Proposed cataloging scheme of the CSAT-SAMHSA-DHHS data model:
The case for a psychoanalytic jurisprudence (Standards)

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Abstract

Purpose: To build an argument based on cost-benefit, an argument that radiates forward from U. S. President Jimmy Carter’s 1978 zero-based budget submission to Congress and on to cost of the likes of today’s skewed reliance on opioid based pain medications. This is about the longitudinal execution of life, with image of thought, dissociation and sublimation the focus and not the measurement of execution, which is nothing more than a discourse about a point in time. Views on execution of life is addressed by traversing the work of William James, Morton Prince, Sigmund Freud, John Dewey, James Mark Baldwin, Mary Whiton Calkins, Carl Rogers and Abraham Maslow with other persons included as appropriate. This paper and its companion “A point does not make trend (Attention/Awareness)” are offered as preemptive to discussion of psychoanalytic jurisprudence as synonymous to communications in health care and as a superset to the current therapeutic jurisprudence, where this paper presents the macro view with the companion focused on the micro view.

Design/Methodology/Approach: With Ischemic heart disease the baseline reference, discussion spans the theory of circumstances and of ambiguity aversion with each extended to Freud’s reality and pleasure principles respectively, and, is a call for scope creep of therapeutic jurisprudence away from the knowing and thing known of cognitivism, as expanded through the Allport-Odbert study of language as a child of structure in tandem with the Lopez-Murray disability-adjusted life years lost as a child of inertia. Proposes, as opportunity that must be addressed as a subset of both structure and inertia, the failure to connect the Bleuler-Freud investigation of hysteria to today’s bipolar disorder.

Research limitations/implications: This is about the CSAT-SAMHSA-DHHS data model with respect to a full accounting of the theory of circumstances and ambiguity aversion, which frames psychoanalytic jurisprudence.

Findings: The singular focus on the cognitive relationship between and persons and environment fails to account for the basis of cognition, CSAT-SAMHSA-DHHS data model provides structured insight into that basis.

Social implications: This paper leverages the undeniable resilience of the longitudinal event known as life, as each new day is a declining percentage of that event.

Originality/value: Acknowledges the value of varied approaches over time to an understanding of the human mind as being key to unlocking the secrets held by inertia and structure, while accepting outlier arguments as challenges to be reconciled.

Keywords: progression, psychoanalytic jurisprudence, recidivism, standards, substance abuse, therapeutic jurisprudence, working memory

Paper type: Original writing.
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Introduction

This paper and its companion “A point does not make trend (Attention/Awareness)” are about connecting historical foundations of mental life to execution of mental life where the definition of each historical and execution is largely conjecture given experience with analysis of Ischemic heart disease the anchor. Neither paper is a prerequisite to the other as this paper presents the macro view and the companion the micro view.

With discussion bounded by historical and execution, the expanse between the two words is occupied by the theory of circumstances (who, what, when, where, why and how) as inherited from classical antiquity (Copeland, 1991) and ambiguity aversion as a proactive emphasis of risk aversion for subjective expected utility of economics (Ghirardato, 2002), with the debate initiated by Herbert Spencer, Charles Peirce, Sigmund Freud, William James and others the basis. With the theory of circumstances and ambiguity aversion extended to Freud's reality and pleasure principles respectively, the stage will be set for a cost-benefit dialog from two perspectives – metaphor and static specifications.

The purpose of cost-benefit as metaphor is to support the development of a specification of psychoanalytic jurisprudence as the essential basis to communications in health care, and with the Bleuler-Freud investigation of hysteria aligned with today's bipolar disorder the basis. Cost-benefit as metaphor is then given support with the CSAT-SAMHSA-DHHS data model bounded by the Allport-Odbert study of language as a child of structure (as synonymous to historical) in tandem with the Lopez-Murray disability-adjusted life years lost as a child of inertia (as synonymous to execution).

The endgame audience is the primary care physician, the only member of the Helping Professions who has access to a rationalization-free dialog with a person as a patient – to challenge the first available thought that may be self-defeating – access that spans only a few precious seconds, and is presented across eight tracks.

The first track presents Ischemic heart disease as the baseline reference to include a full accounting of historical and execution, with emphasis on the causal chain.

The second track presents Jimmy Carter's specification of zero-based budgeting as an introduction of the core of psychoanalytic jurisprudence. Discussion is about two sides of a coin where 'loss' is the reward with respect to either side and is presented in this order – altruistic cost-benefit, presidential policy directives, balance between budget and benefit, dissociation versus reality, and, dissociation versus pleasure.

The third track's anchor is philosophy, its destination is sublimation with the trek traversing disassociation, with the starting point an image of thought. Specifically, once presentation of the image of thought is complete attention will turn to philosophy as it radiates through Spencer’s priority, simplicity and distinctiveness, the attributes necessary to untangle dissociation. The untangling of dissociation will then be addressed by traversing the work of significant figures of the past ordered by year of birth – William James, Morton Prince, Sigmund Freud, John Dewey, James Mark Baldwin, Mary Whiton Calkins, Carl Rogers and Abraham Maslow with other persons included as appropriate. Sublimation with then be exposed as a dynamic on the strength of two separate topics – Pragmatic and Logic and then Recidivism.

The fourth track is a discussion of the theory of circumstances and of ambiguity aversion with each extended to Freud's reality and pleasure principles respectively, and, is a call for scope creep of therapeutic jurisprudence away from the knowing and thing known of cognitivism. Discussion opens by addressing certainty, presumptuous and logic, then on to the following topics – everyday life (Aristotle
in agreement with Hume and as countered by Spencer and Freud), fringe of everyday life (*Modus operandi*, common sense and the etiology of neurosis and behavior), reality and circumstances, pleasure and ambiguity aversion, and, composite understanding (ambiguities in measurement; goals and beliefs; and, life course as developmental theory).

The fifth track’s anchor is James’ critique of language – “Language was originally made by men who were not psychologists, and most men today employ almost exclusively the vocabulary of outward things [indiscriminately]” (James, 1890a, p. 194). The general task here is to resolve *indiscriminately* to neutrality versus the inertia of *modus operandi* as centrist to James’ (and Spencer’s) connected external phenomena versus his connected internal phenomena. While Spencer’s “*exactly opposite to their real order*” is largely unavoidable, it will be tempered by the theory of circumstances and ambiguity aversion. The core concepts with respect to the resolution of *indiscriminately* are common basics (bias and classification schemes), personality (the Big Five and becoming versus equilibrium), traits (the Allport-Odbert study), measurement (the Lopez-Murray disability-adjusted life years lost), and, interface to cost-benefit.

The sixth track is an investigation into the CSAT-SAMHSA-DHHS data model. Discussion spans cost-benefit basis and implications; hysteria and bipolar disorder; proposed classification of the data model; everyday anxiety versus the data model; rationalizations versus the transference; everyday life versus the data model; and, the flattening of life.

The seventh track presents a cataloging scheme of the CSAT-SAMHSA-DHHS data model with respect to a full accounting of the theory of circumstances and ambiguity aversion, which will frame psychoanalytic jurisprudence. The symbolic anchor for this discussion is a static object, the common Stop Sign. That Sign is viewed as comprising three parts. (1) The visual graphic that is the recognized image, representing therapeutic jurisprudence. (2) The medium that supports the recognized image, representing the here-and-now versus everyday life. (3) The likely-blank and ignored obverse of the supporting medium, representing psychoanalytic jurisprudence.

The eighth track asserts the necessity of outlier arguments about cognition and its basis as necessary to establish the breadth of the proposed psychoanalytic jurisprudence specification of communications in healthcare, with discussion spanning emotion, seduction, language and resolution. It might seem odd that the primary care physician is the target audience when discussion is about a legalistic construct, communications sets that professional as the only option.

**Prelude to psychoanalytic jurisprudence**

Before moving into the body of this paper a comment with particular importance to psychoanalytic jurisprudence – folks in the political arena must stop saying “you got to go to college” for three reasons, suicides, debt and feelings.

Suicides: If one were to look at the bottom-line suicide statistics in the U. S. they would be quick to conclude that male sex is a risk factor for completed suicide and female sex is a risk factor for attempted suicide (as was concluded in a study in Turkey (Sayil,2002)) given the following statistics. Over the five-year period 2009 to 2013 there were

![Figure 1 – Suicides](image-url)
some 13.5 million male deaths due to all causes with 288 thousand due to suicide, a rate of 2.1%. Over the same period there were 13.7 million female deaths due to all causes with 78 thousand due to suicide, a rate of 0.6% (WISQUARS, 2015). However, when organizing suicides by percent of suicides by five-year age bands an economic-oriented (versus depression) picture emerges as shown in Figure 1. The aged 45-49 peak for each gender represents the loss of the myth of family while the aged 20-24 peak for males only represents the loss of the myth of a career (Cook, 2015a). From this it follows, as an example, that people who become the likes of dishwashers (versus college) have little if any value.

Debt: The 13th Amendment to the U. S. Constitution, passed by Congress on January 13, 1865, abolished slavery. Student debt, however, has reestablished slavery in the same sense as what was abolished in 1865—economic servitude. “Nearly 70% of bachelor’s degree recipients leave school with debt, according to the White House, and that could have major consequences for the economy. Research indicates that the $1.2 trillion in student loan debt (the second-highest level of consumer debt behind only mortgages) may be preventing Americans from making the kinds of big purchases that drive economic growth, like house and cars, and reaching other milestones, such as having the ability to save for retirement or move out of mom and dad’s basement” (Berman 2016). For this it follows that institutions of higher learning are now proxy drug dealers while the lenders function as the loan shark.

Feelings: Spencer, perhaps as an extension of Lamarck’s soft inheritance (Koonin, 2009), stated “For that which distinguishes Psychology from the sciences on which it rests, is, that each of its propositions takes account both of the connected internal phenomenon and of the connected external phenomenon to which they refer” (Spencer, 1873a, p. 132). Feelings, the subjective aspect of emotion, are, to the philosopher, ‘qualia’. “Qualia are the subjective experiences of, for instance, the pain of a headache, the smell of a flower, or the sound of wind blowing through leaves. They are sometimes called the ‘raw feels’ of experience, and are typically difficult to put into words that don’t rely on reference to the object being experienced. The philosopher John Cottingham says that ‘to specify a quale [the singular of qualia] is to say what something is like; and an irreducible reference to the phenomenological character of our experience, to the way things appear to the conscious subject, may be involved here’” (Green, 1996, fn. 3). From this there are (to be addressed in the fourth track below) hypothesis testing, transference, free associations, terminal uniqueness and remorse management, with the latter three in tandem with Spencer’s priority, simplicity and distinctiveness (Spencer, 1873b, pp. 268-382) surviving to the specification of psychoanalytic jurisprudence.
Ischemic heart disease

Discussion of Ischemic heart disease sets the stage for discussion of each historical and execution. While historical and execution encompass both the theory of circumstances and ambiguity aversion, discussion will be limited to each historical and execution versus ambiguity aversion, with the theory of circumstances deferred to the CSAT-SAMHSA-DHHS data model within the sixth and seventh tracks below.

The World Health Organization sets Ischemic heart disease as the number one cause of death worldwide (WHO, 2008, pp. 8-12). Focus however will be on U. S. data on the strength of one metric.

The top ten causes of death in the U. S. for the year 2013 are listed on Table 1. The metric of interest is “At least 200,000 deaths from heart disease and stroke each year are preventable” (CDC, 2016). Specifically, “Nearly 1 in 3 deaths in the US each year is caused by heart disease and stroke. At least 200,000 of these deaths could have been prevented through changes in health habits, such as stopping smoking, more physical activity, and less salt in the diet; community changes to create healthier living spaces, such as safe places to exercise and smoke-free areas; and managing high blood pressure, high cholesterol, and diabetes.” This same logic applies to analysis of world health in general, as published in a wide array of World Health Organization documents.

Each cause of death is the result of life style, which, in turn, results from decisions about the pursuit of life style. The current focus on cognitive psychology and its companion investigations misses the mark. “Cognitivism is the ascendant movement in psychology these days. It reaches from cognitive psychology into social psychology, personality, psychotherapy, development, and beyond. ...strictly speaking, cognitivism differs from traditional mentalism in being the study of only those aspects of the mental that can be subjected to truth conditional analysis (or sufficiently similar ‘conditions of satisfaction’). This excludes traditionally troublesome aspects of the mental such as consciousness, qualia, and (the subjective aspects of) emotion” (Green, 1996). Thus, current focus is less about describing the process that becomes life style and more about hypothesis testing (Ferguson, 1983).

With interest limited to volume of papers a simple test with two terms was applied to the Google Scholar data base. The first term was “this study” and the second was “meta analysis” (where the first

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<th>Number of deaths for leading causes of death - 2013</th>
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<tr>
<td>Total Number of deaths:</td>
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<tr>
<td>Heart disease: 614,348 (23.66%)</td>
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<tr>
<td>Cancer: 591,699 (22.78%)</td>
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<td>Chronic lower respiratory diseases: 147,101 (5.66%)</td>
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<tr>
<td>Accidents (unintentional injuries): 136,053 (5.24%)</td>
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<tr>
<td>Stroke (cerebrovascular diseases): 133,103 (5.13%)</td>
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<td>Alzheimer’s disease: 93,541 (3.60%)</td>
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<tr>
<td>Diabetes: 76,488 (2.95%)</td>
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<tr>
<td>Influenza and Pneumonia: 55,227 (2.13%)</td>
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<tr>
<td>Nephritis, nephrotic syndrome and nephrosis: 48,146 (1.85%)</td>
</tr>
<tr>
<td>Intentional self-harm (suicide): 42,773 (1.65%)</td>
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Source: U. S. Dept. of Health & Human Services Centers for Disease Control and Prevention National Center for Health Statistics

Table 1 – Death Statistics
was bounded by the quotation marks and the second was not and with no dash character used in the second). The results were 3,950,000 and 3,150,000 records respectively. Hypothesis of current activity does have its place, but is a poor investigative tool with respect to testing observed behavior that is anchored in the past, perhaps an immeasurable remote past. Alternatively, hypothesis testing has the risk of volunteer bias (e.g., Maslow, 1952) as well as risk of harm to volunteers when the hypothesis is not in sync with the volunteer’s true point-in-progression (e.g., Sookman, 2015).

To state “At least 200,000 of [ischemia and stroke] deaths could have been prevented through changes in health habits, such as stopping smoking, more physical activity, and less salt in the diet...” is completely in line with “truth conditional analysis” leaving elected life style decisions unaddressed.

**Causal chain**

Ischemia (and stroke) has an over-time causal chain as shown in Figure 2. While health habits can be added as an anti-thesis to elements in the second and third columns of Figure 2, there remains the first column as the determinant as those elements are about ambiguity aversion with uncertainty about the future literally blocked from reason. One need not go any further that the closing comments about “you got to go to college” and debt – institutions of higher learning are now proxy drug dealers while the lenders function as the loan shark. For the balance of this paper focus is skewed to the left column of Figure 2 and the implications of causal, with the immediate task to turn attention to conditioning then to the three attributes of the first column.

With each self-harm (Figure 3) and alcohol (Figure 4) presented as percent of incidents per five-year age bands, an economic-oriented narrative that compliments the myth narrative of suicides, (Figure 1, Suicides, p. 8) is possible: At about age 21 people realize that there is more to life than drama of one sort or another, that one must be concerned with the likes of food, shelter and

![Figure 2 – Ischemic Causal Chain](image-url-2)

![Figure 3 – Self-Harm](image-url-3)

![Figure 4 – Alcohol – Use, Binge Heavy](image-url-4)
clothing – factual reality.

The second column of Figure 2 (Ischemic Causal Chain, p. 11) presents an opportunity to craft an argument for Freud’s death instinct but only in a naïve sense. For a person to replicate activities known to cause harm to other persons such as overweight, then, perhaps, one might conclude that the observer of an overweight person has reason to wonder about their own self-consciousness about their own weight – maybe – “for this patient the formula was ‘I act, therefore I exist’” (Angel, 1965). The task now is to address both the hanging ‘maybe’ and the quick reference to Freud’s death instinct.

The ‘maybe’ is resolved to the Figure 6 (Functional Causal Chain, below) with basis in a prior paper (Cook, 2015a). The steps take were to focus on the age 21 peak in each Figure 3 (Self-Harm, p. 11) and Figure 4 (Alcohol, Use, Binge Heavy, p. 11), the age 45 peak in Figure 1 (Suicides, p. 8), with the two ages (21 and 45) defining the bounds of the trough in Mean Self-Esteem (Figure 5). That trough requires comment.

Figure 5 shows the mean disagree-agree score for 326,641 respondents, 140,249 males and 186,392 females. Each responded was asked to rate the goodness of their self-esteem from a value of 1 for strongly disagree to 5 for strongly agree. The standard deviations for each mean for the 8 groups spanning the ages of 9 to 69 groups were a low of 1.28 to a high of 1.35 with the standard deviation for the aged 70 to 90 group at 1.44 (Robins, 2002).

