tragic fact that the Negro is still not free.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

So we have come here today to dramatize an appalling condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

So we have come to cash this check ~ a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our

nation from the quicksands of racial injustice to the solid rock of brotherhood.

**I**t would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

**T**he whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

**W**e must forever conduct our struggle on the high plane of dignity and discipline, we must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

**T**he marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

**W**e cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

**I** am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and

staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

**G**o back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

**I** have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

**I** have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

**T**his will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of

Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

**W**hen we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! thank God Almighty, we are free at last!"

# HOW TO ARGUE EFFECTIVELY

## EFFECTIVE ARGUING

I argue very well. Ask any of my remaining friends. I can win an argument on any topic, against any opponent. People know this, and steer clear of me at parties. Often, as a sign of their great respect, they don't even invite me. You too can win arguments. Simply follow these rules:

\* Dink Liquor.

Suppose you're at a party and some hotshot intellectual is expounding on the economy of Peru, a subject you know nothing about. If you're dinking some health-fanatic drink like grapefruit juice, you'll hang back, afraid to display your ignorance, while the hotshot enthralls your date. But if you drink several large martinis, you'll discover you have **STRONG VIEWS** about the Peruvian economy. You'll be a **WEALTH** of information. You'll argue forcefully, offering searing insights and possibly upsetting furniture. People will be impressed. Some may leave the room.

\* Make things up.

Suppose, in the Peruvian economy argument, you are trying to prove Peruvians are underpaid, a position you base solely on the fact that **YOU** are underpaid, and you're damned if you're going to let a bunch of Peruvians be better off. **DON'T** say: "I think Peruvians are underpaid." Say: "The average Peruvian's salary in 1981 dollars adjusted for the revised tax base is \$1,452.81 per annum, which is \$836.07 before the mean gross poverty level."

**NOTE:** Always make up exact figures.

If an opponent asks you where you got your information, make **THAT** up, too. Say: "This information comes from Dr. Hovel T. Moon's study for the Buford Commission published May 9, 1982. Didn't you read it?" Say this in the same tone of voice you would use to say "You let your soiled underwear in my bath house."

\* Use meaningless but weightily-sounding words and phrases. Memorize this list:

- Let me put it this way
- In terms of
- Vis-a-vis
- Perse
- As it were
- Qua

- So to speak

You should also memorize some Latin abbreviations such as "Q.E.D.," "e.g.," and "i.e." These are all short for "I speak Latin, and you do not."

Here's how to use these words and phrases. Suppose you want to say: "Peruvians would like to order appetizers more often, but they don't have enough money."

You never win arguments talking like that. But you WILL win if you say: "Let me put it this way. In terms of appetizers vis-a-vis Peruvians qua Peruvians, they would like to order them more often, so to speak, but they do not have enough money per se, as it were. Q.E.D."

Only a fool would challenge that statement.

\* Use snappy and irrelevant comebacks.

You need an arsenal of all-purpose irrelevant phrases to fire back at your opponents when they make valid points. The best are:

- You're begging the question.
- You're being defensive.
- Don't compare apples and oranges.
- What are your parameters?

This last one is especially valuable. Nobody, other than mathematicians, has the vaguest idea what "parameters" means.

Here's how to use your comebacks:

- You say: As Abraham Lincoln said in 1873...
  - Your opponent says: Lincoln died in 1865.
  - You say: You're begging the question.
- OR
- You say: Liberians, like most Asians...
  - Your opponent says: Liberia is in Arica.
  - You say: You're being defensive.

\* Compare your opponent to Adolf Hitler.

This is your heavy artillery, for when your opponent is obviously right and you are spectacularly wrong. Bring Hitler up subtly. Say: "That sounds suspiciously like something Adolf Hitler might say" or "You certainly do remind me of Adolf Hitler."

So that's it: you now know how to out-argue anybody. Do not try to pull any of this on people who generally carry weapons.

**SPEAK UP FOR YOURSELF, CREATE AND COMMUNICATE BOUNDARIES**



By Kimberly Fulcher

Do you have internal rules about how you expect the people in your life to treat you? Are you comfortable speaking up for yourself when someone crosses one of those lines? Are you able to say no when you don't want to participate in something you've been asked to consider?

Your ability to speak up for yourself, and to say no are directly related to your ability to set boundaries. In this lesson, I'd like to explore what a boundary is, and identify where you may need to set and enforce boundaries in your life.

## **Boundaries**

A boundary is a limit, or a behavioral line which cannot be crossed. The manner in which you allow others to interact with you is governed by the interpersonal boundaries you've defined in your life, and your enforcement of these boundaries is the primary way you protect your emotional self.

When I work with someone to establish a personal system of boundaries we focus on three areas of behavior. They include; the manner in which you are spoken to, the requests that are made of you, and the physical space surrounding you. Let's take a look at each of these areas.

### ***Word Boundaries***

The manner in which another individual speaks to you is reflective of both the level of respect that person has for you, and the standard of behavior the person holds themselves to. While you cannot impact the standards of another person, you can require a standard of communication for their interaction with you.

I'll use my own boundaries as an example in this area. I will not allow another person to raise their voice when speaking to me, to speak sarcastically or caustically to me, or to direct mean spirited teasing at me. I have clearly defined my parameters for acceptable behavior in this area, and I am willing to enforce them when necessary.

### ***Requirement Boundaries***

Requirement boundaries are applicable to the expectations that another person has about how you will allocate and invest your resources. When another individual makes a request of you which you'd prefer to decline, you're in your requirement boundary zone.

I'm not suggesting that you shouldn't support the people in your life. I am suggesting that in the event that you'd rather not participate in something, and you find yourself doing so out of a sense of obligation, you're not being true to

yourself it is in these instances that you may want to consider establishing clear boundaries.

### ***Physical Boundaries***

Have you ever had a conversation with an individual who continually moved into your space? Have you known a person who repetitively touched you as you spoke with them? These people lacked an understanding of physical boundaries.

A physical boundary supports your ability to create and maintain an acceptable level of space around you. Your boundaries in this area will govern how close someone may stand to you, and the physical manner in which they may interact with you.

### **Define Your Boundaries**

You show people how to treat you every time you interact with them. If you allow someone to tell a joke at your expense, laughing on the outside while wincing on the inside, you're teaching them they can bully you. If you allow your mate or children to leave their personal items all over the house, cleaning up after them as you move through your home, you're teaching them you'll clean up after them.

Take a few moments to decide how you'll require others to treat you. As you do so, stay focused on the respect, appreciation, and consideration you know you deserve.

### **Enforce Your Boundaries**

The successful enforcement of interpersonal boundaries requires clear communication. The five pat model outlined below is used quite regularly in the coaching industry, and will support you as you embrace your own process.

- Inform - Clearly describe the problem.
- Define The Unacceptable - Let the other party know what about their behavior was not acceptable.
- Share Your Emotions - Let the other person know how the situation made you feel.
- Request The Solution You Seek - Ask the other person for the solution you seek.
- Let Them Know Their Alternatives - Let the other person know what you plan to do if they won't comply with your request.

The process of setting and enforcing boundaries is not an easy one, but it will be well worth your effort. Your ability to maintain space in your life - physically, emotionally, and mentally - will directly contribute to your developmental success. Your inability to do so will seriously detract from the growth you could experience.

Kimberly Fulcher is a professional coach, author and speaker, with twelve years of experience in human development. Her professional experience includes the co-founding and \$ 38 million dollar sale of SkillsVillage.com, and her leadership of a leading Silicon Valley consulting firm, where she grew revenues from \$3M to \$25M in four short years. Kimberly sits on the board of directors for The Silicon Valley Coach Federation, and actively supports non-profit organizations that benefit underprivileged women and primary education initiatives. Kimberly offers group and individual coaching programs, speaks throughout The United States, and will publish her first book "Life Fitness - Nine Steps to a Balanced Life" in 2004.