Now the death instinct versus first Figure 3 (Self-Harm, p. 11) and Figure 4 (Alcohol, Use, Binge Heavy, p. 11), then versus Figure 1 (Suicides, p. 8). With the lead-up to the peak of each Figure 3 and Figure 4 it is fair to suggest “…guilt and sorrow over the feared loss of the love-object which it attributes to its own sadistic impulses” (Mendelson, 1974, p. 188). And, with the lead-up to the peak in Figure 1 it is fair to suggest “They want their plight to change, but they hope the world will do the changing. They come to analysis in order to change their past, to falsify their past, rather than to change the ill effects of their past. They search for experiences that will serve as memories which will distort the past. They are memory collectors. This curious relationship to the past also disturbs their capacity for anticipation. They cling to the hope for a better past and mistake this for a better future” (Greenson, 1978, p. 121).

Now the region between peaks which necessarily spans biological generations as shown in Figure 6. From age 12 to age 45 of a current generation, Pavlovian conditioning is dominant, then from age 45 of a current biological generation to age 21 of the next biological operant conditioning is dominant (Cook, 2015a). From this it follows that the “die is cast” by a person’s parent(s) with respect to impetus that morphs to execution of
life, thus leaving scant room for cognitive. This discussion concludes by accounting for age, income and education in Figure 2 (Ischemic Causal Chain, p. 11).

All analysis by the World Health Organization is segregated between low, middle and high income countries. The Ischemic causal chain applies without variation to each country income level (WHO, 2009, pp. 2-8). Given that each age, income and education are a continuum that spans the longitudinal event known as life, to focus on any increment of any of the three distorts the progression towards Ischemia. Accepting the members of the third column of Figure 2 as reflective of an orientation to psychopathy of one sort or another, opens the door to Edward Glover’s assessment of addiction: “The approach to drug addiction [self-harm in general] was (and still is) profoundly influenced by the concept of regression. The opposite view of a progression in psycho-pathological states has never been explored to the same extent. The idea of progression implies that psycho-pathological states are exaggerations of ‘normal’ stages in the mastering of anxiety and can be arranged in a rough order of precedence. It is, of course, implicit in Freud’s original pronouncement regarding paranoid states, namely, that the symptom is in part an attempt at restitution, i.e., an advance from the unconscious situation it covers. Not only does it restore some link with reality, however inadequate, it performs also a protective function. ...the core of an addiction or even of a severe obsessional state may depend more on the reduction of an underlying paranoid layer than on the most careful analysis of the recognized habit-formation or obsessional superstructure” [Italics in original] (Glover, 1936).

Progression is transparent to age, income and education.
**Jimmy Carter, Revenue Act of 1978**

In the first Carter-Ford Presidential debate on September 23, 1976, Jimmy Carter stated “If I’m elected president that's going be a top priority to completely revise the structure of the federal government, to make it economical, efficient, purposeful and manageable. I'm going to institute zero-based budgeting, which assesses every program every year, and eliminates those programs that are obsolete.”

What follows is about two sides of a coin where ‘loss’ is the reward with respect to either side and is presented in this order – altruistic cost-benefit, presidential policy directives, balance between budget and benefit, dissociation vs. reality and dissociation vs. pleasure.

**Altruistic cost-benefit**

Nominal currency zero-based is not the same as humanism. No question – sending money in the ‘wrong’ direction is not the wise allocation of presumably scarce resources, but, sending money in what is believed to be the ‘right’ direction contains no warranty as being fit for purpose. The problem goes back to cognitive-like thinking “…strictly speaking, cognitivism differs from traditional mentalism in being the study of only those aspects of the mental that can be subjected to truth conditional analysis (or sufficiently similar ‘conditions of satisfaction’)” (Green, 1996). At issue is the immediacy of analysis.

Here are three examples where zero-based funded programming will likely fail in spite of the best intentions.

First, the entrenchment of habit in any age group, but with focus on youth from the perspective of a member of the United States Senate – “Archibald MacLeish, speaking at the University of California, said this of the younger generation: ‘It is an angry generation, yes, but its resentment is not a resentment of our human life; but a resentment on behalf of human life, not an indignation that we exist on the Earth but that we permit ourselves to exist in a selfishness and wretchedness and squalor which we have the means to abolish’.” (McGovern, 1970).

Second, the necessary but illusive entrenchment in society’s values by President Ronald Reagan’s Secretary of Education “given failure of Federal programs (see DARE, next page) to alter many of the problems facing the nation's youth, Bennett “suggests that the family is better able to make decisions regarding the well-being of its young members than is the federal government and that federal policy, therefore, should be concerned primarily in strengthening rather than supplanting the family's influence and authority” (Bennett, 1987).

Third, the failure of psychological research to provide compelling evidence in the case known as *Edmund G. Brown, Governor of the State of California, and Kamala Harris, Attorney General of the State of California v. Entertainment Merchants Association and Entertainment Software Association* argued November 2, 2010 before the United States Supreme Court and decided June 27, 2011 – “Given past statements by the American Psychological Association linking video game and media violence with aggression, the Supreme Court ruling, particularly its critique of the science, is likely to be shocking and disappointing to some psychologists. One possible outcome is that the psychological community may increase the conclusiveness of their statements linking violent games to harm as a form of defensive reaction. However, … the psychological community would be better served by reflecting on this research and considering whether the scientific process failed by permitting and even encouraging statements about video game violence that exceeded the data or ignored conflicting data” (Ferguson, 2013).
The fundamental flaw in each of these examples is the failure to acknowledge the role of dissociation, which, by definition, is an anti-thesis when focus is limited to cognition. Continuing with the reference to sides of the same coin but this time with both sides pointing to the potential for ‘win’ has hope on one side and the negative in logic on the obverse – first hope then logic with dissociation the return point.  

Hope: “...has been largely ignored by mental health practitioners or, at best, viewed as a mixed blessing due to its potential for decreasing the individual’s contact with reality. Hope is here deemed as an essentially positive phenomenon necessary for healthy coping, its key purpose being the avoidance of despair, with the secondary function of permitting the individual psychologically to bypass ongoing unpleasant or stressful situations. Hoping is differentiated from wishing by hope's reality-oriented focus, and from expecting or anticipating by its intense affective component” (Korner, 1970).

Logic: “Historically the negative has occupied the attention of logicians since the first beginnings of the science. Aristotle gave it a prominent place in his reflection and in modern times it has been discussed by all the masters in this field; by Leibnitz and Kant, by Hamilton, Lotze, Sigwart, Wundt, Bradley, Bosanquet and Benno Erdmann. ...but rather ...to attempt a statement of what [is] the most important features of an adequate theory of logical negation. In the first place it is clear ...that the logical negative is very closely implicated in the general theory of judgment and that a radical treatment of it must go to the roots of judgment itself” (Ormond, 1897).

Dissociation: It is now possible to present a complete image (Table 2) of the characteristics of psychoanalytic jurisprudence with supporting discussion spread over the balance of this paper. The task now is to address the hanging reference to DARE and then to shift attention from zero-based cost to cost-benefit.

Project DARE (Drug Abuse Resistance Education) is offered to school children. “DARE's short-term effectiveness for reducing or preventing drug use behavior is small and is less than for interactive prevention programs” (Ennett, 1994). And, “Our study supports previous findings indicating that D.A.R.E. is ineffective” (West, 2004). Note, the ten-year span between citations. While the logic and intent behind the initiation of DARE by the Los Angeles Police Dept. was proper and thought thru, there is a point where lack of benefit must be questioned.

Unfortunately, not-to-be-proven-benefit is sanctioned as the following history will make clear. Note, this trace of history will account for the birth of the CSAT-SAMHSA-DHHS data model with acronyms as follows: CSAT (Center for Substance Abuse Treatment), SAMHSA (Substance Abuse & Mental Health Services Administration) and DHHS (Dept. of Health & Human Services).
Presidential policy directive


The GPRA is a codification that requires the timely assembly of outcomes measurement data and narratives, is a subset of managerial accounting with social accounting a parallel consideration, and its preamble is “To provide for the establishment of strategic planning and performance measurement in the Federal Government, and for other purposes.”

Executive Order 12,291 mandated that Federal agencies demonstrate that regulations have benefits in excess of their costs, and its preamble is “…in order to reduce the burdens of existing and future regulations, increase agency accountability for regulatory actions, provide for presidential oversight of the regulatory process, minimize duplication and conflict of regulations to insure well-reasoned regulations, it is hereby ordered …”

Executive Order 12,498 extended Executive Order 12,291 to a mandate of a least cost alternative be included in the evaluation of costs and envisioned benefits, and its preamble is “…in order to create a coordinated process for developing on an annual basis the Administration’s Regulatory Program, establish Administration regulatory priorities, increase the accountability of agency heads for the regulatory actions of their agencies, provide for Presidential oversight of the regulatory process, reduce the burdens of existing and future regulations, minimize duplication and conflict of regulations, and enhance public and Congressional understanding of the Administration's regulatory objectives, it is hereby ordered …”

Executive Order 12,866 recognized that not all benefits can be quantified in monetary terms, and its preamble is “The American people deserve a regulatory system … that protects and improves their health, safety environment and well-being and improves the performance of the economy without imposing unacceptable or unreasonable cost on society …”

Thus, Executive Order 12,291 mandated a focus on nominal-based cost-benefit analysis with cost its principal focus, Executive Order 12,498 mandated a least cost alternative irrespective of envisioned benefits, the GPRA extended the nominal-based cost-benefit analysis to a determination of parity between costs and the envisioned benefits, and Executive Order 12,866 recognized that not all envisioned benefits are quantifiable thereby extending cost-benefit analysis to the ill-defined attributes of human conduct and the whims of time. (Executive Order 12,866 revoked Executive Orders 12,291 and 12,498 with respect to the force of law but not the force of influence.)

The CSAT-SAMHSA-DHHS data model as a child of both the GPRA and the notion that “not all envisioned benefits are quantifiable” has seven major divisions – Modality, Treatment Services, Case Management Services, After-Care Services, Medical Services, Education Services and Peer-to-Peer Recovery Support Services (CSAT, 2005; CSAT, 2007). Most important, the model’s specification can be expanded to include additional attributes as circumstances dictate. However, the attributes of the core specification all have a point-in-time cognitive orientation thus failing to address progression to a point-in-time. What is necessary to note, is there has been no change in the scope of substance abuse over the past decade (NSDUH, 2015, Table 7.35A) even though the GPRA and CSAT-SAMHSA-DHHS data model have been in force for the past twenty and ten years respectively.
Progression to a point-in-time is necessary to the specification of psychoanalytic jurisprudence, with its dynamic attributes in Table 2 (Psychoanalytic Jurisprudence, p. 15) set at free associations, terminal uniqueness and remorse management, with those three synchronized Spencer’s priority, simplicity and distinctiveness in tandem with Freud’s instincts. However, to include zero-based evaluations as Jimmy Carter called for would dilute any use of the specification – the attributes listed in this paragraph are sufficient to expose programmatic value.

**Balance between budget and benefit**

Budget and benefit with each decidedly in the abstract requires first recognition of uniqueness and then of congruence. This is an extension of the “benefit need not be proven” component of Executive Order 12,866 above.

In a sense this is about the merging of psychology with law and economics but with emphasis on philosophy as will be made clear in the next track.

The reference to psychology, law and economics is just another view of budget versus benefit. The challenge is to identify balance which is probably quite illusive in any final analysis. Consider – “the fundamental values in our legal culture would be best preserved by attention first and foremost to the experiences and relationships most critical to personal identity and self-respect” (Melton, 1992). To add emphasis to balance being quite illusive, how does one quantify ‘personal identity’ and/or ‘self-respect’. While ‘illusiveness’ advances dissociation to inclusion, ‘illusiveness’ also advances the truth conditional analysis of cognitivism to being necessary in the identification of a starting point with respect to balance. This is no small matter with Table 3 exposing what can be called the starting point – the cost of substances abused to the U. S. economy, and, lest we forget, the destruction of so many hopes and dreams with personal identity and self-respect very much.

<table>
<thead>
<tr>
<th>Economy</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>CASA Direct Costs</td>
<td>13.1%</td>
</tr>
<tr>
<td>Matching Indirect Costs</td>
<td>13.1%</td>
</tr>
<tr>
<td>Overhead &amp; Other</td>
<td>1.27%</td>
</tr>
</tbody>
</table>

**Table 3 – Cost of Substance Abuse**

| Source: Cook, 2014a, p. 337 |  |
|-------------------------------|  |
| Elimination of Human Pain    |  |
| Confidence in Concept of Self That Radiates |  |
| Further Reduction in Human Pain |  |
The entire contents of Table 2 (Psychoanalytic Jurisprudence, p. 15) are qualitative while each budget and benefit in the abstract are equally qualitative. What is clear with the reference to DARE above (p. 14), is that if DARE were not implemented that there would be no answer. Thus, without the risk of budget, information likely will not result. Thus, the analytic nature of law is necessary to gain congruence between budget and benefit with the understanding that “benefit need not be proven” as programs are designed and implemented, but, once evidence is negative with respect to a program as with DARE then Jimmy Carter’s zero-based is a must. There is too much at stake as implied by the ‘Any value’ entries in Table 2 (Psychoanalytic Jurisprudence).

**Dissociation vs. reality**

Dissociation as used here is about programming and not the person. This is about programmatic dysfunction with effectively no regard for human value. Included here is drama, myth, risk, carelessness, dishonesty and criminal.

Drama: This notion of reality begins with abstracts that end with “may be the basis for future research”, which is synonymous with “quote me, make me look smart”. Then there is the self-anointed declaration of ‘seminal’. In general, however, this spans “Fads – those practices and concepts characterized by capaciousness and intense, but short-lived interest ...Fashions – those manners or modes of action taking on the character of habits and enforced by social or scientific, norms defining what constitutes the ‘thing to do’ ...Folderol – those practices characterized by excessive ornamentation, nonsensical and unnecessary actions, trifles and essentially useless and wasteful fiddle-faddle...” (Dunnette, 1966).

Myth: “At first glance, scientists and journalists seem to have little in common. ...Beneath the surface, though, the two groups may be more alike than they are different. Both work from curiosity. They have questioning minds. They seek fact and truth. They work under comparable pressures and deadlines. They face stiff competition from peers as they strive for recognition, and they share a commitment to objectivity. Journalists are trained to seek the facts, to answer ‘who, what, why, when, and where’ before embellishing their work with colorful anecdotes and quotes for human interest. ...But objectivity is an elusive goal. ...Consider, for instance, the tendency of scientists to do research in popular, well-funded areas. ...it seems that most scientists concentrate their efforts in the safer areas, where money is available and where their findings will be welcomed by their peers and readily published. Is their work objective? Or has the need for funding and recognition governed the choice of research?” (Hager, 1982).

Risk: This is about information overload, “pathologies of information’ ... the quantity and quality of information available” (Bawden, 2009).

Carelessness: This is an extension of hypothesis testing where statistics are reported out – and published – without a full picture of the health of data (Fidler, 2005).

Dishonesty: This is an extension of “quote me, make me look smart” – “Despite their varying focus, these approaches share a basic premise: Because creativity improves problem solving and opens doors to new solutions and opportunities, creativity should be stimulated. But is creativity always beneficial? Although the positive aspects of creativity have been praised and tested empirically, it is possible that creative thinking may also have a hidden cost in the form of increased dishonesty when used to resolve ethical dilemmas” (Gino, 2012).

Criminal: This is where dissociation stands alone with arrogance a minor procedural issue, where reality is over-trumped by raw greed and includes falsification of data and plagiarism (Levin, 1993).
Dissociation vs. pleasure

This is where strange thinking enters the picture, where “quote me, make me look smart” looks logical and where arrogance is seriously over-trumped. Included here are three views of irrevocable righteousness, the first is about researchers, the second is about expectations, and the third is about reality versus budget and benefit in the abstract.

With researchers the issue is recovered memories. This issue has two sides – “Supporters situate repression and dissociation within a long tradition of scholarly inquiry and draw on clients' personal accounts. Skeptics deny the existence of scientific evidence for the concept of repression. They suggest that dissociation, while a plausible phenomenon, cannot justifiably explain recovered memories” (MacMartin, 1999). Now, two observations both of which make sense. First, the skeptics are most fortunate to have lived a life of peace and tranquility as well as the fortitude to not engage in research that could likely result to time in prison. Second, this is the very dark side of the truth conditional analysis of cognitivism.

With expectations the issue is in synch with the researchers. Here it is perfection – “Most patients come for analysis as for any other form of treatment with the concrete aim of getting rid of some definite symptom. ...But there is another type of patient for whom psychoanalysis has become the new religion whether or not he comes for analysis because of some distressing symptom, he will never be satisfied with a mere alleviation of symptoms or any other simple tangible result” (Schmideberg, 2009).