## **ARGUING AND RELATIONSHIPS:**

### **GROUND RULES FOR CONSTRUCTIVE FIGHTING**

1. Don't try to avoid confrontation at all costs. This results in piling up of unresolved anger and frustration on both parts. Sulking and denial do not accomplish anything and they hurt your partner because s/he might interpret your avoidance as lack of interest. Besides, bottled up frustration finds its way out, one way or another. If you don't approach it openly, it will emerge as little ironic remarks, bickering and other not-so-cute unpleasanties.
2. Timing is important. Don't start an argument just before you are supposed to go to bed or somewhere else. Arguing in front of other people, especially children, but also relatives and friends, is a very bad idea. Need an outside opinion? See a therapist - s/he will be thrilled to see you in action, and it will give you guys plenty of material to work on. Allow sufficient time to collect yourselves and to recover your composure after the fight.
3. Take the fight seriously and do not discount the importance of what is being discussed. Avoid irony all together. Do not hit below the belt and attack your partner's relatives, friends, work or hobbies. Do not over-generalize (avoid "never" and "always" statements). Do not threaten with breakup or divorce as a means of intimidation. Try not to overreact and keep things in perspective.
4. Announce that you want to fight or discuss a touchy issue. Define clearly what you are fighting about. Examine if there are underlying issues. For example, when you fight over dishes, you might be really fighting about the distribution of power in your couple. If that is the case, address it directly.
5. Bringing up old conflicts or many new unrelated issues is a mistake that results in an overwhelmingly long, exhausting fight. Stay focused, and learn when enough is enough.
6. When handling disagreements, it pays off to first find common ground. Pointing out things that you can agree on creates a bridge and installs a working atmosphere that focuses on the common goal, rather than the disagreements.
7. Tell your partner clearly what is on your mind. Don't try to hide your emotions. It's normal to get emotional, and it's healthy to let the emotions out, positive and negative. Play fair but tolerate and support emotional outbursts - this vulnerable time is an exceptional occasion for mutual support and bonding.
8. When arguing, do not attack your partner's character, criticize specific behaviors. While character traits are difficult to change, specific behaviors are amenable to modification. Try to phrase your criticism in such a way that you

express your disagreement with your partner's action, as opposed to a character trait. For example, instead of saying, "You are such a lousy father", say, "I disagree with the way you reprimand our kids because yelling scares them." Or, instead of saying, "You never spend any time with me anymore," say, "I miss spending time with you."

9. Practice good listening. Don't make assumptions and quick interpretations of your partner's motives. In order to ensure correct understanding, rephrase your partner's points in your own words. It may seem lame at first but you will see that some of your interpretations are way off. Rephrasing will help you to stay on track. If nothing else, at least you will be talking about the same thing.
10. Try to understand how your partner sees the situation. Put yourself in her/his shoes. Ask your partner for his version of the story and listen with an open mind. We tend to focus on our interpretation of events. We make hypotheses about our partners' motives. And we might be wrong. Try to put yourself into your partner's shoes and his/her points might become much clearer. You should understand that your partner has the right to see things differently, and even if her/his view of the situation seems skewed, his/her feelings are real. Validate them.
11. Paying your partner a compliment or expressing your appreciation for something s/he does well goes a long way. It takes off a lot of fume and enables the other person to accept criticism much more willingly. Praise your partner- tell him/her what you like about her/him. This is especially useful in the final phase of the fight, which should contain peace offering. It is a perfect transition back to normal and an opportunity to make the fight a positive experience.
12. While it is normal to get a little bit worked up during an argument, it is not a good idea to let it spin out of control and turn it into a shouting match where no listens anymore: When you get too furious, or when the argument gets out of control, take a break. It should be at least 20 min. Set a specific time, not too far away, for continuation.
13. Be ready to compromise. Unless it is a real bottom-line issue, you can find an arrangement. For instance, let's say that your partner is grumpy when s/he get back home from work. It has been bothering you because you feel like it's your fault. You confront him/her and realize that s/he does not really want to change anything about that; in a way, s/he enjoys her/him 30 min of grumping; and in any case, s/he would find it very difficult to control it. You might have doubts about this ritual grumping, but you cannot make him/her change his/her ways. What you can do, however, is to agree that the grumping ritual will be performed out of your eyesight - in a study, garage, workshop, bathroom or bedroom. That way, s/he can knock her/himself out with grumping, and you don't get upset.
14. Admit your own mistakes. Take responsibility for your own actions.

## PEACE

Peace is the cessation of againstness.

If you want peace, stop fighting.

If you want peace of mind, stop fighting with your thoughts. Let them be. Let them think what they want to think. They're going to do it anyway. As long as your mind gives you enough focus to take the next step in the direction you want to go, then let it be.

If you want peace in your emotions, stop trying to control them. Feelings are there to feel. Let them feel. Take information from them as needed, and let them feel what they want to feel.

If you want physical peace, stop the struggle of life. Don't push the body beyond its fatigue point. Rest the body enough. Exercise it enough. Then let it be. Don't demand that it live up to every image of performance and physical perfection you think it should have!

If you want peace with others, don't fight them. Go your own way. Live your own life. If some walk with you, fine. If you walk alone for periods of time, fine. If you don't like what's going on somewhere, leave. Maintain a portable paradise within yourself. Move to that peaceful place when the first glimmer of a temptation to fight another appears.

This does not mean you have to like what's going on. "The lion shall lie down with the lamb." It does not say the lion shall make love to the lamb. If you know you have to lie down with the lamb, bring a good book. That will occupy your mind so you don't have to feel againstness toward the lamb — you don't have to think of the lamb at all.

When you're not against yourself or others, you are at peace.

Peace. Be still.

## BALANCE

Have you noticed some contradictions in this book? So have we. Welcome to life.

Should we "get off our butts" and "do it," or should we "meditate, contemplate, just sits" and "accept" our current reality? Should we laugh or cry? Should we go for money or for wealth? Should we cling tight to this life, or should we look forward to death? Should we be flexible or firm? Assertive or accepting? Giving or receiving?

There is no one answer to any of these questions. It's a matter of time and timing, of seas and seasons, of breathing in and breathing out.

It's a matter of balance.

Balance is the point between the extremes. And yet, the point is always shifting, always moving. A successful life can be like a successful tightrope walk. Sometimes the balance pole dips violently one way, sometimes it dips gently the other. And sometimes it's perfectly still.

How does one find and maintain balance? Vigilance. Internal vigilance. Internal vigilance is the price of freedom.

When you notice an out-of-balance situation within yourself, balance it at

once. If you don't, it will find a reflection outside. Then there's something "out there" to balance, too. It's easier to balance it within, before it gets out.

For balanced action, ask yourself, "What would a Master do?" Look through the eyes of a Master. Masters always perform "right action." Seeing as a Master sees, "What would a Master do?" Sometimes a Master would do nothing. Sometimes, quite a lot. "What would a Master do?" Do that.

You are a Master. You might as well get good at it.

# FINDING OURSELVES

## **Who Do You Think You Are...Anyway? How Your Personality Style Acts... Reacts... and Interacts with Others**

**by Robert A. Rohm, Ph.D. and E. Chris Carey**

### *The “D” Style*

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#### **The Dominant – Driving – Doer Type**

**Symbol:** Exclamation point – they are emphatic in everything they do

**Focus:** Get the job done – just do it! Overcome opposition and achieve your goals! Winners never quit...quitters never win!

**Basic Need:** Challenge – Control – Choices

**Outlook on Life:** To lead or to be in charge

#### **Overview:**

Someone has said, “When the going gets tough, the tough get goin!” “D” type people are self-starters who know how to make things happen and get things done. It does not bother them to “take the bull by the horns,” exert control, be in charge, and start the ball rolling in a straightforward manner.

“D” types, perhaps more than any others, know how to keep short accounts. They may seem harsh in speaking bluntly, but they simply want to get to the bottom line as quickly as possible. They don’t hold grudges as long as progress is being made. They may go through several jobs before they find the right challenge that “rings their bell>”

A “D” type individual is not afraid of a tough assignment, likes competition, handles pressure well and seeks individual accomplishment. They become very uncomfortable when things remain the same too long.

“D” types demand a lot from themselves and others. They know how to focus on end results, relying strongly on themselves and their ability to stick with the job until their desired outcome is achieved. They are very self-sufficient. They would rather lead than



follow. It does not bother them to face a task alone – being individualists at heart allows them the determination to move ahead successfully until victory is achieved.

#### **The “D” Type is Good at...**

- Overcoming obstacles
- Seeing the big picture
- Pushing the group ahead
- Accepting challenges without fear
- Maintaining focus on goals
- Getting results
- Providing leadership
- Handling several jobs at the same time

### *The “I” Style*

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#### **The Inspirational – Influencing – Impulsive Type**

**Symbol:** Star – they love to be the center of attention and recognition

**Focus;** I am for you! If we all pull in the same direction and stay motivated, there is no end to the success...and fun...we can have!

**Basic Need:** Recognition – Approval – Popularity

**Outlook on Life:** To persuade others to their way of thinking

#### **Overview:**

The “I” type of personality style loves social contact. People are their life! Whether with one person or a large crowd, they enjoy constantly being with others. They are not very good with details and tend to seek freedom from control. However, healthy accountability is the very key to their future success. They are friendly, carefree and outgoing, often exhibiting more confidence than ability.

An “I” type can meet total strangers and in just a few minutes make them feel right at home. They usually have a wide range of friends, young and old, crossing all socioeconomic levels. Their optimistic spirit makes them fun to be with and their happy disposition helps them get along with almost everyone. They exemplify Will Rogers’ statement: “I never met a person I didn’t like...!”



The “I” style likes to be in the center of a lot of activity. They are involved in many organizations, clubs or groups – wherever prestige or personal recognition is offered. They tend to identify with Peter Pan, not wanting to grow up and enjoying every adventure to the fullest.

#### **The “I” Type is Good at...**

- Speaking persuasively
- Responding well to surprises
- Expressing ideas
- Accepting new people
- Creating enthusiasm
- Working well with others
- Having a sense of humor
- Keeping a positive attitude

### *The “S” Style*

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#### **The Steady – Stable – Supportive Type**

**Symbol:** Plus and Minus Sign – they bring a balance to the “people equation”

**Focus:** All for one and one for all. If we all work together, we can make a great team. Working together we can do it!

**Basic Need:** Appreciation – Security – Approval

**Outlook on Life:** To provide necessary support to bring harmony and help get the job completed

#### **Overview:**

The “S” type individual likes a calm, easygoing environment, where there is a predictable routine and things remain pretty much the same. They do not handle a lot of pressure very well. They prefer stability, security and credit for good work. They are highly adaptable because they seek to fit in and meet needs.

Perhaps more than any of the other styles, “S” types shy away from the spotlight. They are warmhearted, home-loving and easygoing. Because they sometimes “stuff” things inside, others may not know how they truly feel. They may hold a grudge – but not say anything about it.

The “S” type tends to be the most even-tempered and very predictable. They have a difficult time saying “no” and struggle with being forceful when necessary.

“S” types are not self-centered but they are territorial when it comes to their security. They do not like change. They prefer to work at their own pace without a lot of outside interference or deadlines. They may seem possessive at times, but that is simply because they know what they like – and like what they know. Without “S” type individuals, many things would go unfinished.

#### **The “S” Type is Good at...**

- Showing sincerity
- Being even-tempered
- Emphasizing loyalty
- Building relationships
- Seeing an easier way to do things
- Providing dependability
- Being a team player
- Making other feel accepted

### *The “S” Style*

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#### **The Competen – Cautious - Careful Type**

**Symbol:** Question mark – they want to know the “why” behind what they do

**Focus:** Make sure things are done in a correct manner. Goods and services provided with quality ensure long-standing relationships.

**Basic Need:** Quality Answers – Excellence - Value

**Outlook on Life:** To be conscientious and consistent

#### **Overview:**

“C” type individuals need opportunity for careful planning. Their motto might be “Measure twice...and cut once!” They do not like mistakes or sudden unplanned changes.

When working with people who possess the “C” style, it is good to remember that they like to document everything they do. By paying close attention to details, they usually

produce quality work with precise results. They seem to enjoy “detail” work and crave orderliness and organization. “Flow charts” were invented by this type of individual.

Sometimes others think “C” types are too cautious or overly concerned with their attention to details. It is difficult for them to take a “leap of faith” until they have mentally processed all their options. They like for things to “make sense”.

When “C” type people finally make up their minds, they usually want to draft a plan and then see that plan through to completion. It bothers them to see unnecessary changes made without solid reasons. They tend to be “improvers” rather than “originators.” Their cognitive skills help them see a better idea, but their cautious nature often prevents them from “coloring” too far outside the lines!

#### **The “C” Type is Good at...**

- Working systematically
- Being conscientious
- Maintaining their focus
- Analyzing obstacles
- Striving for logical results
- Organizing material
- Thinking logically
- Evaluating situations

## Personality Table

Primary Style:	<b>! D !</b>	<b>* I *</b>	<b>+ S -</b>	<b>? C ?</b>
The Way They Process Information:	"Let's do it – get finished!"	"Let's have some fun!"	"Slow down – help me!"	"Answer my question!"
How They Handle a Budget:	Go over it briefly	What is it?	Stay under it	Stay within it
Driven By Their:	Will	Feelings	Emotions	Mind/Intellect
Key Strength:	Firm	Fun	Friendly	Factual
Key Weakness:	Not very friendly	Not very factual	Not very firm	Not much fun
Key to Success:	To be under authority	To be more credible	To be more decisive	To be more supportive
Motivating Statement:	"I want you to be in charge!"	"You can do it!"	"I need your help!"	"I need your best thinking!"
"Killer" Statement:	"You can't do that!"	"You think that's funny?"	"You are not very nice!"	"You made a mistake!"
For Increased Productivity, They should learn to:	Communicate often Reward achievement Improve listening skills Display more empathy	Use short-term goals Behave responsibly Follow written plans Keep commitments Focus on listening	Accept challenges readily Demonstrate flexibility Voice opinions and ideas Concentrate on deadlines Exercise assertiveness	Show more optimism Act more spontaneously Simplify their ideas Decide more quickly Control perfectionism

# DEATH & DYING

## GOOD MOURNING

This is a lifetime of good-byes. As we continue with life, we will say good-bye to cherished people, things and ideas. Eventually, we say good-bye to life itself with our death. Learn to say a good good-bye. Allow yourself to mourn each loss. As with a physical wound, the body has its own schedule for healing. It will tell you when it has healed.

Understanding the process of recovering from an emotional wound is valuable — not necessarily as a technique for accelerating the healing process — but more as an assurance that, whatever stage of recovery you are in, all is well.

There are three distinct, yet overlapping, phases of recovery. We go through each phase no matter what the loss. The only difference is intensity of feeling, and duration. In a minor loss, we can experience all three stages in a few minutes. In a major loss, the recovery process can take years.