With reality versus budget and benefit in the abstract the narrative changes drastically. Given that there are 86,400 seconds a day, and given that each completed whole day of life is a declining percentage of a person’s whole life, it then follows that it is impossible (in practical terms) for the many events of a person’s life that happened (real or imagined) to be available to consciousness. Continuing, given that events of a person’s past could be catalogued (objectively) by an independent and impartial observer if the construction of a complete inventory were possible, it then follows that some elements could be categorized as much-ado-about-not-much, some as entertaining, and some as terrible of varying degree. It then follows that the potential for recovered memories of any character must be the norm, that repression begets pleasure.
Relevant literature

This discussion’s anchor is philosophy, its destination is sublimation with the trek traversing disassociation, with the starting point an image of thought. Specifically, once presentation of the image of thought is complete attention will turn to philosophy as it radiates through Spencer’s priority, simplicity and distinctiveness, the attributes necessary to untangle dissociation. The untangling of dissociation will then be addressed by traversing the work of significant figures of the past ordered by year of birth – William James, Morton Prince, Sigmund Freud, John Dewey, James Mark Baldwin, Mary Whiton Calkins, Carl Rogers and Abraham Maslow with other persons included as appropriate. Sublimation will then be exposed as a dynamic on the strength of two separate topics – Pragmatic and Logic and then Recidivism. Before moving on, three introductory observations.

(1) As an analyst-philosopher Freud stated – “We have found it necessary to hold aloof from biological considerations during our psycho-analytic work and to refrain from using them for heuristic purposes, so that we may not be misled in our impartial judgement of the psycho-analytic facts before us. But after we have completed our psycho-analytic work we shall have to find a point of contact with biology; and we may rightly feel glad if that contact is already assured at one important point or another” (Freud, 1913|1955, pp. 181–182).

(2) Parallel to DARE is the Research Domain Criteria (RDoC) of the National Institutes of Health, with each DARE and the RDoC funded in The President’s Budget for Fiscal Year 2017 as reported out by the Office of Management and Budget, The White House. The RDoC challenges are many with focus limited to “the distinction between biological predispositions and their behavioral manifestations” (Lilienfeld, 2014). “There are around 100 billion neurons in the brain, each with massive connections to other neurons” (Goswami, 2004), and with impulses across the connections probably moving at the speed of light. While the funding of the RDoC should continue with pharmacology research the justification, the notion that viewing the RDoC as an opportunity “to consider how we might implement our increased understanding of brain development and brain function to explore educational questions” (Goswami, 2004) is just as dangerous to humanism as is the continuance of DARE as will be asserted in the following discussion of Image of thought.

(3) As an analyst-philosopher David Hartley preempted both Freud’s predictive assessment and the limitations of the RDoC with – “Since all sensations' and ideas are conveyed to the mind by means of the external senses, or more properly by the nerves belonging to them, sensations, as they exist in the brain, must be such things as are capable of being transmitted by the nerves; and since the nerves and the brain are of the same substance, the affection of a nerve during the transmission of a sensation, and the affection of the brain during the perceived presence of it, are probably the same” (Priestley, 1775, p.24).

Image of thought

This topic spans seduction, representation of thought and the equation of memory.
Seduction

The starting point is the reference to each terminal uniqueness and remorse management in Table 2 (Psychoanalytic Jurisprudence, p. 15) as being the result of an individual’s distorted view about their self-worth. Those distorted views are not to be taken as random but as the result of well-honed thinking that takes the form of seduced shame, reasoning that follows Freud’s line of development beginning with his work with Josef Breuer and on to, particularly, on to the notion of instinctual drive (Mitchell, 1995, pp. 10-21) with the presentation of seduction in Figure 7 entirely consistent with “Freud regarded conflict as the central clinical problem underlying all psychopathology” (Ibid., p. 19). Rationale for the focus on seduction descends from two propositions.

First, unresolved anger is internalized as guilt, while unresolved guilt is internalized as shame. And second, unresolved shame triggers self-defense anger where the resultant anger must be accepted as not resolvable, the anger is internalized as guilt. Each statement begs a question – what causes the anger, what causes the shame.

It is necessary and efficient to resolve the what-causes-shame question to the voices from the past, the superego. The resolution of shame to the superego results from adding seduction to the theme. The superego is the source of seduction while seduction is the source of shame. Employing seduction as an influence is accomplished by disconnecting seduction from a physical act, Freud’s initial construction, and connecting it to a voice. A very reasonable example – a small child has an accident during potty training, which is followed by their frustrated parent’s you-ought-to-be-a-shamed-of-yourself admonishment. There is irony in this, a seduction can be identified and then isolated, which is the intent of the target psychoanalytic jurisprudence on the strength of the below analysis of the CSAT-SAMHSA-DHHS data model.

Josef Breuer’s patient Bertha Pappenheim, referenced as ‘Anna O’, circa 1895 (Freud, 1895|1955, pp. 21-47). At the time Freud and Breuer were colleagues with Anna O Breuer’s case — “During the therapy, Breuer must have developed a fascination for the richness and complexity of Pappenheim’s inner world. He was privileged to be present at the solving of an intellectual puzzle worthy of the attention of the best scientist. As her telling of stories brought emotional and physical relief, and later as her own formulation of working backward to the origin of a symptom led to the disappearance of the symptom, he must have felt the excitement of discovery” [Italics added] (Kimball, 2000).

While Anna O’s joking reference was to “chimney sweeping” (Freud, 1895|1955, p. 30), she had her own recap – “I want to say that a living organization can only exist against the background of a spiritual or
ethical goal. Observation of all details, collection of all experiences, which may accomplish the end, uncompromising determination, not to lose the ethical background from view, and most of all: a blessed phantasy – which will keep the creation (you call it organization) alive in outlook. I go so far as to say that it is impossible to organize without phantasy” (Edinger, 1968, p. 69; Kimball, 2000).

Representation of thought

Extension of thought is depicted in Figure 8. This figure is the primary basis for the cataloging scheme of the CSAT-SAMHSA-DHHS data model developed in the seventh track below, with each the X- and Y-axis as representing competing forces versus cooperative. While the formation of thought is represented as a smooth cone, in reality, the formation likely takes the form of an angry west Texas tornado. For now, it is the references to seduction in Table 2 (Psychoanalytic Jurisprudence, p. 15), Figure 7 (Human Mental Apparatus, p. 21) and Figure 8 (Formation of Thought, p. 22) that must be addressed as the first two references imply that seduction is static and the third that seduction is dynamic. Dynamic is the correct answer with the alternative static the focus for now.

Figure 9 (next page) sets forth the structure of human thought. Seduction per se is not noted in the figure, instead, seduction is included in the inertia of influence, the lower left corner, and is comingled with the practical realities of life, the left column of Figure 2 (Ischemic Causal Chain, p. 11) – age, education and income. Thus, seduction as static in Table 2 (Psychoanalytic Jurisprudence, p. 15) is correct as seduction operates under the laws of inertia, the interpretive basis for the theory of circumstances, seduction as static in Figure 7 (Human Mental Apparatus, p. 21) is correct as that representation is built on the reality that each new day is a declining percentage of life, and, seduction as static in Figure 8 is a simple extension of each new day as a declining percentage with the qualification of momentary thought as a fraction of the 86,400 seconds in a day.

Note, the common reference to working memory and the central executive in the cognitive psychology literature (e.g., Eysenck, 2000, pp. 156-167) is accounted for in Figure 9. Cognitive psychology’s reference to working memory is accounted for by the reference to more selective attention in Figure 9 while the central executive comports with less selective awareness.

Equations of memory

The progression of human thought in Figure 9 beginning with perception and advancing through reasoning, then deduction, and then its final expression in decision making, is not a singularity but is the result of the competing dynamics of Figure 8.
Perception and reasoning in Figure 9 operating in concert as Freud’s source is the X-axis of Figure 8. Working memory of Figure 9 as Freud’s aim is the Y-axis of Figure 8. And, deduction and decision of Figure 9 operating in concert as Freud’s object is the Z-axis of Figure 8. It is important to note that each the X-axis and Y-axis of Figure 8 are tensors (tensor calculus) in tandem with set theory (Einstein’s theory of relativity), that there is nothing linear about either perception and reasoning as source, and working memory as aim, with each to be developed further when economics and imagination are merged with Anna O’s phantasy in the sixth track below. Regarding the Z-axis, given it is a direct representation of the passage of time linearity must be assumed. For emphasis, the X-axis accounts for source, the Y-axis accounts for aim, and the Z-axis accounts for object, which in turn accounts for the layout of Table 2 (Psychoanalytic Jurisprudence, p. 15). The task now is to assert that seduction is symptomatic of thought as a dynamic with acute as a rough starting point with definition deferred to Equation 3, and with an accounting of cognitivism deferred to after an accounting of memory, Equation 4, in tandem with a negative assessment of cognitive therapy.

With the passage of time the pivot, chronic is a function of the accumulation of competing acute influences

\[ c = \iiint_{T} f(x, y, z) dx \, dy \, dz \]

Equation 1 – Chronic, thought

where that which drives chronic is the result of

\[ \iiint_{T} f(x, y, z) dx \, dy \, dz = \lim_{T} \sum f(x, y, a) \Delta x \Delta y \Delta z \]

Equation 2 – Dynamic, thought

Acute is a function of the chronic condition at a point in time

\[ a = \lim_{T=0} \sum f(x, y, a) \Delta x \Delta y \Delta z \]

Equation 3 – Acute, thought
From this it follows that chronic is the entire paraboloid in Figure 8 (Formation of Thought, p. 22) while acute is the upper surface of the paraboloid at a static point in time, thus leaving the expansion of the paraboloid, a person’s concept of self, to be described. The key to resolution of concept of self is to recognize that the passage of time includes two phases, the past (theory of circumstances) and the future (ambiguity aversion).

In this vein it is practical to assert that the past is more present in a person’s thinking than the future, much of which is “what might be” with ambiguity aversion not allowed to consideration. The resilience of memory relative to time is now the issue.

The practical representation of memory is

$$ m = \int_T \int \int f(x,y,z) \, dx \, dy \, dz \, dt $$

Equation 4 – Memory

where the outer integral is the relative severity of attention versus what has survived to conscious awareness across time (the many invocations of 86,400 seconds), and the inner triple integral is momentary experience, without an acute versus chronic versus benign qualification (Cook, 2010), main invocations of source, aim and object, Figure 8 (Formation of Thought, p. 22). The task now is to move on to Philosophy, with the introduction to that discussion the purpose of closing comments on cognitivism and cognitive therapy.

Given that cognitive-like thinking “…strictly speaking, cognitivism differs from traditional mentalism in being the study of only those aspects of the mental that can be subjected to truth conditional analysis (or sufficiently similar ‘conditions of satisfaction’)” (Green, 1996), it then follows that Equation 3 is the mathematical representation of cognitivism. An accounting of cognitive therapy is anchored in Equation 4 and is much less kind given that “10. Homework is a central feature of cognitive therapy” (Beck, 1985, p. 167) from which it follows that memory is defined at ‘0’. Specifically, given the past does transition into the future, with the equation \( f(x) = \frac{1}{x} \) the proxy for that transition, it then follows that for homework to be valid, that the \( x \) is valid for all points including at ‘0’ – absolutely preposterous.

### Philosophy

This topic spans centrist reasoning, cautionary note, centrist investigation, purposeless investigation and purposeful investigation.

**Centrist reasoning**

The starting point is the emotionally charged subject of the Oedipus complex, “that there is little evidence to support its existence” (Kupfersmid, 1995). Consider this scenario, a family of four, mom (wife), dad (husband), and two children, one boy and one girl, with both close to the age of 10 and with which child is the oldest not an issue. The four are near some nondescript friend and mom says of her son “isn’t he handsome” and then gives her husband a kiss, while dad says of his daughter “isn’t she a doll” and then gives his wife a kiss. The capacity for emotional entanglements run rampant.

David Hume of the associationism school of thinking advocated protection of the development of thought. “In all demonstrative sciences the rules are certain and infallible; but when we apply them, our fallible said uncertain faculties are very apt to depart from them, and fall into error. We must, therefore, in every reasoning form a new judgment, as a check or controul on our first judgment or belief; and must enlarge our view to comprehend a kind of history of all the instances, wherein
understanding has deceived us, compared with those, wherein its testimony was just and true. Our reason must be considered as a kind of cause, of which truth is the natural effect; but such-a-one as by the irruption of other causes, and by the inconstancy of our mental powers, may frequently be prevented. By this means all knowledge degenerates into probability; and this probability is greater or less, according to our experience of the veracity or deceitfulness of our understanding, and according to the simplicity or intricacy of the question” (Hume, 1789|1888, p. 180). An altruistic statement about the development of thought that suddenly faces a ‘0’ (from \(f(x) = 1/x\)) with, past the ‘0’, thinking that supports the likes of DARE and the RDoC, with the larger issue being dissociation which is overtrumped by cognitivism.

Wilhelm Wundt in his 1913 essay entitled *Psychology’s Struggle for Existence* anticipated the problems that Hume warned of. “In his foreword to that essay, Wundt wrote: ‘Paging through the first section of this work, one might be inclined to view it as a provocation. But one who decides to read through to the end will be convinced that, on the contrary, the work could well be regarded as a peace offering. In the opinion of some, philosophy and psychology should divorce from each other. Now, it is well known that when a married couple seeks a divorce, both members usually are at fault. In these pages it will be shown that the same is true in this instance, and that if this matter takes the course that both parties want, philosophy will lose more than it will gain, but psychology will be damaged the most. Hence, the argument over the question of whether or not psychology is or is not a philosophical science is, for psychology, a struggle for its very existence’” (Lamiell, 2013).

Wundt’s call for protection of the psychology/philosophy linkage was reflective of the human as a thinking ‘animal’ where the fundamental focus of thinking overshadows introspective with respect to experience versus the immediate invocation of life. The idea of ‘overshadows’, which is synonymous with ‘emotional entanglements’ noted above (p. 22), is a subset of Hume’s associationism, where such begins with the memory images that are allowed to working memory of Figure 9 (Structure of Human Thought, p. 23). In fact, associationism is the core impetus that begets Figure 6 (Functional Causal Chain, p. 12), with basis for this broad assertion in Aristotle’s *Philosophy of Mind* – each classical and operant conditioning are about association. “There are three foundational features of Aristotle’s philosophy which are central to understanding why this system is useful for analyzing moral development. First of all, it is inherently developmental in nature. Aristotle considered change to be the central condition of all of nature, and viewed change as being based upon both the preexisting potential for a change and the current circumstances that provoke it. Moreover, he argued that all natural changes, especially psychological changes, were cumulative in nature so that understanding change requires knowing the history of prior changes. Second, Aristotelian psychology is functionalist. That is, psychological states are defined by how they operate. The third, and most distinctive, feature of his psychology is that it is teleological. That is, psychological processes are oriented to the outcomes they produce, and they should be defined by those outcomes” (Silverstein, 2013).

Now, two surveys that are applicable to working memory of Figure 9 (Structure of Human Thought). First, a survey of the dynamics within working memory: “Herbart’s theory states that interest is common with, as well as opposed to, desire, will, and aesthetic judgment. Interest is the result of the interaction of a number of ideas or systems of ideas. Dewey defines interest as the ‘consciousness of worth’, and proposes that interest is active, teleological and emotional. Stumpf identifies attention with interest, and interest with feeling. Locke was the first English writer to define attention, and Mill’s analysis offers the first account of attention in which interest is identified to it. Sully emphasized the necessity of investigating the relation of interest to attention. The concomitance of interest with attention is also emphasized by Titchener. Finally, James refers to interest as a selecting principle, Ladd considers it as a feeling, and according to Calkins, attention or interest is the feeling of clearness” (Arnold, 1906a). And,
second, the dynamics of the production of the memory images that enter working memory: Establishes the relation between interest and feeling, and between interest and attention, and the nature of interest. Interest is distinct from, but closely connected to feelings of pleasure and pain, as well as attention. The meaning or felt worth of an object is the consciousness of the attitude aroused by such an object. There is a tendency serially to realize reactions which will arise when a future condition is reached and to which the present situation is a means. This tendency is felt as interest. However, unless some cognitive element is present no future reference is possible and no interest can exist. Interest is, therefore, a body attitude pointing to the future. The relation of interest to expectation, desire, curiosity, and the like. Interest has also been related to apperception. Interest is not merely a physiological sensation, it is a manner of interpretation and reaction” (Arnold, 1906b).

This focus on philosophy closes with a passing reference to the Gestalt, the study of whole processes and their interactions rather than of simple execution of an element of life (e.g., Humphrey, 1924), effectively, Figure 9 (Structure of Human Thought, p. 23) in its wholeness with the unfortunate implication of static which is not true. Gestalt is not popular probably because its philosophical nature is not amenable to hypothesis testing with respect to the likes of conditioning.

Cautionary note

This cautionary note is to reframe the three introductory observations above (p. 18) with Wundt’s concern about the divorce of psychology from philosophy by making note of anger, forget interest, of writers with respect to mind versus mind, and, mind versus biology.

In the first observation Freud allowed for contact with biology as being inevitable, essentially akin to the risk of Wundt’s divorce emerging as a reality. The second observation exposed what should be considered Wundt’s worst fear, “There are around 100 billion neurons in the brain, each with massive connections to other neurons” (Goswami, 2004). The third observation exposed but did not reference the over-time drift to cognitivism with the drift fueled by unabashed anger, e.g., “It appears to me that, however important the psychogenic factor may be, we must recognize that somatogenic factors are rarely absent, and that to approach the problem of the neuroses exclusively from the standpoint of psychic conflict is to compromise our therapeutic opportunity unjustifiably” (Miller, 1924).