The first stage is **shock/denial**. Our body and emotions numb themselves to the pain. The mind denies the loss. Often, the first words we utter when hearing of a loss is "Oh, no," or "This can't be."

The second stage is **anger/depression**. We are angry at whatever or whomever caused the loss (including the person who left). We often turn the anger within and feel guilt over something we did or did not do. (This assignment of blame, either outer or inner, is not always rational.) The depression stage of recovery is the sadness often associated with loss: the tears, the hurt, the desolation. We fear that we will never love or be loved again.

The third stage is **understanding/acceptance**. We realize that life does go on, that loss is a part of life, and that our life can and will be complete without the presence of that which was lost. We also realize that, by going through the first two stages of recovery, we have learned a great deal about ourselves, that we are a better person for the experience.

If we don't allow ourselves the time and freedom to heal, some of our ability to experience life is frozen — locked away — and unavailable for the "up" experiences we seem to like: happiness, contentment, love, peace. The mechanism that feels the anger and depression is the same that feels peace and love. If you refuse to feel the anger and the pain of a loss, you will not be able to feel anything else until that area heals.

In the past, perhaps we denied the hurt of loss — through overwork, drugs (including alcohol and cigarettes), other addictive activities, or sheer force of will. ("I will not feel sad about this anymore!") If this is true, there may be areas of past loss that remain unhealed.

When you open yourself to greater learning about yourself, these areas may "thaw," and the feelings of sadness, fear and anger may surface. If this happens, love yourself enough to go through the healing process you did not allow yourself earlier. You do not need to know what the loss was — it may be a combination of several over many years — you just need to let yourself heal yourself this time.

In other words, stay out of your own way. Let yourself feel bad if you want to feel bad. Feel joy, too. Healing is taking place. An unavailable portion of yourself is now being reclaimed for future enjoyment. Sometimes a current loss may trigger a previous, still unhealed loss. You may wonder, for example, "Why am I so upset by a rejection from this person? I just met him (or her)." It may be that the healing of a former relationship — one that meant a great deal more to you — is taking place.

How to heal? Use all the techniques in this book: most techniques for growth and learning are excellent for healing and recovery. You might want to read *How to Survive the Loss of a Love* (by Melba Colgrove, Ph.D., Harold Bloomfield, M.D. and Peter McWilliams. If you're interested in a copy, please call 1-800-LIFE-101).

The primary keys: use the Light, love yourself, forgive yourself and everyone involved (each of these will be discussed more fully in upcoming chapters), and accept what is.

## DEATH

Death is an enormous taboo. It's difficult to discuss it without people giggling nervously, becoming entirely too somber, or saying something like, "Death? You're going to talk about death? Ick. That's bad taste."

When we tell people that in this chapter we will explore the idea that death is a friend — a joyful, freeing process — they're liable to think we're mad. Well, we've been thought mad before — by experts; even by ourselves. We figure in 1,000 years, we'll all be dead. What difference does it make what people say about us today? So why not enjoy ourselves while we're alive?

In our culture, death is like ladies' underwear — unmentionable. No one ever dies. They pass away, pass over, or simply pass. They are gone, asleep, at peace or at rest. They have either expired, deceased, or departed (dearly).

Many people feel "icky" thinking about death, so they don't. Who, after all, wants to feel icky? They begin to associate the feeling of icky with death. Then they "know" that death is icky. One should, therefore, not think about death, because there's lots of time to feel icky after you're dead, so why bring the ickyness of death into life?

This is about as much logic as many people apportion to the consideration of death. The problem is, if we don't consider death, we are not fully prepared to consider life. Which brings us to our Pop Quiz on death:

**Who said this? "We need to be reminded that there is nothing morbid about honestly confronting the fact of life's end, and preparing for it so that we may go gracefully and peacefully. The fact is, we cannot truly face life until we have learned to face the fact that it will be taken away from us."**

- (A) Mohandas K. Gandhi
- (B) Woody Allen
- (C) Thomas Mann
- (D) Mark Twain
- (E) Billy Graham
- (F) Charlie Chaplin
- (G) Vladimir Nabokov
- (H) Emily Dickinson
- (I) John Keats

Answer to Pop Quiz (with commentary):

Gandhi said about death: "We do not know whether it is good to live or to die. Therefore, we should not take delight in living nor should we tremble at the thought of death. We should be equiminded towards both. This is the ideal."

Woody Allen wrote, "Death is one of the few things that can be done as easily lying down. The difference between sex and death is that with death you can do it alone and no one is going to make fun of you."

Thomas Mann pointed out, "The only religious way to think of death is as part and parcel of life; to regard it, with the understanding and the emotions, as the inviolable condition of life."

Mark Twain, on his deathbed in 1935, wrote, "Death, the only immortal who treats us all alike, whose pity and whose peace and whose refuge are for all — the soiled and the pure, the rich and the poor, the loved and the unloved."

Charlie Chaplin (you thought we were kidding? Would we kid about death? Sure we would. But would we kid about Chaplin? Never.) said, "Beauty is an omnipresence of death and loveliness, a smiling sadness that we discern in nature and all things, a mystic communion that the poet feels."

Vladimir Nabokov told us, "Life is a great surprise. I do not see why death should not be an even greater one."

Emily Dickinson, a full 23 years before her demise (oh! We're doing it, too) before her death, wrote, "Because I could not stop for Death, / He kindly stopped for me — / The Carriage held but just Ourselves / And Immortality."

John Keats mixed death and courtship when wooing Fanny Brawne. On July 25, 1819, he wrote her, "I have two luxuries to brood over in my walks, your loveliness and the hour of my death. O that I could have possession of them both in the same minute." (What woman could resist?)

The answer, then, to our Pop Quiz is (E) Billy Graham.

Why then, if all these great people had nifty things to say about death, do we as a culture fear it so?

Once again, we return to those thrilling days of childhood. Most people experienced some kind of death in childhood. Someone they knew as an active, warm, talkative person was suddenly an unmoving, cold, silent corpse. This death stuff did not look like much fun.

"Why are they lying in that box? Why are they going to put them in the ground (or burn them)? If they've gone to God, why are you so sad?" In the grief, commotion and exhaustion that surrounds dying and funerals, a child's questions about death are seldom properly answered.

The more people a child asks, the more conflicting the answers may become. Children are little curiosity machines. They know how to ask all the "right" questions — the ones most adults haven't yet figured out for themselves. In the dialogue between children and adults, only sex is shrouded in more mystery, embarrassment and confusion.

If the child was close to the person (or pet) who died, a child may experience loss for the first time. Death, then, is associated with hurt. The child also sees how the adults behave at death: weeping, wailing, suffering. This death thing must be pretty terrible.

If, in childhood, the death of another took place after a long illness, all the unsightliness of the dying process — hospitals, infirmities, unpleasant sights and smells — is associated with death itself. To a child, seeing someone gradually get sicker and in more pain seems to mean that, after death, the sickness and pain will continue to worsen.

None of this includes the hell-is-waiting-for-you, burning-sulphur, fire-and-brimstone religious training some children get. Even a child can look at the list of "sins," read through it and realize, "If this is all I have to do to go to hell, I'm going to hell."

It's little wonder that a child puts the subject of death on hold. Like homework, if they don't have to think about it, they won't. Many people stopped thinking about



death in childhood and have not sincerely considered it since.

This means that many people hold a child's view of death "true" for themselves as adults. Let's see if we can reeducate that part of ourselves — to mature that inner child in the area of death.

Of course, one's belief about what happens after death falls into The Gap. There are only three major beliefs about death in the entire Gap. One or another of these views fits almost every religious, spiritual, philosophical, agnostic and atheistic group homesteading the Gap.

Interestingly, none of these beliefs has much bad stuff to say about death to an average adult follower of that belief. If there is any nastiness after death, it's going to happen to them (the nonbelievers), not to us (the believers). To a child, certain aspects of some beliefs might appear terrifying, but to an adult, there's nothing to fear. (In fact, in many cases, death looks pretty good.)

Although we stay away from Gap Matters as a rule, we will make this one suggestion while exploring your Gap: Live by what you believe so fully that your life blossoms, or else purge the fear-and guilt-producing beliefs from your life. When people think they believe one thing and do something else, they are inviting misery. If you give yourself the name, play the game. When you believe in something you don't follow with your heart, intellect and body, it hurts. Don't do that to yourself. Live your belief, or let that belief go.

If you're not actively living a belief, it's not really your belief, anyway — you're just kidding yourself. If you're not actively involved in getting what you want, you don't really want it. You probably really believe something else, but may be afraid to admit that to yourself.

Let's take a look at each belief about death from an adult point of view. If, as a child, you were told you'd know more about death "when you're older," this may be that time.

***Life is purely biological.*** Once the brain stops working, our sense of aliveness is no more, and that's it. As Dr. Albert Ellis, a proponent of this school of thought, pointed out with his characteristic candor and clarity, "When you're dead, you're f-ing dead!"

To a child, the idea of "being no more" may be frightening. Children associate nothingness with the dark. The dark can be frightening to a child. Therefore death is frightening.

As adults, we can probably agree with William Hazlitt when he wrote, "Perhaps the best cure for the fear of death is to reflect that life has a beginning as well as an end. There was a time when we were not: this gives us no concern — why then should it trouble us that a time will come when we shall cease to be? I have no wish to be alive a hundred years ago, why should I regret and lay it so much to heart that I shall not be here a hundred years hence?"

If this is a purely biological life, then who would want to live forever anyway? Imagine living forever, and ever, and ever, and ever, and ever, and ever, and ever, and ever, and ever. If you got bored reading all those "ever's," imagine how quickly you would become bored with an eternal life in a finite universe.

Think about it: if you had infinite time but finite space, eventually you would have explored and experienced every "thing" there was to explore and experience. And then you'd get to start over, and over, and over, and etc.

If you've ever gotten bored with anything you once found fascinating, you'll understand this. If you repeatedly experience anything enough times, you'll probably grow tired of it. All repeated experience requires is enough time. Infinity is enough time.

After enough time, you may find yourself agreeing with the person who, in 1990 B.C., wrote, "Death is in my sight today / As when a man desires to see



home / When he has spent many years in captivity." It's from a poem called *The Man Who Was Tired of Life*.

Or, as Mark Twain explained, "Whoever has lived long enough to find out what life is, knows how deep a debt of gratitude we owe to Adam, the first great benefactor of our race. He brought death into the world."

We end the exploration of this portion of The Gap with the words of Albert Einstein, "The fear of death is the most unjustified of all fears, for there is no risk of accident to someone who's dead."

**When you die, you go to heaven or hell.** This life is a one-shot opportunity. If we're good, we get paradise forever. If we're bad, we go to hell forever. (Some include a pre-heaven condition, purgatory, for those who weren't bad enough for hell, but not yet good enough for heaven.)

This sounds pretty good. Eternal paradise. Now, this wouldn't become tiresome because, as far as we know, heaven is infinite, and, as far as we know, we are not saddled with physical bodies. This wouldn't be boring. This would be eternal bliss.

"Life is eternal," Rossiter Raymond wrote in his *Commendatory Prayer*, "and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight."

In this belief of death, you rest after a careworn life, but you rest not in nothingness, but in paradise. God, James Johnson imagines, uses death as a sort of chauffeur for the Divine Rest Limo Company: "Find Sister Caroline / And she's tired — / She's weary — / Go down, Death, and bring her to me."

Thomas Fuller, in his 1642 *Life of Monica*, tells of the Saint's death: "Drawing near her death, she sent most pious thoughts as harbingers to heaven; and her soul saw a glimpse of happiness through the chinks of her sickness-broken body."

The Bible, both Old and New Testaments, has many nice things to say about death. Ecclesiastes 7:1 tells us, "The day of death [is] better than the day of birth." In 1 Corinthians 15:54-55, St. Paul wrote, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In Revelation 1:18, Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." After reading that, it's hard to understand how anyone calling him or herself a Christian could possibly have any concerns about death. The One you believe in says He has the keys to hell and death. If someone who loved you said he had the keys to the grocery store, would you worry about starving?

Islam's book of truth, the Koran, begins by calling God merciful, and at 19:66-67 asks, "Man says: 'How is it possible, when I am dead, that I shall then be brought forth alive?' Does he not remember that We have created him once, and that he was nothing then?"

The Koran 29:64 also states, "The present life is naught but a diversion and a sport; surely the Last Abode is Life, did they but know." Did they but know, there would be no fear of death.

**Reincarnation.** A portion of us keeps coming back again and again, living lifetime after lifetime in body after body, until all necessary lessons are learned. How do we know when all necessary lessons have been learned? When we stop coming back. VARIATION: We already know all there is to know, but we agreed to forget it for a period of time so we could take part in this great play (either opera, soap opera, horse opera or Grand Ole Opry) called life.

If reincarnation is your belief, you, too, have nothing to worry about. Death is the great liberator, a chance to take off your school clothes (or make-up) and

meet with old friends at the malt shop (or corner pub) for drinks and good times.

As the Bhagavad Gita, a holy text of Hinduism — the largest group of reincarnationists outside Southern California — says, "For certain is death for the born / And certain is birth for the dead; / Therefore over the inevitable / Thou should not grieve." (Chapter 2, verse 27)

Or fear.

The fact about death is that nobody really knows. Many who have been pronounced clinically dead report the trip to "the other side" as a pleasant journey. Almost all who remember, in fact, describe about the same thing: looking down on their now-dead body, lifting away from earth, going through a white tunnel, being met by a loving Master form, having their life shown to them from the beginning, learning lessons from their life experiences, being given a choice to "go on" or to return and continue to "study" on earth, and choosing to go back. Many report meeting with loved ones who had previously died.

Some remember all these events, others remember some of them, but the consistency of descriptions from a broad range of individuals — even people from Ohio — points to the possibility that death (or at least the transition to death) might not be so bad. (An interesting book on the subject is **Heading Toward Omega** by Kenneth Ring.)

If, as Walt Whitman put it, "Nothing can happen more beautiful than death," why don't we all just kill ourselves?

Good question, especially while reading Whitman. That man seemed to have an affair with death. ("The sea lisped to me the low and delicious word death," "Come lovely and soothing death," "Sooner or later delicate death," "Praise! Praise! Praise! For the sure-enwinding arms of cool-enfolding death.")

Suicide is always an option, of course. It is, sometimes, what makes life bearable. Knowing we don't absolutely have to be here can make being here a little easier. We do not, however, recommend the exercise of it.

If, as we propose, we are here to learn, then all of life — including that which is so painful we want to die — can be used for learning, upliftment and growth. Sometimes it's only after a painful process is over that we can look back and see what we learned from the situation.

In fact, we seldom know our biggest lessons while they're taking place; our experience of that time is usually confusion, pain and/or discomfort. Like travel, the most exotic lands with the most amazing scenery sometimes means sleeping in tents 200 miles from the nearest toilet. It's when we get back home that we remember the magnificent vistas.