To demand that somatogenic factors be given the full stage is fraught with danger. First, it declares the immeasurable relationships between billions of neurons in tandem with the massive inter-neuron connections is of no consequence. Second, it declares the human as a closed system from which follows that seduction is folly. Third, advancing somatogenic from a contributing factor to a prime factor is what happened with DSM-III.

On the surface, with DSM-III, Freud (psychoanalysis) was fired and Kraepelin (nosology) was hired. However, what really happened was Kraepelin was brought forward as a pawn of convenience with Pharma taking center stage (Cook, 2014b, p.40) – and then on to the prescription drug abuse of today (e.g., NSDUH, 2015, Table 1.17A).

This cautionary note will be revisited with the discussion of hysteria versus bipolar in the sixth track below.

Centrist investigation

As an underlying theme focus continues on associationism and cognitivism, not as an either-or issue, but as boundaries around existence that are in turn bounded by a ‘super envelope’. At one end and beyond associationism is metaphysics and at the other end and beyond cognitivism is if-then-else thinking that spans a nanosecond or two. In a sense metaphysics and if-then-else are one and the same while at the
same time decidedly different with expanse with respect to interest (from above, p. 23) the pivot. The task now is to highlight each in isolation with Wundt’s philosophy versus psychology the under-theme. This is a retort to somatogenic with consciousness the pivot and with the notion of value the placeholder for if-then-else.

Metaphysics:

With metaphysics the choice is simple. If metaphysics is allowed to consideration then a person’s humanness is allowed to flourish much like a flower in a meadow with respect to feelings about art, literature, and a clear night time sky which gives one the opportunity to count specks of light on the horizon. With focus narrowed to the elements of but in a thematic sense, this requires “…suggests the following conclusions: (1) ‘libido’ should not be taken as if it were a fixed quantity, but as one manifestation of an energy (2) ‘sublimation,’ as an outcome of individual evolution, has a strictly social meaning; the ethical motives of the acts and motives of our lives are only thoroughly studied by philosophy, and (3) human beings seem predestined, not only in a physical sense, but in a mental sense, and the indications of this in the mental field is greater than the conditions of organic evolution can readily account for” (Putnam, 1915). The alternative is the human is nothing more than a sterile if-then-else automaton that is less advanced than a Pavlov puppy that is waiting for a treat.

Consciousness:

The distance between biological and psychologic function is occupied by consciousness, which in turn is the sum of ‘more selective attention’ and ‘less selective awareness’ of Figure 9 (Structure of Human Thought, p. 23). “sensibility, modification, differentiation, association and discrimination are the fundamental mental processes” (Warren, 1906) that operate in harmony with consciousness the guide.

Value:

The unification of metaphysics and consciousness is a foregone conclusion due to the abstract nature of value. In a sense this is if-then-else with no bounds and includes worth as radiates into feeling and meaning (Urban, 1907a; Urban, 1908b).

Purposeless investigation

This is about somatogenic at any cost, with distortion of interest and value the fundamental ploy, and with distortion along two lines – determined and inadvertent. Determined distortions are presented along three lines – rage (which seems like a good word), cleverness, and absent-mindedness, while inadvertent distortions settle on gender only.

Determined (rage):

This is the opposite of “libido’ should not be taken as if it were a fixed quantity, but as one manifestation of an energy” from the comments on metaphysics above (p. 24), with commentary anchored in rigid absoluteness. “In short, according to the Freudian line of interpretation, the case of Freudism is perfectly clear. It was the sex impulse (perhaps in some obscure way incestuous) that impelled Freud to the creation of the system; it is sex interest that causes the books of the school to be read and to appeal to the reader; it is the sex interest that leads a practitioner to adopt the psychoanalytic treatment and that sustains him throughout the laborious process of analysis; and it is sex interest on the part of the patient that insures his cooperation and brings the relief that he sometimes derives from his association with the psychoanalyst. …It is not void of scientific value, but so obsessed is it with a few elements in the complex human personality that it gives us a narrow and one-sided psychology, utterly lacking in perspective. …If the psycho-analytic treatment could be rigidly deduced from the Freudian theory and from no other known theory, or even if the practice had
originated as a deduction from the theory, this argument would have weight. As a matter of history, however, the treatment grew up first, and the theory was then developed as a sort of rationalization of the treatment. The theory is extended far beyond the needs of the practitioner. The psychology of the Freudians, and also their views on history, mythology and the world in general, are not essential to the practice, but are to be regarded as products of the decorative art” (Woodworth, 1917). The key statement here is “the treatment grew up first, and the theory was then developed as a sort of rationalization of the treatment” – this is what scientific progress is about, explanation to match observation. Quite the opposite of hypothesis testing, essentially, theory in search of evidence.

**Determined (cleverness):**

Karl Popper (1902-1994), a philosopher of science with a distinguished academic trail that included study under Einstein and the anti-Freud Alfred Adler which emerged as an intense hostility towards psychoanalysis. Regarding Adler, Freud remarked “Adler’s ideas and technique can easily be learned in two weeks because with Adler there is so little to know” (Sterba, 1982, p. 156). Popper took a different but aggressive stance. “The philosophers, scientists and mathematicians who constituted the Vienna Circle had proposed a theory of meaning based on the idea that a statement is meaningful if it can be verified by experience. This doctrine of ‘logical positivism’ held that verification of a (theoretical) statement by experience (observation) was the hallmark of science. Central to such an understanding of science was the role of inductive reasoning (i.e. generalizing from known observables to as-yet unobserved situations). Unlike the Vienna Circle, Popper argued that the verification of predictions derived from a theory is not the distinguishing feature of science. Rather, it is the possibility of specifying what observations, if they were to occur, would stand as a refutation of a given theory which is the hallmark of the scientific method. For Popper, it is deductive (i.e. reasoning from observation which may disconfirm a theory) rather than inductive reasoning (reasoning from any number of observations which appear to have confirmed a theory) which is the characteristic of a scientific theory” [italics added] (Grant, 2005).

**Determined (absent-mindedness):**

There is plagiarism and then there is distortion that is fundamentally plagiarism by a different name. Focus here is the ‘0’ of the equation \( f(x) = \frac{1}{x} \) referenced above (p. 21), but not with respect to homework as noted, but with respect to early part of Beck’s work, the author of cognitive therapy where his break from Freud’s psychoanalysis was anything but clean – “… But there is yet another origin story that Beck tells less frequently and that contradicts his assertion that psychoanalytic theory is untenable without the theory of motivation predicated on an unconscious. In this story Beck admits to intellectual descent from ego psychology, a school of psychoanalysis that flourished in the 1950s and 1960s and that focused on the functions of the ego. He not only admits to descent but speaks to continuity” (Rosner, 2012).

**Inadvertent (gender):**

Included here are two views. First, in 1900 maleness and psychology were literally synonyms leaving femaleness an after-thought at best. “To become accepted, most women psychologists chose to emulate the approaches to psychology that were championed by their male peers. There were, however, a few who chose perspectives that were sensitive to women's experience. Mary Whiton Calkins’s (1863-1930) self psychology was premised on the social nature of the self and reflected her situated experience of being a member of a women's collectivist community. Helen Bradford Thompson Woolley (1874-1947) investigated sex differences in various intellectual, motor, and sensory abilities. Although some of the tests favored men and others women, she found that overall the differences were
What differences did exist, she argued, were the result of training and social expectation rather than physiology. Leta Stetter Hollingworth (1886-1939) undertook a series of investigations that challenged psychology’s assumptions about women, such as the notion that women demonstrated less variability than men in physical and mental abilities and thus could not be expected to achieve as much as men” (Minton, 2000). Second, “He [Maslow] was convinced that psychology had become too masculine for its own good, yet he struggled to find a way to ‘soften’ psychology without completely undermining its ‘rigorous’ foundation” (Nicholson, 2001).

Purposeful investigation

Covered here is Charles Sanders Peirce (1839-1914) who is regarded as the father of pragmatism to be presented in a different view, and William James and Sigmund Freud as two pioneers who independently opened very wide doors to knowledge (not to be confused with the correct answer) with a call for that knowledge to be merged.

Peirce:

Pragmatism can be taken as a branch of philosophy as well as of logic and semantics. Of interest here is reasonableness as the superset of pragmatism – philosophers who feel themselves to be “civil servants of humankind’ ... might find in Peirce’s pragmaticism a fruitful middle way in which the confidence in the power of our reason, pursued in a communitarian way, can be united with the experience of our fallibility and also of our ability to recover from our failures in the search of truth. ...that in the understanding and defense of this notion of reasonableness lies very likely one of the key elements of Peirce’s relevance for the philosophy, science and culture of the twenty-first century” (Nubiola, 2009).

James & Freud:

With only consciousness the basis, a lengthy compare-contrast analysis could be written about James versus Freud. Instead, the phenomenological position taken by each is the focus. Neither James nor Freud followed the experimental methodology. Instead, each approached life in its wholeness and in a sense were guided by Peirce’s reasonableness. James took his stand on a new metaphysical foundation with his formulation of radical empiricism, that experience includes both particulars and relations between those particulars, and that therefore both deserve a place in our explanations, while Freud attempted a neurological explanation of the unconscious in his Project for a Scientific Psychology (Taylor, 1999).

William James (1842-1910)

James’ two-volume set The Principles of Psychology is a comprehensive survey of the mind-brain issue and follows on Hartley’s mind-brain presentation but with pragmatic emphasis. He defines the task as “For that which distinguishes Psychology from the sciences on which it rests, is, that each of its propositions takes account both of the connected internal phenomena and of the connected external phenomena to which they refer. In a physiological presentation an inner relation is the essential subject of thought; but in a psychological proposition an outer relation is joined with it as a co-essential subject of thought” (James, 1890a, p. 132). Note: While Spencer referred to “connected internal phenomena and of the connected external phenomena” (p. 8), James will be given credit for the two constructs.

James does not mince his words. Two examples with others to follow: (1) “Consciousness, for example, is only intense when nerve processes are hesitant. In rapid, automatic, habitual action, it sinks to a minimum” (Ibid, p.142). (2) In the opening of his chapter titled “The Mind-Stuff Theory” he states “The reader who found himself swamped with too much metaphysics in the last chapter will have a still worse time of it in this one, which is exclusively metaphysical. Metaphysics means nothing but an
unusually *obstinate* effort to think clearly” [Italics added] (Ibid, p. 145). The task now is limited to the word ‘obstinate’ along two tracks – one constructive and demanding, and one about distortion of convenience. The unconscious is both and the interim and the return point. The return point will include, from the opening comment about what distinguishes Psychology from the sciences upon which it rests, discussion of the distinction between connected internal phenomena versus connected external phenomena, important to Table 2 (Psychoanalytic Jurisprudence, p. 15), and is the subject of psycho-physics, “the laws of correlation between sensations and the outward stimuli by which they are aroused” (Ibid., p. 193).

**Constructive and demanding:**

James’ use of the word ‘obstinate’ should not be taken in the negative but as a very constructive reference to deliberate as will be made clear by the pending discussion of the distinction between connected internal phenomena versus connected external phenomena. While James extends attention to many problematic issues, focus will be limited to two that are just as valid now as in 1890. First, “Language was originally made by men who were not psychologists, and most men today employ almost exclusively the vocabulary of outward things [indiscriminately]” (Ibid., p. 194). Second, regarding the existence of unconscious mental states, “Two states of mind which refer to the same external reality, or two states of mind the later one of which refers to the earlier, are described as the same state of mind, or ‘idea’, published as it were in two editions; and then whatever qualities of the second edition are found openly lacking in the first are explained as having really been there, only in an ‘unconscious’ way. It would be difficult to believe that intelligent men could be guilty of so patent a fallacy were not the history of psychology there to give the proof” (Ibid, p. 172).

**Distortion of convenience:**

It is common for proponents of cognitivism to include a century-long gap in references in papers. In his wrestle with conscious versus unconscious James resorts to a fringe idea, “The Material-Monad Theory... It may be called the theory of *polyzoism or multiple monadism*; and it conceives the matter thus: Every brain-cell has its own individual consciousness, which no other cell knows anything about, all individual consciousnesses being ejective to each other. There is, however, among the cells one central or pontifical one to which our consciousness is attached. But the events of all the other cells physically influence this arch-cell; and through producing their joint effects on it, these other cells may be said to combine. The arch-cell is, in fact, one of those external media without which we saw that no fusion or integration of a number of things can occur. The physical modifications of the arch-cell thus form a sequence of results in the production whereof every other cell has a share, so that, as one might say, every other cell is represented therein. And similarly, the conscious correlates to these physical modifications form a sequence of thoughts or feelings, each one of which is, as to its substantive being, an integral and uncompounded psychic thing, but each one of which may (in the exercise of its cognitive function) be aware of THINGS many and complicated in proportion to the number of other cells that have helped to modify the central cell” [Emphasis in original] (Ibid., p. 179). In a recent paper (Sevush, 2006) James’ *En passant* idea was taken to factual notice and in support of “The [Single-neuron theory of consciousness] model, it should be stressed, is at this point presented as a hypothesis, not a proven theory”.

**Unconscious:**

While James avoided the unconscious he at the same time embraced the unconscious on two counts. First, his chapter on Conception (Ibid., pp. 459-482) is a dialog that is parallel to discussion of unconscious in years beyond 1890. “In Chapter VIII, p. 221, the distinction was drawn between two
kinds of knowledge of things, bare acquaintance with them and knowledge about them. The possibility of two such knowledges depends upon a fundamental psychical peculiarity which may be entitled ‘the principle of constancy in the mind’s meanings, and which may be thus expressed: ‘The same matters can be thought of in successive portions of the mental stream, and some of these portions can know that they mean the same matters which the other portions meant’. One might put it otherwise by saying that ‘the mind can always intend, and know when it intends, to think of the Same’” [Italics in original] (Ibid., p. 459). Second, “According to James' view, experimental psychology may yet incorporate more of the phenomenology of the science-making process into its purview, at the same time that our understanding of consciousness, which has already changed dramatically through cognitive information processing models and the hidden determinants of perception revealed by artificial intelligence, will become considerably more wide and deep. In all likelihood, this is what James was alluding to when he allegedly put his arm around Ernest Jones, then a young, newly converted psychoanalyst, at the Clark University conference in 1909 and assured him by saying: 'The future of psychology belongs to your work'” (Taylor, 1999). [In 1909 James was 67 years old while Jones was 38.]

**Psycho-physics:**

The starting point is a reference to the James-Lange theory of emotion. The premise of the theory is that physiological arousal instigates the experience of emotion (Myers, 1986, pp. 220-233), which in turn implies unary in action, not true, given James’ opening reference to connected internal phenomena and of the connected external phenomena. James-Lange is about connected external phenomena only. The importance of this is the current therapeutic jurisprudence is a child of connected external phenomena while Spencer’s ‘Priority’ and Freud’s ‘source’ of Table 2 (Psychoanalytic Jurisprudence, p. 15) requires basis in connected internal phenomena. This discussion of William James concludes with a review of the Weber-Fechner law of mental measurement.

The four equations above (p. 23), (1) Chronic, thought, (2) Dynamic, thought, (3) Acute, thought and (4) Memory, are concerned with the evolution of thought given the parameters exposed in Figure 8 (Formation of Thought, p. 22), parameters that are private to the instantiation of thought at time T = 0. Such is not a factual representation of an elemental happening within the longitudinal event know as life. For a factual representation to be complete, James’ opening reference to connected internal phenomena and of the connected external phenomena must be incorporated.

What you are about to read is dated. The anchor is in writings by Ernst Heinrich Weber (1795-1878) and Gustav Theodore Fechner (1801-1887). The relationship between the two persons is professor and student with experimental psychology the common thread. The core talent of each was however quite different – Weber a physician and Fechner a physicist while both embraced metaphysics (Hall, 1912, pp. 125-180). The net result of their work is known as the Weber-Fechner logarithmic law of mental measurement with basis in a writing by Ernst Heinrich Weber (Weber, 1834), while the main documents are writings by Gustav Fechner (Fechner, 1860a; Fechner, 1860b). There is however before and after basis – “In 1860, in his two-volume *Elemente der Psychophysik*, Gustav Theodor Fechner (1801–1887) based his derivation of the logarithmic psychophysical law on Weber’s law. The idea that Weber’s law is indispensable for this derivation has persisted since then. The Swiss mathematician and physicist Daniel Bernoulli (1700–1782) in 1738 and the American psychologist Luis Leon Thurstone (1887–1955) in 1931 derived the logarithmic law by alternative principles, that is, without using Weber’s law” (Masin, 2009).

Given that logarithmic properties are about growth and decay of an impetus over time, no further assertion will be made about, in general, James’ connected internal phenomena and connected external phenomena, and in particular, Fechner’s inner psycho-physics (Fechner, 1860b) and outer psycho-physics (Fechner, 1860a), while implicitly including the ‘0’ of the equation \( f(x) = 1/x \). At issue is the
The current therapeutic jurisprudence comports with outer psycho-physics while the target psychoanalytic jurisprudence aligns with inner psycho-physics. The difference between the two is Spencer’s ‘Priority’ and Freud’s ‘source’ of Table 2 (Psychoanalytic Jurisprudence, p. 15).