Additionally, before we can learn life's more advanced lessons, we must learn the basics — how to talk, walk, operate a body, read, make a living, etc. That takes *at least* twenty years. (Some people haven't mastered it at 50.) That you're reading this book shows us you've "done your time" in the "basic" school, and you're now ready for the truly challenging stuff. Why waste all that preparation?

Sure, "the other side" is wonderful, but you'll be spending the rest of your death there. As Malcolm Forbes had etched on his tombstone, "While alive, he lived."

While alive, live.

## DEPRESSION

When we say depression, we're not using it in the clinical sense. We're talking about the depression people refer to when they sigh and say, "I'm depressed." It's also known as feeling blue, gloomy, glum, disheartened, melancholy, forlorn and in the pits. It's the "downs" of the usual cycle of ups and downs.

(If your depression is ongoing or severe, by all means seek medical help at once. We'll be discussing nonclinical depressions in this chapter.)

The simple solution for depression: Get up and get moving. *Physically* move. Do. Act. Get going.

Depression is often caused by a sense of not having accomplished enough. We question the usefulness of what we've achieved in the past, and doubt our ability to achieve anything useful in the future. Self-doubt robs us of our energy. We feel depressed.

We look at all we want to do. It seems overwhelming. We tell ourselves, "I can't do all this," and instantly fulfill our own prophecy by not even trying. The energy drops even more, and the depression deepens.

When we eventually feel we *must* do something, there seems to be so much left undone from our previous inertia we become confused. The confusion leads to indecision. The indecision leads to, "Oh, what's the use," and more inaction.

At some point, the cycle must be broken by action. Do something — *anything* — physical. If the house is a mess, pick up one thing — any one thing — and do something with it — put it away, throw it out, send it to your brother, something, anything. Pick up one more thing. Continue. Eventually, you will have a clean house. Before "eventually," however, the depression will begin to lift.

Yes, depression is a Master Teacher. Its message is, "Get moving. The energy is here. Use it." When you start to move, the energy will meet your movement. But first, you must move. (More on all this in Parts Four and Five.)

## SELFLESSNESS

The self is emphasized in modern life. Self is very important because of our social structure and therefore the base of all things.

So we talk about self-development, self-education, self-service and so on. However, when you stop and think what self is you see a different picture of self.

There is no self really, without others. My body is given by my parents, the food that I eat to maintain my growth and existence are produced by others. All the clothing that I wear to protect me are the products of other people. My shelter and all other belongings are not my own making. The languages I speak I have learned. The way I thinking I have learned. Thus, all that I am is the sum total of others.

There is no I as such, apart from others. This I has many states and is always

changing. I am the father because of children. I am husband because of wife. I am teacher because of student. I am old because I am compared with the young. It is an existence of all relative Comparisons.

True essence or nature of life is selfless. Only when one is in selflessness is their real peace, beauty and happiness.

When a person is in true love he relives his life because a true lover becomes so selfless. A person working forgets himself. Forgets time is real and other things. He and his work are one. He puts his whole life into it. It is a joy for him to work. All dedicated people are selfless in their work. Selflessness has such a beauty and is so strong.

Flowers grow selflessly, wind blows selflessly, water flows selflessly. Young children are selfless in their word and their act. That is why they are beautiful. It is our mistaken ego that selfishly causes all human troubles.

We do not realize that we are literally able to live and enjoy life only because of other people and things.

If we really understand this truth we can't help but become humble and appreciate others.

Buddhism is the way of selflessness.

# **SOCIAL ISSUES**

## **DEMOCRATIC PARTY**

For more than 200 years, Democrats have fought for the interests of working families and equal opportunities for all Americans. We believe in an America where we don't just look out for ourselves. We're proud of our individualism, but we also know that we rise and fall as one nation. Throughout history, Democrats have worked from the ground up to bring about the change that matters.

For over 200 years, Democrats have stood for the idea that wealth and status should not be an entitlement to rule. Democrats recognize that our country and our economy are strongest when they provide opportunity for all Americans—when we grow our country from the bottom up.

Democrats stand for an abiding faith in the judgment of hardworking American families, and a commitment to helping the excluded, the disenfranchised and the poor strengthen our nation by earning themselves a piece of the American Dream. We remember that our country was sculpted by immigrants and slaves, their children and grandchildren. Even today, it is our diversity above all else that provides us with our enduring strength.

Since the 1890s, the Democratic Party has favored liberal positions (the term "liberal" in this sense describes social liberalism, not classical liberalism). In recent exit polls, the Democratic Party has had broad appeal across all socio-ethno-economic demographics. Historically, the party has favored farmers, laborers, labor unions, and religious and ethnic minorities; it has opposed unregulated business and finance, and favored progressive income taxes.

Founded more than 200 years ago, the Democratic Party was born in response to the idea that government should represent the people and that wealth and status should not be an entitlement to rule.

Change is the inescapable driver of history in the United States. Our party's founders believed then, just as we do now, that being a Democrat means meeting the challenges of changing times so that all Americans can prosper. That's why the people of this country have always tuned to Democrats when times got tough.

In the 1930s, Americans turned to Democrats and elected President Franklin Roosevelt to end the Great Depression. President Roosevelt offered Americans a New Deal that put people back to work, stabilized farm prices, and brought electricity to rural homes and communities.

Under President Roosevelt, Social Security established a promise that lasts to this day: growing old would never again mean growing poor.

In 1944, FDR signed the G.I. Bill - a historic measure that provided veterans with the opportunity to go to college and help move our country forward.

These investments helped restore America's promise to be the land of opportunity and offered new avenues to expand the middle class.

Harry Truman helped rebuild Europe after World War II with the Marshall Plan and oversaw the formation of the North Atlantic Treaty Organization. By integrating the military, President Truman helped to bring down barriers of race and gender and pave the way for civil rights advancements in the years that followed.

In the 1960s, Americans again turned to Democrats and elected President John Kennedy to tackle the challenges of a new era. President Kennedy dared Americans to put a man on the moon, created the Peace Corps, and negotiated a treaty banning atmospheric testing of nuclear weapons.

In 1976, in the wake of the Watergate scandal, Americans elected Jimmy Carter to restore dignity to the White House. He created the Departments of Education and Energy and helped to forge a lasting peace between Israel and Egypt.

In 1992, after twelve years of Republican presidents, record budget deficits, high unemployment, and increasing crime, Americans turned to Democrats once again and elected Bill Clinton to get America moving again. As President, Clinton balanced the budget, helped the economy add 23 million new jobs, and oversaw the longest period of peacetime economic expansion in history.

We reworked our student loan system to make higher education more affordable and won the fight for equal pay for women.

We passed the Recovery Act, which created or helped to save millions of jobs and made unprecedented investments in the major pillars of our country.

From America's beginnings to today, people have turned to Democrats to meet our country's most pressing challenges. We are America's best hope to foster the promise and opportunity ingrained in our history. And we will succeed if we continue to be governed by the same principles that have made America the greatest nation on earth.

## **THE REPUBLICAN PARTY (GOP)**



It all started with people who opposed slavery. They were common, everyday people who bristled at the notion that men had any right to oppress their fellow man. In the early 1850's, these anti-slavery activists found commonality with rugged individuals looking to settle in western lands, free of government charges. "Free soil, free labor, free speech, free men," went the slogan. And it was thus in joint opposition to human enslavement and government tyranny that an enterprising people gave birth to the Republican Party.

Republicans believe individuals, not government, can make the best decisions; all people are entitled to equal rights; and decisions are best made close to home. These basic principles are as true today as they were when the Party was founded. For all of the extraordinary leaders the Party has produced throughout its rich history, Republicans understand that everyday people in all 50 states and territories remain the heart and soul of our Party.