**Morton Prince (1854-1929)**

Discussion of Prince’s work and on to Recidivism the final topic of this track, is a defense of the focus on Spencer’s ‘Priority’ and Freud’s ‘source’ of Table 2 (Psychoanalytic Jurisprudence, p. 15), with a counter two of James’ comments the basis, and spans five topics – personality and traits, subconscious versus pathology, less selective awareness, psychopathy and anxiety, and dreams.

**Counter to James (1):**

‘The same matters can be thought of in successive portions of the mental stream, and some of these portions can know that they mean the same matters which the other portions meant’ [Italics in original] (James, 1890a, p. 459). Perhaps – just because working memory of Figure 9 (Structure of Human Thought, p. 23) has both inbound and outbound memory images, there is no guarantee that the images are on the ‘same page’. On a nanosecond by nanosecond basis confusion between Fechner’s inner versus outer psycho-physics is entirely possible. This is the principle objection to “Basically, therapeutic jurisprudence is a perspective that regards the law as a social force that produces behaviors and consequences” (Wexler, 1991a). This is akin to declaring that the equation \( f(x) = 1/x \) has a real solution at ‘0’, meaning, that a concerted, formal, action (e.g., a drug court) can reframe an individual’s complete psychological makeup. Given, “A conditioned reflex is said to be conditioned in the sense of being dependent for its existence or state upon the occurrence of a certain kind of event, having to do with the presentation of a reinforcing stimulus. A definition that includes much more than this simple notion will probably not be applicable to all cases” (Skinner, 1935). In James’ words, connected external phenomena, therapeutic jurisprudence is, by construction, well past, “A definition that includes much more than this simple notion....”

**Counter to James (2):**

“Consciousness, for example, is only intense when nerve processes are hesitant. In rapid, automatic, habitual action, it sinks to a minimum” (James, 1890a, p. 142). Perhaps, but not benign.

**Personality and traits:**

Given that the average human is an upscale Pavlov puppy, traits should be assumed to be outside a conditioned reflex with immediacy of task the basis.

Thus, within working memory of Figure 9 (Structure of Human Thought, p. 23), “the traits of personality are the springs of action, the principal motivating forces that determine the logical and other intellectual processes of thought. Some of them consciously, others – such as desires, aversions, fears, and sentiments of self, of hatred and affection and pride, sometimes subconsciously, and therefore unwittingly, marshal associated memories, originate, guide and control processes of creative imagination and other processes of thought which carry the urge of the traits to fulfilment and determine behavior” (Prince, 1929).

**Subconscious versus pathology:**

The entire input stream to working memory of Figure 9 (Structure of Human Thought) has no guaranteed structure as to inner versus outer psycho-physics. Further, given that each inner and outer is a logarithmic function with parameters that can be specified, the value of each parameter during the portion of a nanosecond of the journey into working memory can only be estimated after the fact. “The
subconscious, conceived as functional residual dispositions, plays an important part in conscious thought. Changes in attitudes involve changes in meaning, which involves a change in the root-ideas pertaining to setting. Different combinations and interactions of subconscious and conscious processes may produce multiform phenomenon, normal and abnormal” (Prince, 1916).

Less selective awareness:
Prince worked with the disassociated personality. Now, where does dissociation begin and end? Is dissociation a true psychopathy or simply a part of life that results in a Pavlov puppy inadvertently walking into a tree while daydreaming. An output from working memory in Figure 9 (Structure of Human Thought, p. 23) includes no warrantee of a logical application of that outbound memory image.

“Perception was thus found to include both primary simple sensations of an object, as well as secondary imaginal images. The settings of ideas may be partly unconscious. Concludes that it is improbable that settings as complexes of residua, are entirely autonomous and removed from the influence of other associative processes” (Prince, 1912). “Habit, thus shown to produce so striking a result in the sphere of simple external perception, is capable of producing a no less striking result in the sphere of that complex internal perception which we call reasoning. Here, too, by frequently presenting sequences of thought under an invested relation, there is gradually superinduced the belief that this is their direct relation. From persistently contemplating them in a certain hypothetical order, exactly opposite to their real order, the hypothetical order eventually comes to appear as the real order and the real order the hypothetical” [Italics added] (Spencer, 1873b, p. 368). From this it follows that dyslectic just might be normal, clearly, an inner phenomenon.

Psychopathy and anxiety:
This is circular logic as a dynamic unto itself with two comingled views and with Spencer’s “exactly opposite to their real order” the basis. First, James’ connected external phenomena which is static becomes Fechner’s inner psycho-physics which is dynamic. Second, James’ connected internal phenomena which is dynamic becomes Fechner’s outer psycho-physics which is static and the basis of the inertia of influence of Figure 9 (Structure of Human Thought, p. 23).

“The mechanism of the psychoneuroses can be conceived by the study of normal mechanisms like associative memory. In psychopathology, memory as a process, is a principal mechanism in certain psychoneurotic phenomena. Pathology of certain functional disturbances of the mind and body may be regarded as perversions of memory. Memory as a process consists in registration, conservation, and reproduction of experiences. Based on clinical observations, recurrent fixed ideas or obsessions involve registration and conservation of an experience, and are always accompanied by strong feeling tones, which are of fear” (Prince, 1911).

A very sad example which is effectively the second view above (p. 29) and in isolation, James’ connected internal phenomena being played out to cruel and unusual punishment: “Fiona Geraghty, a 14-year-old student at a private boarding school, suffered from bulimia. ... Then she hanged herself in her bedroom. Geraghty died last year, but the coroner has only just concluded the inquest into her death. And, somewhat surprisingly, neither the school ... nor the medical establishment ... comes in for any particular criticism. Who is to blame for Geraghty's death, according to the coroner? The ‘fashion industry’ and ‘the media’ and also ‘the Internet’. ... The problems of eating disorders amongst young people, particularly girls, did not exist before the 1970s. From that period onwards the fashion industry and the magazines promoted thin models and the thin figure” (Piercy, 1971). Hence, Fiona was seduced by environmental factors into believing that she was wrong as a person.
Dreams:

An extension of the prior Psychopathy and anxiety, but with Spencer’s “exactly opposite to their real order” the tending to a static basis, literally a fixation on either the resultant inner versus outer. “It has been observed that in dream analysis, data obtained in the hypnotic state were precise and vivid, unlike those obtained in the waking state. However, not all [subjects] can be hypnotized and there is a possibility of fabrication of dream material. The contents of dreams were often associated with thoughts in the pre-sleeping state, particularly the disconnected ideas which are passive in nature. Mental experiences and recurring dominant ideas also account for these contents. Understanding the motive and meaning of the whole dream is important in dream analysis, since they may express an important idea in a symbolic form. The mechanism of the dream process is explained by the principle of conservation of mental experiences. Some dreams persist even after waking, but they are subconscious. This is identified as the underlying feature of hysterical stigmata” [Italics added] (Prince, 1910). Keep in mind, Prince’s “principle of conservation of mental experiences” is synonymous with James’ “principle of constancy in the mind’s meanings”.

Sigmund Freud (1856-1939)

Freud is a “hit and run” victim of James’ complaint as exposed in his discussion of “The sources of error in psychology” — “Language was originally made by men who were not psychologists, and most men today employ almost exclusively the vocabulary of outward things” (James, 1890, p. 194). For a description of Freud as the “hit and run” victim one need not go any farther than the opening to the discussion of Psychopathy and anxiety above (p. 30) – This is circular logic as a dynamic unto itself with two comingled views and with Spencer’s “exactly opposite to their real order” the basis. First, James’ connected external phenomena which is static becomes Fechner’s inner psycho-physics which is dynamic. Second, James’ connected internal phenomena which is dynamic becomes Fechner’s outer psycho-physics which is static and the basis of the inertia of influence of Figure 9 (Structure of Human Thought, p. 23). Freud’s writing was from the second view into the first view on a unary-directional basis, akin to a one-way street.

Freud is the only contributor to the knowledge base that some writers pretend was never born and the only contributor to the knowledge base who was fired by a research oriented body – comments about the former, then the later, with James’ capitulation to the Soul (Ibid., pp. 180-182) and his critique of cognitivism and its transition to knowledge (Ibid., pp. 218-219) the return point.

An example of a writer who pretends Freud was never born is the paper noted above (Sevush, 2006). In date order the first three references are to Paul Broca (1824-1880), William James (1842-1910) and Alfred North Whitehead (1861-1947). Broca’s paper published in 1861, dealt with a region of the frontal lobe that is involved with language and with that region named after him, Broca’s Area. James reference to the pontifical neuron is noted above (p. 27). This leaves Whitehead’s view which is dismissed to “mind/brain duality is just a complex macroscopic instance of the perspectival duality that pervades all of nature”. Amazing from language, to the mundane, and on to a global verdict about consciousness (that is only a hypothesis and not a proven theory). The problem goes deeper on two counts. First, any author who addresses James’ two-volume Principles of Psychology as bearing a rolling copyright of 1890 + x where the ‘x’ is any number greater than ‘0’ as convenient, is guilty of distortion. Second and worse is Arron T. Beck’s distortion-of-convenience of Freud as noted above (p. 25) (Rosner, 2012).

To be developed below under the heading Recidivism is the documentable claim that cognitive therapy is the Achilles heel of therapeutic jurisprudence to the point that the Achilles heel dwarfs the corpus. In
effect, the distortion of Freud is extensible to felonious intent with the number of direct victims literally immeasurable.

An example of Freud being fired by a research oriented body is the transition from DSM-II to DSM-III as developed in a prior writing (Cook, 2014b, pp. 84-85), and this includes one more reason to take heed from Wundt, the risk of a divorce between psychology and philosophy. The entry for Freud in the A Psychiatric Glossary with DSM-II its basis reads “Founder of psychoanalysis. Most of the basic concepts of dynamic psychiatry are derived from his theories” (APA, 1969, p. 40). And the entry for Kraepelin in that same book reads “A German psychiatrist who developed an extensive systematic classification of mental diseases” (APA, 1969, p. 53). In the prior writing (Cook, 2014b, p.42) the comment was made that Pierre Janet and Freud were the poles of psychopathology – with Janet the 'what' and Freud the 'why' – the roots of dynamic psychiatry. Kraepelin needs to be recognized as equal to Janet and Freud as he provided the basis for the language of dynamic psychiatry. With the start of the DSM-III build Freud was completely eliminated from consideration with, on the surface, Kraepelin the survivor. “It was the explosion of new psychopharmacologic agents in the 1950s that made the field [of psychiatry] sit up and take notice of nosology” (Shorter, 2013). This was step number one of three down the wrong path. With step number one the true survivors were the pharmaceutical companies with Kraepelin no more than a pawn of convenience.

Step number two of three was the National Institute of Mental Health Strategic Plan of 2008, with among other points – “Strategic Objective 1: Promote Discovery in the Brain and Behavioral sciences to Fuel Research on the Causes of Mental Disorders. We will support basic, translational, and clinical research to gain a more complete understanding of the genetic, neurobiological, behavioral, environmental, and experiential factors that contribute to mental disorders” (NIMH, 2008, p. i). Assertiveness about direction being taken is a clever way of ignoring failure in efforts to date.

Step number three of three was the research design and/or assumptions that allowed a deadly pharmaceutical agent to reach the market. On the manufacturer’s HIGHLIGHTS OF PRESCRIBING INFORMATION document for BRINTELLIX (vortioxetine) tablets, for oral use, there is included a highlighted statement – WARNING: SUICIDAL THOUGHTS AND BEHAVIORS. See full prescribing information for complete boxed warning: Increased risk of suicidal thinking and behavior in children, adolescents, and young adults taking antidepressants” [Emphasis in original] (Takeda, 2014). Death is the irreversible cure for every malady.

The result of all of this and with Spencer’s “exactly opposite to their real order” the basis, James’ connected internal phenomena which is static becomes Fechner’s outer psycho-physics which is dynamic, the obverse of the Freudian dynamic, James’ connected internal phenomena which is dynamic becomes Fechner’s outer psycho-physics which is static and the basis of the inertia of influence of Figure 9 (Structure of Human Thought, p. 23). From this it follows that James’ comment about “vocabulary of outward things” is affirmed as law.

The task now is the return point – James’ capitulation to the Soul and his critique of cognitivism and its transition to knowledge. Cognitivism and knowledge will be dealt with first with that an opportunity to revisit his reference to obstinate above (p. 27). Attention will then turn to the Soul, followed by a journey into circular logic, then on to Freud’s ‘source’, with comments about Freud’s career the final segment.

Cognitivism and knowledge:

“The psychologist’s attitude towards cognition ... It [cognition] is a thoroughgoing dualism. It supposes two elements, mind knowing and thing known, and treats them as irreducible. Neither gets out of itself
or into the other, neither in any way is the other, neither makes the other. They just stand face to face in a common world, and one simply knows, or is known unto, its counterpart” [Italics in original] (James, 1890a, p. 218). “There are two kinds of knowledge broadly and practically distinguishable: we may call them knowledge of acquaintance and knowledge-about. Most languages express the distinction ... I am acquainted with many people and things, which I know very little about, except their presence in places where I have met them” [Italics in original] (Ibid., p.221).

James’ presentation of each cognition and knowledge aligns with connected internal phenomena which is static becomes Fechner’s outer psycho-physics which is dynamic, the obverse of the Freudian dynamic. Now the Soul.

**Obstinate:**

James’ reference to Soul is in his chapter titled “The Mind-Stuff Theory”, (Ibid., pp. 145-182). This is the chapter with the opening quoted above (p. 27) – “Metaphysics means nothing but an unusually obstinate effort to think clearly” [Italics added] (Ibid, p. 145). His approach to the unconscious (Ibid., pp. 162-179) follows is obstinate (and entertaining) critique of mind-stuff, aka, the conscious. The trek to his capitulation to the Soul begins well before he actually uses the word as he openly admits. An example of that trek is “Two states of mind which refer to the same external reality, or two states of mind the latter of which refers to the earlier, are described as the same state of mind, or ‘idea’, published as it were two editions; and then whatever qualities of the second edition are found lacking in the first are explained as having really been there, only in an ‘unconscious’ way.

Translation, this is in effect saying that if a person does homework given that “10. Homework is a central feature of cognitive therapy” (Beck, 1985, p. 167) it then follows that memory is defined at ‘0’, that the past does transition into the future, with the equation \( f(x) = 1/x \) the proxy for that transition.

**The Soul:**

“But is this my last word [the unconscious]? By no means. Many readers have certainly been saying to themselves for the last few pages: ‘Why on earth doesn’t the poor man say the Soul and have done with it?’ Other readers, of anti-spiritualistic training and prepossessions, advanced thinkers, or popular evolutionists, will perhaps be a little surprised to find this much-despised word now sprung upon them at the end of so psychological a train of thought. But the plain fact is that all arguments for a ‘pontifical cell’ or an ‘arch-monad’ are also arguments for the well-known spiritual agent in which scholastic psychology and common-sense have always believed. ... Whether we realize it or not, there is always a great drift of reasons, positive and negative, towing us in their direction” [Italics in original] (Ibid., p. 181).

It is now time to ‘fire’ the Soul, ‘dance’ around a few thoughts, then ‘rehire’ the Soul.

**Circular logic:**

“Before beginning our study of ‘behaviorism’ or ‘behavioristic’ psychology, it will be worth our while to take a few minutes to look at the conventional school of psychology that flourished before the advent of behaviorism in 1912 and that still flourishes. Indeed, we should point out at once that behaviorism has not as yet by any means replaced the older psychology called introspective psychology of James, Wundt, Kuipe, Titchener, Angell, Judd, and McDougall. Possibly the easiest way to bring out the contrast between the old psychology and the new is to say that all schools of psychology except that of behaviorism claim that ‘consciousness’ is the subject matter of psychology. Behaviorism, on the contrary, holds that the subject matter of human psychology is the behavior or activities of the human being. Behaviorism claims that 'consciousness' is neither a definable nor a usable concept; that it is
merely another word for the ‘soul’ of more ancient times. The old psychology is thus dominated by a kind of subtle religious philosophy. ... No one knows just how the idea of a soul or the supernatural started. It probably had its origin in the general laziness of mankind” [Italics in original] (Watson, 1925, p. 3). In Watson’s damnation of consciousness there was the seed of clever creativity that his innate intellectual prowess capitalized on. In his 1925 book, Behaviorism, Watson presents himself as “Formerly Professor of Psychology and Director of the Psychology Laboratory, Johns Hopkins University” with his dedication to Stanley Resor. The significance of ‘Formerly’ is that Watson’s decision to “sleep with a student” (Cohen, 1979, p. 157) resulted in him writing “out his resignation on the notepaper of the Office of the President ... ‘I hereby tender my resignation as Professor of Psychology to take immediate effect’” (Ibid, p.157). The significance of Resor is that he was the President of the J. Walter Thompson advertising agency (Ibid, p. 161). Resor engaged Watson as a consultant. As such, Watson was able to pursue his conviction that the behavior of a person determines consequences. As an example of consequences, Watson developed a campaign for Pebeco toothpaste. The ad featured “a seductively dressed young woman smoking a cigarette. The ad encouraged women to smoke as long as Pebeco toothpaste was used regularly. Smoking was glorified as an act of independence and assertiveness for women. ...they were buying sex appeal” (Buckley, 1989, p. 141). Hence, the application of a subliminal message – and, an unconditional vote for the existence of the unconscious, with Watson a victim of his own circular logic.