Presidents during most of the late nineteenth century and the early part of the twentieth century were Republicans. The White House was in Republican hands under Presidents Dwight D. Eisenhower, Richard Nixon, Gerald Ford, Ronald Reagan, George H.W. Bush and George W. Bush. Under Presidents Ronald Reagan and George H.W. Bush, the United States won the Cold War, releasing millions from Communist oppression, in true anti-big government Republican spirit.

The **Republican Party** is one of the two major contemporary political parties in the United States, along with the Democratic Party. Founded by anti-slavery expansion activists in 1854, it is often called the **GOP** (Grand Old Party). The party's platform generally reflects American conservatism in the U.S. political spectrum and is considered center-right, in contrast to the center-left Democrats.

The Republican Party includes fiscal conservatives, social conservatives, neoconservatives, moderates, and libertarians. Prior to the formation of the conservative coalition, which helped realign the Democratic and Republican party ideologies in the mid-1960s, the party historically advocated classical liberalism, paleoconservatism, and progressivism.

#### Economic policies

Republicans emphasize the role of free markets and individual achievement as the primary factors behind economic prosperity. To this end, they favor laissez-faire economics, fiscal conservatism, and the promotion of personal responsibility over welfare programs.

#### ***Right to Life***

A majority of the GOP's national and state candidates are pro-life and oppose elective abortion on religious or moral grounds.

Although the GOP has voted for increases in government funding of scientific research, some members actively oppose the federal funding of embryonic stem cell research beyond the original lines because it involves the destruction of human embryos (which many consider ethically equivalent to abortion), while arguing for applying research money into adult stem cell or amniotic stem cell research. The stem cell issue has garnered two

once-rare vetoes on research funding bills from President Bush, who said the research "crossed a moral boundary".

## **Marriage**

The 2004 Republican platform expressed support for the Federal Marriage Amendment to the United States Constitution to define marriage as exclusively between one man and one woman. Generally speaking, most Republicans have opposed government recognition of same-sex unions such as with same-sex marriage. This opposition formed a key method of energizing conservative voters, the Republican base, in the 2004 election. A New York Times and CBS News collaborative poll released in April 2009 reported that 18% of Republicans favored recognition of same-sex marriage. An August 2010 Fox poll found 19% support. Historically, most Republicans have opposed LGBT people serving openly in the military and supported the 'Don't Ask, Don't Tell' policy. However, majorities of 52% and 58% among Republicans in both 2004 and 2009 opposed the policy and supported open enlistment, according to Gallup polling.

**Business community.** The GOP is usually seen as the traditionally pro-business party and it gamers major support from a wide variety of industries from the financial sector to small businesses. Republicans are about 50 percent more likely to be self-employed, and are more likely to work in the area of management.

- Support the death penalty. (Sep 2004)
- Best way to deter crime is to enforce existing laws. (Sep 2004)
- More victims rights and harsher penalties for certain crimes. (Aug 2000)
- Death penalty is an effective deterrent. (Aug 2000)
- Open more public land to hunting. (Sep 2004)
- No frivolous gun lawsuits, no gun licensing. (Sep 2004)
- Will protect right to bear arms. (Aug 2000)
- Move more welfare recipients off the welfare rolls. (Sep 2004)
- Faith-based charities should help end child poverty. (Aug 2000)
- Stop activist judges from banning Pledge & Ten Commandments. (Sep 2004)
- Federal government should not interfere with states' rights. (Aug 2000)

As of 2004, the Republican Party had remained fairly cohesive, as both strong economic libertarians and social conservatives opposed the Democrats, whom they saw as the party of bloated and more secular, liberal government. Yet, some libertarians have argued that the GOP's policies have grown increasingly restrictive of personal liberties, and has contributed to increasing corporate welfare and national debt. Some social conservatives have expressed dissatisfaction with the party's support for economic policies that they see as sometimes in conflict with their moral values.



# DATING AND TEEN SEX

While parents may like to think their teens are not sexually active, statistics show they may be overly optimistic when it comes to dating and teen sex.

## **What We Know**

According to the CDC, 47 percent of all teens between the 9th and 12th grade have had sex, and 62 percent of all graduating seniors have engaged in sexual intercourse. This has led to 84.5 pregnancies for every 1,000 teenagers who have experienced sex. Doesn't sound that bad, does it? Pretty much a 50/50 chance that a teenager is sexually active, but consider this - according to the article "Sexually Transmitted Diseases Among American Youth: Incidence and Prevalence Estimates, 2000" by H. Weinstock, S. Berman, and W. Cates, as published in the Perspectives on Sexual and Reproductive Health, approximately 18.9 million new cases of sexually transmitted diseases (STDs) were reported in 2000. Of that number, half were reported by teens and young adults between the ages of 15 and 24.

## **Dating and Teen Sex Answers**

While abstinence is the optimal way to avoid such problems as pregnancy, STDs, and legal implications... raging hormones, peer pressure, and the desire to grow up too soon often make it difficult for young people to see dating and teen sex as two separate topics.

### **Dating**

Dating is suppose to be a time to get to know one another, as you've probably already experienced a physical attraction. Now is the time to learn about the person inside, to discuss likes and dislikes, goals and aspirations. It is about looking into each other's eyes and holding hands.

### **Sex**

Sex is about a biological reaction that urges you to act on impulse; but acting on impulse can have some unsavory results, especially if you do not know the person you are with very well or don't take proper precautions. Sex can be a life altering event; and since the first time only happens once, it is wise to take the time to make sure the experience is what you really want.

Consider some of these issues before acting on sexual impulses:

- Pregnancy prevention
- Legal implications of having sex with someone under the age of legal consent
- STD prevention
- Emotional maturity

- Relationship stability
- Trust
- Personal and family morals
- Reputation

Remember also that no form of birth control other than abstinence comes with a 100 percent guarantee against pregnancy. Worst-case scenario, if you or your girlfriend gets pregnant, are you ready to deal with the consequences?

## Dating and Teen Sex Conclusion

Sex is a healthy and natural part of life. Just as with dating and adult sex, dating and teen sex can sometimes come at a price that affects the rest of your life. Before you enter into a sexual relationship, take the time to educate yourself on the implications, proper protection, and what truly constitutes a healthy relationship.

## 10 Essentials Your Teen Needs to Know About Sex

By Denise Witmer, About.com Guide

A successful happy adult is comfortable with his/her sexuality and happy with his/her sex life. We, as parents, want our teens to be successful happy adults. It then goes without saying that we want our teens to grow up and be comfortable with their sexuality and happy with their sex life. In order for this to happen, your teen needs to learn about or begin to explore these ten essentials during his/her adolescent life stage:

Essential #1: He/she will need to learn about his/her body and how his/her sexual organs work. This should begin in earlier childhood and continue through adolescence. The natural progression of information as your child grows should be made available by you. It is extremely important that parents do not leave this up to their peers, schools or other resources as family values and positive self images are often relayed with these talks.

Essential #2: He/She will need to become aware of how his/her sexuality is tied to his/her body image. Your teen will need to understand that how he/she feels about his/her self and his/her appearance is a big key to whether he/she will be happy with in his/her sex life.

Essential #3: Your teen will need to learn about his/her gender, the other gender and gender differences. Social differences as well as society's perceptions of the different genders are important for teens flush out and explore as much as the biological differences.

Essential #4: He/she needs to discover the normalcy of sexual feelings. As your teen learns to recognize them and accept them as normal feelings he/she will learn to deal with

these feelings maturely.

Essential #5: He/she needs be taught about physical act of sex. Not only do teens need to know what intercourse is, he/she should also be made aware that intercourse is pleasurable and why it's pleasurable for both sexes. What's more, teens need to learn that there is more than one way of having sex.