Freud’s counter – “The starting point of this investigation [of psychical qualities] is provided by a fact without parallel, which defies all explanation of description – the fact of consciousness. [Fn] One extreme line of thought, exemplified in the American doctrine of behaviorism, thinks it possible to construct a psychology which disregards this fundamental fact!” (Freud, 1938|1964, p. 157).

Freud’s ‘source’:

The sequence source-aim-object implies a unary phenomenon, which is not the case as made clear by Freud.

“We are now in a position to discuss certain terms which are used in reference to the concept of an instinct – for example, its ‘pressure’, its ‘aim’, its ‘object’ and its ‘source’. By the pressure of an instinct we understand its motor factor, the amount of force or the measure of demand for work which it represents. ...The aim of an instinct is in every instance satisfaction, which can only be obtained by removing the state of stimulation at the source of the instinct. ...The object of an instinct is the thing in regard to which or through which the instinct is able to achieve its aim. ...By the source of an instinct is meant the somatic process which occurs in an organ or part of the body and whose stimulus is represented in mental life by an instinct. We do not know whether this process is invariably of a chemical nature or whether it may also correspond to the release of other, e.g., mechanical, forces. The study of the sources of instinct lies outside the scope of psychology [i.e., neurological]. Although instincts are wholly determined by their origin in a somatic source, in mental life we know them only by their aims. An exact knowledge of the sources of an instinct is not invariably necessary for purposes of psychological investigation; sometimes its source may be inferred from its aim” (Freud, 1915|1957, pp 122-123).

Given the human brain is a closed system until external influences (e.g., from social interaction), that closed system benefits from two essential inputs – blood flow and the interactions amongst the billions of neurons. Freud’s statement that “source may be inferred from its aim” has any inference about the character of source resting on very thin ice. James’ “vocabulary of outward things” is the defense of the assertion about thin ice. Thus, the Freudian James-Fechner dynamic remains as presented above (p. 29): James’ connected internal phenomena, principally aim, which is dynamic becomes Fechner’s outer
psycho-physics which is static and the basis of the inertia of influence of Figure 9 (Structure of Human Thought, p. 23), the thematic basis for source.

**Freud’s career:**

The essential facet of Freud’s career is its formative period, his letters to Wilhelm Fleiss (Freud, 1892|1966, pp. 173-282) and his Project for a Scientific Psychology (Freud, 1895|1966, pp. 283-397). Given the letters and the Project span a total of 225 pages. Setting the word count at an average 350 words per page, the result is 78,750 words, about 10 times the length of the current academic paper, not necessarily something to brag about.

What is remarkable is the 225 pages follows the line that is opposite what is the basis of the inertia of influence of Figure 9 (Structure of Human Thought) – Fechner’s inner psycho-physics as static, i.e., neurological, being aligned with James’ connected external phenomena as a dynamic, only to realize overtime that the human psyche is more advanced than the average Pavlov puppy.

What is fascinating in all of this and with John B. Watson just an example, particularly his reference to competing authors spanning James, Wundt, Kuipe, Titchener, Angell, Judd, and McDougall with Freud glaringly absent is that Watson popularized Freud (Rilling, 2000) on the strength of Spencer’s “exactly opposite to their real order”.

It is only a matter of time before the weaknesses of cognitive therapy become common place in discussion. Until then diversions such as the focus on ‘working memory’ in the DSM-5 rule the debate – the comingling of politics and medicine by the proponents of evidence-based. While the phrase ‘working memory’ appears many times in the new DSM-5, the most definitive statement with respect to long-term disorders and phobias as well as general confusion is “working memory: Ability to hold information for a brief period of time and to manipulate it (e.g., adding up a list of numbers or repeating series of numbers or words backward)” (DSM-5, 2013, p.593) – versus – the trials of the longitudinal event known as life.

**John Dewey (1859-1952)**

Retaining the James’ connected external/internal phenomena and Fechner’s inner/outer psycho-physics as an anchor, the configuration most appropriate for Dewey has James’ connected external phenomena as a dynamic becoming Fechner’s outer psycho-physics also a dynamic. The external-inner linkage is justified given Dewey’s role in the formation of the Chicago school of functional psychology which considers mental life and behaviour in terms of active adaptation to the person’s environment and as an extension of James’ naturalistic theory of mental processes (Backe, 2001).

Dewey’s focus is entirely in line with the focus on Spencer’s ‘Priority’ and Freud’s ‘source’ even though conscious activity seems to be Dewey’s focus until some of his detail is explored, then, that which forms the unconscious becomes recognized as the formal subject matter. The balance of this discussion of Dewey addresses the parenthetical reference to Standards in the title of this paper, and covers emotional attitudes (James), the reflex arc (Fechner), human development and an overview of Dewey’s work.

**Emotional attitudes (James):**

With a quote from Darwin the anchor – “Most of our emotions are so closely connected with their expression that they hardly exist if the body remains passive – the nature of the expression depending in chief part on the nature of the action which have been habitually performed under this particular state
of mind”, Dewey sets the James-Lange theory, that physiological arousal instigates the experience of emotion, as false.

He reminds that “Physiologists agree that there are no muscles intended primarily for purposes of expression. A psychological translation of this would be that there is no such thing as expression”. He does admit to the less selective awareness of Figure 9 (Structure of Human Thought, p. 23). “Summing up, we may say that all so-called expressions of emotions are, in reality, the reduction of movements and stimulations originally useful into attitudes. But we note a difference in the form and nature of the reduction, and in the resulting attitudes, which explain the apparent diversity of the four principles of 'serviceable associated habits', of 'analogous stimuli', of 'antithesis', and of 'direct nervous discharge’” (Dewey, 1894).

**The reflex arc (Fechner):**

It seems the fear of not knowing, a fear ostensibly successfully addressed by the plethora of hypothesis testing that is being published in the many academic journals these days. And it seems the pursuit of success is doomed to the same fate that Dewey addressed with his focus on the reflex arc. First his recognition of those who have chased pure knowledge, then second his position with the reflex arc is clearly an extension of David Hartley’s dialog with sensation the focus, Fechner’s outer psycho-physics, and, remarkably both Newton’s laws of motion and Freud’s effort that spanned his letters to Fleiss and his *Project for a Scientific Psychology*.

First, “That the greater demand for a unifying principle and controlling working hypothesis in psychology should come at just the time when all generalizations and classifications are most questioned and questionable is natural enough. It is the very cumulation of discrete facts creating the demand for unification that also breaks down previous lines of classification. The material is too great in mass and too varied in style to fit into existing pigeon-holes, and the cabinets of science break of their own dead weight. The idea of the reflex arc has upon the whole come nearer to meeting this demand for a general working hypothesis than any other single concept. It being admitted that the sensori-motor apparatus represents both the unit of nerve structure and the type of nerve function, [Hartley’s sensation] the image of this relationship passed over into psychology, and became an organizing principle to hold together the multiplicity of fact [Fechner’s outer psycho-physics]” [Italics added] (Dewey, 1896).

Second, “To sum up: the distinction of sensation and movement as stimulus and response respectively is not a distinction which can be regarded as descriptive of anything which holds of psychical events or existences as such. The only events to which the terms stimulus and response can be descriptively applied are to minor acts serving by their respective positions to the maintenance of some organized coordination. The conscious stimulus or sensation, and the conscious response or motion, have a special genesis or motivation, and a special end or function. The reflex arc theory, by neglecting, by abstracting from, this genesis and this function gives us one disjointed part of a process as if it were the whole. It gives us literally an arc, instead of the circuit; and not giving us the circuit of which it is an arc, does not enable us to place, to center, the arc. This arc, again, falls apart into two separate existences having to be either mechanically or externally adjusted to each other” (Dewey, 1896).

**Human development:**

Given the association between Dewey and James’ connected external phenomena as a dynamic becoming Fechner’s outer psycho-physics also a dynamic is sufficient to state the Dewey viewed life as a continuum and not as a series of incremental steps which is an undercurrent in the therapeutic jurisprudence. In short, “[Dewey] identified the problem of social psychology as the relationship
between human nature and changing social circumstances, proposed means and a rationale to broaden the empiricism of psychology to encompass domains outside of the traditional laboratory setting” (Cahan, 1992). While Dewey was not an experimentalist as was Wundt, Dewey would have endorsed Wundt’s fear of a divorce between psychology and philosophy.

An overview of Dewey’s work:

“The following concepts are essential to Dewey’s system: (1) Habits constitute the content of perception, thought, meaning, object, imagination, mind, and self. The genesis of impulse, desire, purpose, motive, and consciousness is through blocking or conflict among habits. Habits are dynamic, persistent, learned, selective, and purposive. (2) Character is the interpenetration of habits. The self is a complex Gestalt of habits. (3) Impulse is the dynamic phase of habit. (4) Emotion is perturbation from the clash or failure of habit. (5) Motive is an impulse viewed as a constituent of habit. (6) Desire is activity surging forward to break through obstacles. (7) Thought is the mode of organic behavior in which past experience, as habit, controls the present course of behavior in fulfilling some desire or purpose. (8) Mind is a way in which organisms behave on the basis of past experience. It is not private and subjective, but is known through experimental observation. (9) Consciousness is either bare immediacy or awareness of meaning, having ideas. (10) Meanings are ways of viewing things in the interests of action. The chief criticism of Dewey’s system is against (1) the ambiguity in using such terms as meaning, mind, consciousness, as consisting wholly of organic responses [Freud’s starting point], (2) the concept of habit as fundamental to psychology, and (3) employment of popular concepts in technical applications” (Crissman, 1942).

James Mark Baldwin (1861-1934)

With Baldwin the James’ connected external/internal phenomena and Fechner’s inner/outer psycho-physics as an anchor, the configuration most appropriate for Baldwin has James’ connected external phenomena as a dynamic becoming Fechner’s outer psycho-physics also a dynamic, the same configuration assigned to Dewey, with one difference – Baldwin was much closer to being regarded as a philosopher than Dewey, effectively, nature versus nurture in a philosophic sense, a mental philosophy.

Given the reference to mental philosophy one might assume Baldwin being associated with James’ connected internal phenomena as a dynamic becoming Fechner’s inner psycho-physics also a dynamic. However, given the comments that follow about Baldwin it is fair to align his mental philosophy with what we call today the algorithm, The Peacock of Reason (Berlinski, 2000, pp. 205-214).

“[Baldwin’s] instrumental view of the mind was based on the model of intentional action, and he accounted for knowledge in terms of the triangle of ‘habit’, ‘assimilation’ and ‘accommodation’. [Baldwin] proposed a comprehensive genetic epistemology embracing various modes of experience organized into sequential stages of logical, scientific, social, moral, religious, and aesthetic consciousness. Developmental progress through these stages was conceived as a necessarily interpersonal process, a conceptualization related to turn-of-the-century American social history” (Broughton, 1981). And, moving forward into Baldwin’s future, “It is now generally recognized that the writings of philosopher-psychologist J. M. Baldwin anticipated much of Piaget’s work. The goals, genetic approach, and epistemological assumptions underlying Piaget’s inquiry into cognitive development found explicit statement around the turn of the century in Baldwin’s work. Both men agreed that (1) transformations of the relationship between thoughts and things occur in an orderly, progressive way; (2) the processes of assimilation and accommodation are complementary in the progressive development; (3) individuals experience dualisms of control that are manifested as perpetual reformulations of previous points of view; and (4) the principles of development apply to a domain far
more comprehensive than individual cognitive development” (Cahan, 1984). The balance of this discussion of Baldwin spans five topics – origin of emotional expression, consciousness and evolution, limits of pragmatism, knowledge and Imagination, and, genetic logic and theory of reality (‘real logic’).

**Origin of emotional expression:**

Baldwin opens his investigation of the Origin of emotional expression by stating the exposed problem – “Recent discussion has brought out certain great facts about the psycho-physics of emotion. The service of the 'peripheral' theory as announced by Lange and James, and especially as argued by the latter, has been to set this problem in evidence. Undoubtedly the stimulating and highly valuable influence of James' treatment – here as on many other points – has been due to a certain frankness and naive clearness which has concealed in a measure the real complexity of the problem.”

Baldwin sets as basis for concern about origin – “Genetic conditions therefore – to sum up – require that there should be three elements in all emotion: (1) an habitual and in the main inherited element, due to a 'return wave' from various instinctive expressions; (2) a present 'accommodation' element of pleasure and pain produced in consciousness by new sensory, intellectual) and ideal processes; and (3) a 'return wave' element from (2) and from muscular and organic processes in vital connection or association with (1) and (2). The peripheral or 'effect' theory accounts for the presence of (1) and for (3); it does not account for the origin of (1), nor for (2)”.  Baldwin has a second factor in emotion, i.e. (a) the associated mass of content – ideas, etc. – which hangs together, however remotely, with the direct reverberation, and so secures all the power of association as an explaining agent” as a follow-up to his first factor which is essentially pleasure-pain. (Baldwin, 1894).

**Consciousness and evolution:**

Consciousness as used by Baldwin with respect to evolution is awareness of inheritance in the Lamarckian sense, i.e. soft inheritance.

“This is a psychological attempt to discover the method of the individual's adaptations; it has detailed applications in the field of higher mental process, where imitation, volition, etc., give direct exemplifications of the circular type of reaction. ...There are some factors revealed in ontogenesis which do not appear in the current theories of phylogenetic evolution. Indeed, so far beside the mark are the biologists who are discussing heredity to-day that they generally omit – except when they hit at each other – the two factors which the psychologist has to recognize; Social Heredity, for the transmission of socially-acquired characters, and Organic Selection, for the accommodations of the individual organism, and through them of 'determinate variations' in phylogeny” (Baldwin, 1896).

**Limits of pragmatism:**

“Broadly speaking, enquiries are pragmatic which, with more or less thoroughness, make such conceptions as thought, existence, truth, reality, etc., relative to other terms in a movement, development, or evolution; relative to antecedents, consequences, modes of function, ends. All such determinations are not only ends reached in a movement, but also means to ends yet to be reached; and all of them, considered thus functionally, as terms of genetic organization, in so far forbid definition in a static, absolute, once-for-all-fixed system. ...In the theory of knowledge, it is one of the main claims – and one of the prime advantages – of pragmatic theory, that it avoids and denies any dualism between reality and thought, in the sense that thought, or knowledge, somehow represents or reveals a system of realities which are already fixed, definite, and absolute, apart from the processes of cognition. ...Our conclusions may be summed up as follows:
1. Having successfully depicted the genetic processes by which consciousness reaches the dualism of the thinking principle and reality, it is the 'genetic fallacy' to treat one term of this dualism, the thinking principle, as valid in the sense it claims to be, and to deny that the other is.

2. If either of the terms of this dualism is to be made primary as a philosophical principle, it would seem to be the logical reality term; since it is genetically, at each stage of mental development, just the definite, general, and communicable term in which pragmatic gains are reflected. The pragmatic account of thought fully justifies its function of having general meaning as well as concrete. Pragmatism cannot complete itself until it issues in a logical account of reality.

3. The universal and normative modes of thought do not get adequate logical justification in a theory which finds the tests and criteria of reality solely in concrete experiences of usefulness, workableness, etc. It is just the general and universal aspects of such modes of thought whose meaning would not appear in any set of practical consequences. General tests of systematization or organization as such within the body of logical data would alone accomplish this. This throws us back upon such principles as consistency, contradiction, etc. – yet without prejudice to a thorough-going pragmatic account of the origin of the function of thinking.

4. The final demand is for a real reconciliation of the dualism of logical truth and experienced value; both making claim to interpret reality. This reconciliation must not deny the claim of logic wherever the material is logical, not that of value wherever a valuation is made; and no solution is possible except as itself an experience in which the dualism is actually outlived. Any other solution would be hypothetical only, and derive its support from one or other of the two modes of the dualism which is to be explained.

5. The thoroughgoing application of the genetic method, as illustrated in the foregoing point (4), requires that no member of a genetic dualism, or other contrast, be taken as explaining principle of the process in which that dualism or contrast arises. This is held to introduce a new philosophical point of view: that of finding the further genetic process by which the dualism is itself overcome, and of interpreting the nature of the reality which is then constituted” (Baldwin, 1904).

**Knowledge and Imagination:**

Baldwin’s approach to knowledge and imagination is philosophical only. In effect his approach allows for the unconscious without stating so.

“Now to try to get back of this and ask what is really real, is simply to attempt what each of these modes has already once attempted – to construe all experience in some one mode of the real. The ‘ontologically’ real is simply that which satisfies the logical or theoretical interest. The ‘practically’ real is that which satisfies the postulates of ethics and social life, whose worth-system is entered into by activity rather than by thought; it is but another resort to a single mode. Our method on the contrary is the comparative one; it aims to find out why there are all these ‘real’ modes each doing its own work and setting up its postulate. What do they signify? Does experience itself reach any adjustment of them? What does this scheme of ‘realities’ mean – this relativity of reals – each of which so clearly stuflitizes itself by calling itself ‘absolute’? Our conclusion is that each of them, despite its pretentions, belongs to a mode of developing experience; each has its instrumental role. But this allows us, also, to find the way that experience itself universalizes its partial and instrumental interests in a mode that imaginatively unifies the realities of its knowledge, its will, and its self-feeling in a more modest but more significant ‘absolute’. Allowing each mode of psychic function its chance to make out what ‘real’ it can in its own way, we find that the aesthetic mode of realizing gets the only meaning that can be called in any intelligible sense absolute. The word ‘realize’ as popularly used, indeed, suggests a more
adequate experience than the 'finding real' by logical proof, or the 'assuming real' of practical life” (Baldwin, 1908a).

**Genetic logic and theory of reality ('real logic'):**

This is a continuation of Baldwin’s approach to knowledge and imagination.

It is philosophical only and allows for the unconscious without stating so. “1. That Genetic Logic lays the basis for Epistemology (the theory of the objective reference of knowledge), and. – 2 That such an Epistemology, in turn, is the foundation of a positive doctrine of the meaning of Reality. This latter problem – that of the meaning of Reality, as indicated by Genetic Logic – I call Real Logic. These two positions are taken up in turn and the following conclusions reached: I. Genetic Logic and Epistemology. 

...1. Genetic considerations ...Thought is found to be a function of dualism in the sense that it mediates facts or truths through ideas. ...2. Thought has limitations in respect to its scope. ...3. In general, then, we may say that thought and practice are only modes in which the 'real' is relatively apprehended. ...II. Real Logic. The problem thus raised requires, first, a criticism and interpretation of each of the modes of 'realizing' or 'finding-real' similar to that given above to thought. We apprehend reality perceptually, we realize it emotionally, we postulate it ethically and religiously, we live it mystically, we contemplate it aesthetically – all of these must have the same thorough criticism and estimation that we accord to the true and the useful, which are the rationalist's and voluntarist's special modes. And the problem of Real Logic becomes that of finding the 'logic' of the adjustments of these modes of the real, each having its own place and meaning, in the final 'real' significance of experience. As Epistemology – that is a theory of the objective reference of knowledge – has its logic in the machinery of discursive thinking, and Worth-theory has its logic in the adjustment of means to ends, so each of the other modes of finding the real has a 'logic' of its operation in the economy of experience as a whole” (Baldwin, 1908b).

**Mary Whiton Calkins (1863-1930)**

As with Dewey and Baldwin above, the configuration most appropriate for Calkins has James' connected external phenomena as a dynamic becoming Fechner’s outer psycho-physics also a dynamic. Now with psychology held constant while allowing philosophy to be the variable, has Dewey, then Calkins, and then Baldwin. Of note, Calkins was the first woman to be elected president of both the American Psychological Association (in 1905) and the American Philosophical Association (in 1918).

The following covers her introduction to psychology, conscious complexes, structural versus functional psychology, ego and empirical psychology, and, self in recent psychology.

**Introduction to psychology:**

“I began the serious study of psychology with William James. Most unhappily for them and most fortunately for me the other members of his seminar in psychology dropped away in the early weeks of the fall of 1890; and James and I were left not, as in Garfield’s vision of Mark Hopkins and himself, at either end of a log, but quite literally at either side of a library fire. The *Principles of Psychology* was warm from the press; and my absorbed study of those brilliant, erudite, and provocative volumes, as interpreted by their writer, was my introduction to psychology. What I gained from the written page, and even more from tête-à-tête discussion was, it seems to me as I look back upon it, beyond all else, a vivid sense of the concreteness of psychology and of the immediate reality of ‘finite individual minds’ with their ‘thoughts and feelings’. James' vituperation of the ‘psychologist's fallacy’ – the ‘confusion of his own standpoint with that of the mental fact about which he is making his report’ – results directly from this view of introspection as immediate experience and not mere inference from experience. From
introspection he derives the materials for psychology. ‘Introspective observation’ he expressly asserts ‘is what we have to rely on first and foremost and always…” (Calkins, 1929|1961, p. 31).

‘Introspection as immediate experience’ is the core fault of cognitive therapy, the Achilles heel of therapeutic jurisprudence.

Conscious complexes:
Calkins extends dynamic (versus static) to the ‘less selective awareness’ entry in Figure 9 (Structure of Human Thought, p. 23) having consciousness resulting from an adaptive response to the perceived immediacy of life along three distinct lines – psychological, physiological and physical, with each having sensational ‘qualities’ and ‘intensities’, and comingling of the distinct lines the norm without the guidance of a pontifical cell – the perceived reality as declared by working memory of Figure 9 is the ‘traffic cop’.

“Two conceptions, variously modified, lie at the basis of psychology. ...psychology may be regarded as a study of contents-of-consciousness, of percepts, images, feelings and the like, considered without explicit reference to the selves for which they exist. One of the most serious errors of the psychological theorist is the conviction that one of these methods must be ‘right’ to the exclusion of the other. On the contrary, both are valid and useful though they are entirely distinct. The psychology of selves in their relations is a genuine science, lying at the basis of history, ethics and philosophy, whereas the psychology of the contents-of-consciousness facilitates a close and helpful parallel of psychic facts with physical and physiological phenomena. Equally misleading and far more frequent are the confusion of these methods and the alternations from one to another within the limits of one system. ...The truth is, however, that this confusion of two governing conceptions within one system is as unnecessary as it is misleading. Perception, as truly as will, may be treated as a form of self-consciousness; and, on the other hand, thoughts like images may be made to disclose their elements. In other words, every conscious experience may be studied from either point of view. The purpose of the present paper is, however, the consistent treatment of all psychological material from only one of these standpoints; the demonstration that every conscious experience may be treated as a content-of-consciousness and analyzed into its constituent elements. The immediate problem is the enumeration and the grouping of these elements. ...A very simple classification of conscious complexes may be based upon this distinction of psychic elements. Percepts and images, complexes in which sensational elements predominate, may be contrasted with feelings and emotions, complexes in which affections are the essential feature; and both may be distinguished from those conscious complexes which are characterized by the presence of transitional elements, or by simple combinations of them. These are: the judgment, whose essential feature is the ‘feeling’ of wholeness; the general notion characterized by the ‘feeling’ of generality or 'anyness'; and the memory image, in which the ‘feeling' of familiarity is of paramount importance” (Calkins, 1900).

Structural versus functional psychology:
The union of structural and functional psychology “can be readily combined, if only the basal fact of psychology is conceived as a conscious self, i.e., as a self-being-conscious. The combination of the two procedures is made possible because a self-being-conscious is not only analyzable into elements, but is also a complex of relations to its social and physical environment. The psychologist's self is described and distinguished as basal phenomena of psychology, on the one hand from the psychic event (the mental process or idea), and on the other hand, from the biologist's, philosopher's and sociologist's self. The psychologist's self is shown as conceived as fundamental both to structural and functional
psychology, and that it should therefore be studied by both methods. Finally, it is pointed out that psychic experiences may adequately be described in terms of such a self” (Calkins, 1906).

Ego and empirical psychology:

“In his President’s Address, last March, before the Western Philosophical Association, Professor Pillsbury considered what is, in my view, the most fundamentally important of the modern issues of psychology. I wish, therefore, that I more clearly understood the conclusion which he reaches. In the second paragraph, as well as later on in his address, he refers with evident disapproval to upholders of that which he calls the ‘self-construction’ who, as he thinks, ‘abandon logic for emotion’. But in the final paragraph, in which he sums up his own doctrine, we find the following statements: ‘The self is merely all that we are and know, organized, self-unified, and self-identical, a growing vital unity that as a whole is effective in every experience. ...It is unity with multiplicity, identity amid difference. ...It is a principle of explanation, but is immanent, not transcendent, effective, not shadowy. It is ... something empirically known, nothing mystical or mysterious in its nature or actions’. All this is in such perfect accord with the conception of the self as basal fact of psychology that without the testimony of other sections and clauses of the paper one would be tempted to welcome Saul to the band of the prophets – in other words, to count Mr. Pillsbury among those whom he calls ‘paper architects of the self’. The address falls naturally into two parts: a defence of structural psychology in the form of a criticism of self-psychology; and, following on this, a constructive supplementation of structural psychology. The objections to self-psychology reduce to the following: It does not, in the first place, concern itself with ‘the experience immediately given’, but rather ‘with what must be assumed as the foundation of the experience’. Again, 'sometimes the self-construction is welcomed as a means of avoiding conclusions admitted to be adequate from other premises'. And, finally, the conception of a self is irreconcilable with the conception of the ‘mental stream’. Two of these criticisms are, I think, founded on misapprehensions. For, first, the self regarded as basal fact of psychology is conceived not as a philosophical or epistemological explanation of experience, but as a concretely and directly experienced fact – a ‘what is' and not a mere ‘what must be’. And, second, Mr. Pillsbury has certainly missed the meaning of my teaching about will, to which he refers as his only example of the self-psychologist's tendency to cut loose from thought and ‘to give way to emotion’” (Calkins, 1908).

Self in recent psychology:

It is time to change direction. With Wundt’s concern about the divorce of psychology from philosophy the underlying theme, the references to Dewey, Baldwin and Calkins (versus James and Fechner) has been James’ connected external phenomena as a dynamic becoming Fechner’s outer psycho-physics also a dynamic. The new direction, human mental health, with Carl Rogers and Abraham Maslow the focus, has James’ external phenomena as static becoming Fechner’s inner psycho-physics as a dynamic, with Calkins providing the bridge.

“The word self does not loom large in recent psychological literature but none the less, according to the observation of the writer, psychology, however defined, is more and more often treated neither as the study of mental states, contents, or processes, nor yet as the science of psychic functions, but as the science of selves, or persons. Three causes have of late contributed to this result: the vigorous onslaught of the behaviorists on the exclusively ‘structural’ conception of psychology, the development of social psychology, and the heightened attention, during the time of the war, to problems of personnel, of morale, and of mental reconstruction. ...It would, of course, be preposterous to claim the out-and-out behaviorist as a self-psychologist; in truth, his rejection of introspection as a psychological method proves that he is really no psychologist at all but a biologist concentrating his attention on human behavior” (Calkins, 1916; Calkins, 1919).
**Carl Rogers (1902-1987)**

Before discussing Rogers, it is time to retrace what has been covered thus far and with Figure 9 (Structure of Human Thought, p. 23) the reference. Fundamentally, James, Prince, Dewey, Baldwin and Calkins are all about philosophy within the dynamic of working memory to include the internal interpretation of memory images and in a macro sense only. This leaves Freud, Rogers and Maslow who are about philosophy exclusive of working memory as essentially the detectives with Freud’s investigation largely limited to the unconscious while Rogers and Maslow are best aligned with the preconscious becoming the conscious but in a unique sense – Rogers is more about the intricacies of that ‘becoming’ while Maslow is more about the characteristics of the ‘becoming’, thus affirming Calkins rigid focus on introspection as well as setting James’ external phenomena as static becoming Fechner’s inner psycho-physics as a dynamic.

Rogers was among the founders of the humanistic approach (or client-centered approach) to psychology. Rogers is widely considered to be one of the founding fathers of psychotherapy research and was honored for his pioneering research with the Award for Distinguished Scientific Contributions by the American Psychological Association in 1956. The person-centered approach, Rogers’ own unique approach to understanding personality and human relationships, found wide application in various domains such as psychotherapy and counseling, education, organizations, and other group settings. For his professional work he was bestowed the Award for Distinguished Professional Contributions to Psychology by the APA in 1972. In a study using six criteria such as citations and recognition, Rogers was found to be the sixth most eminent psychologist of the 20th century and second, among clinicians, only to Sigmund Freud (Haggbloom, 2000).

With focus limited to Table 2 (Psychoanalytic Jurisprudence, p. 15), the focus on James, Prince, Freud, Dewey, Baldwin and Calkins has been limited to Spencer’s ‘Priority’ and Freud’s ‘source’ in a thematic sense. This now changes. With Rogers the thematic focus will be Spencer’s ‘Simplicity’ and Freud’s ‘aim’ and with Maslow the thematic focus will be Spencer’s ‘Distinctiveness’ and Freud’s ‘object’. With focus limited to Figure 2 (Ischemic Causal Chain, p. 11) the focus on James, Prince, Freud, Dewey, Baldwin and Calkins has been aligned with the ‘what’ of the left column of Figure 2, while discussion of Rogers and Maslow will be aligned with the ‘why’ of the five elements of the second column of Figure 2.

The following exposes Rogers’ views about the processes of therapy, aspects of client-centered therapy, organization of personality, prediction of behavior, and, modern approach to values.

**Processes of therapy:**

Rogers’ description of the process of therapy is a concise accounting of Spencer’s ‘Simplicity’ and Freud’s ‘aim’ while leaving room for Calkins required focus on introspection, which is not a simple issue. First, Rogers’ description, then the dilemma that introspection presents.

Rogers: “Certain basic conditions for successful therapy are: the client's awareness of dissatisfaction with his current adjustment, his intelligence being above borderline level; a reasonable expectation of manipulating adverse social factors; and a skilled therapist where the purpose is to strengthen the individual. The steps in successful therapy are: (1) establishment of rapport with a delicate balance between identification and objectivity; (2) a client's free expression of thoughts and feelings; (3) his recognition and acceptance of his spontaneous self; (4) his responsibility for making his own choices; (5) his gain in insight through assimilated interpretation; and (6) his growth of independence” (Rogers, 1940).
Dilemma: With introspection an assumed quest, there is no guarantee beyond the simplicity of ‘assumption’, as the imposition of introspection requires reliance on knowledge of some sort, which, in turn, opens the door to semantics, particularly, “factual knowledge and inferential knowledge” (Weinberg, 1959, p. 15). Now, three examples where each spans factual and inferential knowledge, the first is ‘tame’, the second not so ‘tame’, with the third cause for confusion.

(1) This is about two people who are about to engage in casual conversation. The first person states “the running water is cold”, while the second person’s span of attention stops at the word ‘running’. From that point on it is only a guess as to direction of the conversation.

(2) This is about presumed factual that is inferential only and involves two people with each person at well-separated positions on this planet Earth. At issue is the very elementary reference called ‘up’. For the first person ‘up’ has mathematical polar coordinates relative to the surface of the Earth that are decidedly different from the second person’s understanding of ‘up’ as expressed via an entirely different specification of mathematical polar coordinates relative to the surface of the Earth. From this there follows a more confusing question – which way is up (other than away)?

(3) This is about seemingly innocent note taking, the placing of words on a clean sheet of paper, with experience at the moment the guide. At some point in the future the writing is reviewed but found to be of concern for any number of reasons with newly gained experience of some sort the basis for concern. Discussion of the implied complexities are deferred to (1) Pragmatism and Logic below with focus largely the ‘why’ that is exposed by experience to include James’ capitulation to the Soul, and (2) the eighth track below, Communications in healthcare, with focus on the ‘what’ that is necessary to balance evolving knowledge with evolving experience.

Aspects of client-centered therapy:

Rogers’ specification of the significant aspects of client-centered therapy has three main anchors – the predictable process of client-centered therapy, the discovery of the capacity of the client, and, the client-centered nature of the therapeutic relationship. The three anchors are bounded by two assumptions. First, the basic assumption resonates from the Freudian concepts of repression and release, which in turn sets listening as the enabler of Calkins’s required focus on introspection. Second, the basic expectation is “an orderly and predictable process which may prove as significant a basic fact in social science as some of the laws and predictable processes in the physical sciences”. Rogers’ enumeration of the predictable process follows:

“This experience which releases the growth forces within the individual will come about in most cases if the following elements are present.

(1) If the counselor operates on the principle that the individual is basically responsible for himself, and is willing for the individual to keep that responsibility.

(2) If the counselor operates on the principle that the client has a strong drive to become mature, socially adjusted, independent, productive, and relies on this force, not on his own powers, for therapeutic change.

(3) If the counselor creates a warm and permissive atmosphere in which the individual is free to bring out any attitudes and feelings which he may have, no matter how unconventional, absurd, or contradictory these attitudes may be. The client is as free to withhold expression as he is to give expression to his feelings.

(4) If the limits which are set are simple limits set on behavior, and not limits set on attitudes. (This applies mostly to children. The child may not be permitted to break a window or leave the room. but he
is free to feel like breaking a window, and the feeling is fully accepted. The adult client may not be permitted more than an hour for an interview, but there is full acceptance of his desire to claim more time.)

(5) If the therapist uses only those procedures and techniques in the interview which convey his deep understanding of the emotionalized attitudes expressed and his acceptance of them. This understanding is perhaps best conveyed by a sensitive reflection and clarification of the client’s attitudes. The counselor’s acceptance involves neither approval nor disapproval.

(6) If the counselor refrains from any expression or action which is contrary to the preceding principles. This means reframing from questioning, probing, blame, interpretation, advice, suggestion, persuasion, reassurance.

If these conditions are met, then it may be said with assurance that in the great majority of cases the following results will take place.

(1) The client will express deep and motivating attitudes.

(2) The client will explore his own attitudes and reactions more fully than he has previously done and will come to be aware of aspects of his attitudes which he has previously denied.