Essential #6: He/she will need to develop an understanding of sexual orientation. What gay, straight and bisexual means and where he/she fits in with his/her own sexual orientation. Teens should also learn about prejudices against different sexual orientations and what can be done about this problem.

Essential #7: Your teen needs be taught how babies are made. This is not the same as how to have intercourse, that is a previous point, this is how the egg and sperm meet to produce an embryo. Teens should learn about cycles and how women can get pregnant without having sex.

Essential #8: He/she needs be taught about safe sex, teen pregnancy and sexually transmitted diseases. Teens need to know that there are pitfalls to becoming sexually active without thinking it through and taking precautionary steps.

Essential #9: Your teen will need to develop an understanding of how sex ties into dating and short- or long term relationships. Teens need to realize that another person is involved when you're in a relationship, it is not 'all about me'. Sex causes a bond that can be very strong.

Essential #10: He/She will need to recognize sexual exploitation and be aware of sexual and emotional abuse. It will need to be made clear to your teen that there are people who would use them for sex. And the truth is, some of these people may not be strangers to them.

These ten essentials are in no specific order and none have more importance than any of the others. When you are talking to your teen about one of them, you may find yourself an opportunity to talk about another one. There is no one imperative time to discuss any of this with your teen and this is not a laundry list for one big talk. Use it as an outline and bring small specifics up here and there. The most important thing to remember throughout all of your talks with your teen is to keep those lines of communication open so he/she can come to you as well.

## **"Sexting" Shockingly Common Among Teens**

Latest Case Involves Three Teen Girls In Pa. Who Sent Nude Pics To Three Boys

What teens call "sex-ting" is the act of sharing nude or partially nude photos via cell phone text message. As Harry Smith reports, few realize they are breaking the law. Actress Vanessa Hudgens learned that inappropriate photos can end up in places you never intended them to.

(CBS/ AP) While it may be shocking, the practice of "sexting" - sending nude pictures via text message - is not unusual, especially for high schoolers around the country.

This week, three teenage girls who allegedly sent nude or semi-nude cell phone pictures of themselves, and three male classmates in a western Pennsylvania high school who received them, are charged with child pornography.

In October a Texas eighth-grader spent the night in a juvenile detention center after his football coach found a nude picture on his cell phone that a fellow student sent him.

Roughly 20 percent of teens admit to participating in "sexting," according to a [nationwide survey](#) (pdf) by the National Campaign to Support Teen and Unplanned Pregnancy.

"This is a serious felony. They could be facing many years in prison," CBS News legal analyst Lisa Bloom said of the six teens in Pennsylvania.

But, Bloom added, "What are we going to do, lock up 20 percent of America's teens?"

### **The Health Effects of Teen Alcohol Use**

There has been many studies conducted on the health effects of both short-term and long-term use of alcohol among adults. Long-term risks include liver damage, pancreatitis, certain cancers, and literal shrinkage of the brain. Alcohol use is the second leading cause of dementia; one simple age quicker on alcohol. (3) But professionals today are worried about a steady increase in teen alcohol abuse and the possible negative health effects. According to an article published by the British Medical Association (BMA) entitled: "Alcohol and Young People", "...there was a general rise in the proportion of 11 to 15 year-olds who drink alcohol regularly, but also there is an increase in the amount they are drinking on each occasion."

Adolescence is a transition time when the body is undergoing many significant

changes, such as hormonal alterations and brain development. It is also a time when young people start to associate more with friends and associates beyond their childhood contacts. They feel an increased pressure to 'fit in' or 'go along with the crowd' in order to be accepted socially. These new circumstances can be confusing and difficult for the youth to understand and deal with. Often their ability to make correct or safe decisions is also at a stage of immaturity. Exposing the brain to alcohol during this period may interrupt key processes of brain development, possibly leading to mild cognitive impairment as well as to a further escalation of drinking.

Alcohol is absorbed very rapidly into the blood stream from the stomach lining, in as short a time as 5 to 10 minutes and its effects last for several hours depending on the amount ingested and how quickly it was consumed. Females absorb alcohol faster than males because their bodies contain less water. The water dilutes the alcohol and so the same amount of alcohol will produce a higher concentration in the blood. After consuming only 2 to 3 normal strength beers, or 4 or 5 standard glasses of wine, most people will feel less inhibited and more relaxed. Anything consumed after this amount most people slur their speech and become less coordinated and clumsy. Some people have increased emotional reactions. More alcohol could result in staggering, double vision, and loss of balance, nausea, vomiting and an impression of the room spinning.

According to information issued from the U. S. government publication entitled Prevention Alert, teen alcohol abuse showed many negative side effects. "Subtle alcohol-induced adolescent learning impairments could affect academic and occupational achievement. In one study short-term memory skills were evaluated in alcohol-dependent and nondependent adolescents ages 15 and 16. The alcohol-dependent youth had greater difficulty remembering words and simple geometric designs after a 10-minute interval. In this and similar studies memory problems were most common among adolescents in treatment who had experienced alcohol withdrawal symptoms. The emergence of withdrawal symptoms generally indicates an established pattern of heavy drinking. Their appearance at a young age underscores the need for early intervention to prevent and treat underage drinking. Early alcohol use may have long lasting consequences. People who begin drinking before age 15 are four times more likely to develop alcohol dependence at some time in their lives compared with those who have their first drink at age 20 or older. It is not clear whether starting to drink at an early age actually causes alcoholism. Environmental factors may also be involved, especially in alcoholic families, where children may start drinking earlier because of easier access to alcohol in the home, family acceptance of drinking and lack of parental monitoring.

Aside from the fact that underage drinking is illegal, it poses a high risk to both the individual and society. We will discuss some of the consequences of teen alcohol abuse.

### **Drinking and Driving**

Motor vehicle crashes are the leading cause of death among youth ages 15 to 20. The rate of fatal crashes among alcohol-involved drivers between 16 and 20 years

old is more than twice the rate for alcohol-involved drivers 21 and older.

### **Suicide**

Alcohol use interacts with conditions such as depression and stress to contribute to suicide, the third leading cause of death among people between the ages of 14 and 25. In one study, 37 percent of eighth grade females who drank heavily reported attempting suicide, compared with 11 percent who did not drink.

### **Sexual Assault**

Sexual assault, including rape, occurs most commonly among women in late adolescence and early adulthood, usually within the context of a date. In one survey, approximately 10 percent of female high school students reported having been raped. Research suggests that alcohol use by the offender, the victim or both, increase the likelihood of sexual assault by a male acquaintance.

### **High-RiskSex**

Research has associated adolescent alcohol use with high-risk sex, for instance, multiple partners or unprotected sex. The consequences of high-risk sex also are common in this age group, particularly unwanted pregnancy and sexually transmitted diseases, including HIV/AIDS. According to a recent study, the link between high-risk sex and drinking is affected by the quantity of alcohol consumed. The probability of sexual intercourse is increased by drinking amounts of alcohol sufficient to impair judgment, but decreased by drinking heavier amounts that result in feelings of nausea, passing out, or mental confusion.

### **Binge Drinking.**

Though most college drinkers would deny it, young people do die solely from drinking. In 1995, 318 people ages 15 to 24 died from alcohol poisoning alone, many of them after a night binge at college. At the University of Virginia, a tradition that has seniors drinking a fifth of hard liquor at the final game of the football season (so-called "Fourth-year Fifth") has killed 18 students since 1990. (3)

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(3) Author: Kattie Payne, RN, PhD Last updated September 9,2002, copyright 1995-2004, Healthwise, Incorporated, P. O. Box 1989, Boise, ID 83701.

## **NEED TO ADD GRAPHS**