(3) He will arrive at a clearer conscious realization of his motivating attitudes and will accept himself more completely. This realization and this acceptance will include attitudes previously denied. He may or may not verbalize this clearer conscious understanding of himself and his behavior.

(4) In the light of his clearer perception of himself he will choose, on his own initiative and on his own responsibility, new goals which are more satisfying than his maladjusted goals.

(5) He will choose to behave in a different fashion in order to reach these goals, and this new behavior will be in the direction of greater psychological growth and maturity. It will also be more spontaneous and less tense, more in harmony with social needs of others, will represent a more realistic and more comfortable adjustment to life. It will be more integrated than his former behavior. It will be a step forward in the life of the individual” (Rogers, 1946).

Organization of personality:

Rogers’ view of personality is an extension of Calkins’s focus on self, and is entirely loyal to Wundt’s position that there be no divorce of psychology from philosophy with a caveat. The caveat is the therapy client is who determines the scope of pragmatic, of practical. Hence, the therapy client is the true philosopher.

“Non-directive [i.e., client-centered] therapy provides an opportunity to observe the inner dynamics of personality as they proceed with a minimum of interference from the therapist. It appears that the perception of self is a basic factor influencing the behavior and adjustment of the individual. Under certain conditions the individual can reorganize his field of perception, including the way he perceives himself. Successful therapy is not a solution of problems. It gives a feeling of freedom and contentment which follows from an accurate and realistic perception of the self. The conditions necessary for this reorganization are an atmosphere of permissiveness and understanding and assistance in focusing upon the perception of self. In clinical psychology and personality research the therapist must study the individual from within the individual’s own particular frame of reference. Secondly, the implication is that effective treatment is concerned with the internal unification of the individual and not with environmental changes. Thirdly, it appears that personality attributes and psychological abilities are not fixed but are alterable” (Rogers, 1947).
**Prediction of behavior:**

Rogers’ equating self-understanding to behavior is about introspection as the sole enabler of change on three counts. First, ‘prediction of behavior’ is a logical extension of ‘organization of personality’ where the therapy client is the true philosopher. Second, it extends emphasis of the folly of the homework of cognitive therapy without declaring such an approach to be null and void (as will be developed with Pragmatic and Logic below). Third, it recognizes the ‘0’ of the equation f(x) = 1/x as being an imaginary value thus asserting the future must differ from the past. Now, a case study:

“From records of 151 cases selected from the Bureau of Juvenile Research files, ratings were made on a 7-point scale of the following 8 factors: heredity, physical condition, mental status, family environment, cultural background, social experience, educational experience, and self-insight. Ratings were made also of the individual's later adjustment. Findings show that all factors are positively correlated with adjustment but that the most important factor is self-insight. Social experience ranked second in importance. The individual's acceptance of himself and of reality (self-insight factor) is the most important determiner of his future behavior. Therefore, the most efficacious treatment of delinquent adolescents is psychotherapy, either individual or group” (Rogers, 1948). Such is the demand to be satisfied by the yet-to-be-specified psychoanalytic jurisprudence as outline in Table 2 (Psychoanalytic Jurisprudence, p. 15).

**Modern approach to values:**

The idea of homework, fancy-speak for ‘get over it’, is by definition, the masking over of something inherent. While homework may be introspective, it is in a time-wise sense, a poor match for the inertia of experience. Aligning Rogers with Spencer’s ‘Simplicity’ and Freud’s ‘aim’ is about a forward-leaning into time, and with the James-Fechner couple in mind, setting James’ external phenomena as static becoming Fechner’s inner psycho-physics as a dynamic paints the wrapper around the longitudinal event known as life as an as-is phenomenon – external phenomena, while subject to influence of varying degree over time, is not what mental health is about, instead, mental health is how the external phenomena is approached.

“If the human species is to survive at all on this globe, the human being must become more readily adaptive to new problems and situations, must be able to select that which is valuable for development and survival out of new and complex situations, must be accurate in his appreciation of reality if he is to make such selections. The psychologically mature person as I have described him has, I believe, the qualities which would cause him to value those experiences which would make for the survival and enhancement of the human race. He would be a worthy participant and guide in the process of human evolution. ...it appears that we have returned to the issue of universality of values, but by a different route. Instead of universal values ‘out there’, or a universal value system imposed by some group — philosophers, rulers, priests, or psychologists — we have the possibility of universal human value directions emerging from the experiencing of the human organism. Evidence from therapy indicates that both personal and social values emerge as natural, and experienced, when the individual is close to his own organismic valuing process. The suggestion is that though modern man no longer trusts religion or science or philosophy nor any system of beliefs to give him values, he may find an organismic valuing base within himself which, if he can learn again to be in touch with it, will prove to be an organized, adaptive, and social approach to the perplexing value issues which face all of us” (Rogers, 1964).
Abraham Maslow (1908-1970)

As noted above (p. 43), with Maslow, the thematic focus is Spencer’s ‘Distinctiveness’ and Freud’s ‘object’, with James’ external phenomena as static becoming Fechner’s inner psycho-physics as a dynamic, with Calkins providing the bridge.

With respect to therapeutic jurisprudence versus psychoanalytic jurisprudence, Maslow provides the symbolic frame of reference for each of the two forms of jurisprudence on three counts. First, his hierarchy of needs, Figure 10. Second, he saw his work as an extension of Freud – "It is as if Freud supplied us the sick half of psychology and we must now fill it out with the healthy half" (Maslow, 1968, p. 14). Third, he believed that psychology must remain pragmatic thus preserving the linkage between psychology and philosophy with that linkage emerging as being between introspection and experience.

The following aligns the “as if” from Maslow’s reference to Freud with the origin of therapeutic jurisprudence, then exposes Maslow’s views about human motivation, personality organization, cognition and language, and, expressive component of behavior.

“as if”

The claim to be developed is that therapeutic jurisprudence has, as its foundation, “the sick half of psychology”, Maslow’s reference to Freud’s work. That “sick half” carried forward into the ‘preamble’ phase of therapeutic jurisprudence in the form of “if persons are involuntarily to be confined because of mental illness, the standards and procedures for confinement should guarantee no fewer rights than those afforded criminal defendants” (Wexler, 1991a). The issue, however, is not the “sick half”, but two pre-existing presumptions, one contemporary and one dated.

The contemporary presumption is spelled out in the conclusion from the original source statement, specification of therapeutic jurisprudence: “Mental health law needs new directions. We have suggested one reflecting the assumption that mental health law should serve rather than disserve the mental health of those it affects. Substantive rules, and the practices and procedures that implement them, should be analyzed to determine their impact on therapeutic values. This frequently ignored dimension should be systematically examined with the tools of the behavioral sciences and the results should factor into the policy analysis that must precede sensible law reform efforts. Mental health law has much to contribute to improving the condition and well-being of patients. To reach its full potential, it must become more empirical and truly interdisciplinary. We propose an approach in which behavioral scientists and legal analysts join together to forge a new generation of mental health law scholarship that can better serve the aims of mental health law” (Wexler, 1991a). The key words in the conclusion is “an approach in which behavioral scientists and legal analysts”, which affirms cognitivism to be the base line, which in turn embraces cognition as a thoroughgoing dualism. From this it follows that therapeutic jurisprudence is designed to address the physiological and safety needs of a person, a client, with any
reach higher a function of scope creep only. The problem, however, is much deeper and is a function of
the “Freud was never born” thinking. Now, the dated presumption, which is quite extensive while an
appropriate introduction to Maslow’s work, and with that dated presumption spanning two points in
Freud’s career – the first the Fleiss letters spanning from 1892 to 1899 (Freud, 1892|1966, pp. 173-282)
and the Project for a Scientific Psychology of 1895 (Freud, 1895|1966, pp. 283-397), with the second a
paper titled “The Aetiology of Hysteria” that evolved from a lecture delivered by Freud to a professional
psychiatry and neurology society in May 1896 (Freud, 1896|1962, pp. 189-221).

The Fleiss letters and the Project: The project was a function of Freud’s experience and nothing more.
Given, “The papers and even the fact of their existence, were totally unknown until the time of the
Second World War. The melodramatic story of their discovery and rescue …Our principal debt over the
whole business is to Princess Marie Bonaparte (Princess George of Greece), who not only acquired the
papers in the first instance but had the remarkable courage to defy the efforts to destroy them by their
author and her teacher” (Freud, 1892|1966, pp. 175-176). Thus, the Fleiss-Project collection is akin to a
newly discovered antechamber of an Egyptian pyramid, with citations typically assigned to a novelty
(e.g., Schore, 1997) without the collection the subject of true study. Now the second point.

The lecture delivered by Freud in May 1896 was preceded by an 1894 publication of Psychopathia
Sexualis by Richard von Krafft-Ebing, a forensic psychiatrist. The book gave visibility to sexual deviations.
In the book’s preface, Krafft-Ebing sets forth what is best characterized as denial of a serious social
problem: “The poets may be better psychologists than the psychologists and philosophers; but they are
men of feeling rather than of understanding, and at least one-sided in their consideration of the subject.
They cannot see the deep shadow behind the light and sunny warmth of that from which they draw
their inspiration” (Krafft-Ebing, 1894, p. iii). At issue is Krafft-Ebing’s reaction to Freud’s lecture, not
complimentary to say the least. “[Freud] reported [to Fleiss on] having given a lecture before that
society on the aetiology of hysteria. [Freud] went on to remark that ‘the donkeys gave it an icy
reception’ and that Krafft-Ebing, who was in the chair, said it sounded like a scientific fairy tale” (Freud,
1896|1962, p. 189). In the body of the paper Freud states “But the most important finding that is
arrived at if an analysis is thus consistently pursued is this: Whatever case and whatever symptom we
take as our point of departure, in the end we infallibly come to the field of sexual experience. So here
first time we seem to have discovered an aetiologiical precondition for hysterical symptoms” [Italics in
original] (Freud, 1892|1966, p. 199). It seems that Krafft-Ebing’s focus on sexual deviations would be
sufficient for reception of Freud’s seduction theory, parallel to what is implied by equating the plight of
persons with mental illness to the rights afforded to criminal defendants – just a supposition that is void
of a proposition.

Now, Maslow’s views about human motivation, personality organization, cognition and language, and,
expressive component of behavior. Each set is a fusion unto itself of the work of prior theorists,
including but not limited to Gestalt Psychology.

Human motivation:

Maslow’s discussion of human motivation spans two sets of statements about motivation and basic
needs, with the fusion or synthesis of the two forming a ’general-dynamic’ theory. That theory
embraces the functionalist tradition of James and Dewey, the holism of Wertheimer, Goldstein, and
Gestalt Psychology, the dynamicism of Freud and Adler, the centeredness of Rogers, with basis in clinical
experience. And, that theory concludes that the basic human needs are organized into a hierarchy of
relative prepotency. What follows are Maslow’s full thirteen elements of motivation and the five core
needs. Regarding the needs, one must recognize that the needs are not like a simple staircase but are
comingled as the elements of life dictates and are replete with unconscious-driven cross-currents (Maslow, 1943a).

1. The integrated wholeness of the organism must be one of the foundation stones of motivation theory.

2. The hunger drive (or any other physiological drive) was rejected as a centering point or model for a definitive theory of motivation. Any drive that is somatically based and localizable was shown to be atypical rather than typical in human motivation.

3. Such a theory should stress and center itself upon ultimate or basic goals rather than partial or superficial ones, upon ends rather than means to these ends. Such a stress would imply a more central place for unconscious than for conscious motivations.

4. There are usually available various cultural paths to the same goal. Therefore, conscious, specific, local-cultural desires are not as fundamental in motivation theory as the more basic, unconscious goals.

5. Any motivated behavior, either preparatory or consummatory, must be understood to be a channel through which many basic needs may be simultaneously expressed or satisfied. Typically, an act has more than one motivation.

6. Practically all organismic states are to be understood as motivated and as motivating.

7. Human needs arrange themselves in hierarchies of prepotency. That is to say, the appearance of one need usually rests on the prior satisfaction of another, more pre-potent need. Man is a perpetually wanting animal. Also no need or drive can be treated as if it were isolated or discrete; every drive is related to the state of satisfaction or dissatisfaction of other drives.

8. Lists of drives will get us nowhere for various theoretical and practical reasons. Furthermore, any classification of motivations must deal with the problem of levels of specificity or generalization of the motives to be classified.

9. Classifications of motivations must be based upon goals rather than upon instigating drives or motivated behavior.

10. Motivation theory should be human-centered rather than animal-centered.

11. The situation or the field in which the organism reacts must be taken into account but the field alone can rarely serve as an exclusive explanation for behavior. Furthermore, the field itself must be interpreted in terms of the organism. Field theory cannot be a substitute for motivation theory.

12. Not only the integration of the organism must be taken into account, but also the possibility of isolated, specific, partial or segmental reactions. It has since become necessary to add to these another affirmation,

13. Motivation theory is not synonymous with behavior theory. The motivations are only one class of determinants of behavior. While behavior is almost always motivated, it is also almost always biologically, culturally and situationally determined as well.

Now the needs, Figure 10 (Hierarchy of Needs, p. 49):

The 'physiological' needs. The needs that are usually taken as the starting point for motivation theory are the so-called physiological drives.

The safety needs. If the physiological needs are relatively well gratified, there then emerges a new set of needs, which we may categorize roughly as the safety needs.
The love needs. If both the physiological and the safety needs are fairly well gratified, then there will emerge the love and affection and belongingness needs, and the whole cycle already described will repeat itself with this new center.

The esteem needs. All people in our society (with a few pathological exceptions) have a need or desire for a stable, firmly based, (usually) high evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others.

The need for self-actualization. Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for.

Personality organization:

Maslow's approach to the organization of personality is a holistic-analytic approach and not a reductive-analytic method – that the whole includes parts versus parts are combined to form a whole, where each part is a personality syndrome, a suite of traits.

His basis is his general-dynamic theory as presented in the above (p. 51) tour of Human motivation – holistic, functional, dynamic and purposive.

Maslow defines a personality syndrome as “a structured, organized complex which, however, when studied carefully and validly, is found to have a common unity”, that spans characteristics and hierarchies.

The characteristics of personality syndromes include “(1) interchangeability, (2) circular determination, (3) tendency of the well-organized syndrome to resist change or to maintain itself, (4) tendency of the well-organized syndrome to reestablish itself after change, (5) tendency of the syndrome to change as a whole (6) the tendency to internal consistency, (7) the tendency to extremeness of the syndrome level, (8) tendency of the syndrome to change under external pressures, (9) syndrome variables, and (10) cultural determination of syndrome expression” (Maslow, 1943b).

Hierarchies of importance, and clusterings exist within each personality syndrome rather than homogeneity thus enabling classification within a syndrome (Maslow, 1943c).

Cognition and language:

Maslow's view of cognition and language is best summarized in the trite caption that was included in Rogers’ position about the Process of therapy – the first person states “the running water is cold”, while the second person’s span of attention stops at the word ‘running’.

In this vein Maslow’s assertion is that James’ reminder that language is external-oriented with the result that the average non-descript person’s view about life is ‘stuff happens’, which permeates routine attention, perception, learning and thinking – the screen between reality and being a human.

Recognizing life as ‘stuff happens’ creates a call by Maslow for psychology, in tandem with philosophy, to recognize Spencer’s ‘Distinctiveness’ and Freud’s ‘object’ as constantly evolving, more as a function of experience and less as a function of introspection. That at times, Spencer’s “exactly opposite to their real order” is in reference to James’ external phenomena being comingled with James’ connected internal phenomena, where static versus dynamic of each phenomena is just as fluid as ‘stuff happens’ – with Fechner akin to an observer. Thus...

“In general, most psychological activity proceeds 'as if' reality were fixed and stable rather than changing and developing (a state rather than a process), and 'as if' it were discrete and additive rather than
interconnected and patterned. This blindness to the dynamic and holistic aspects of reality is responsible for many of the weaknesses and failures of academic psychology. Even so, it is not necessary to create a dichotomy of opposition, or to 'choose up sides' to do battle. There is stability as well as change, similarities as well as differences, and holism-dynamicism can be as one-sided and doctrinaire as atomism-staticism. If we emphasize the one at the expense of the other, it is because this is necessary to round out the picture and restore balance” (Maslow, 1948).

**Expressive component of behavior:**

A distinction must be made between expressive and coping components of behavior. Coping is purposive, motivated, more determined by environmental variables, more often learned, more easily controlled, and designed to cause changes in the environment. Expression is more often unmotivated, determined by the state of the organism, more often unlearned, often uncontrolled, not designed to do anything, and an end in itself.

“Character structure is better revealed in expressive behavior. Neurotic symptoms are characteristically coping, while in catastrophic breakdown behavior has no particular function” (Maslow, 1949).

**Pragmatic and Logic**

Pragmatic, dealing with life sensibly, and logic, dealing with life with deliberate action, can be taken as two side of the same coin. However, when two issues are folded into the discussion – Maslow’s comment that coping behavior is purposive while expression behavior is more often unmotivated, and, Freud’s qualification that source in mental life can only be known by its aim – one must wonder if pragmatic and logic can have congruence.

To this point boundaries of discussion have been provided – the attributes of Table 2 (Psychoanalytic Jurisprudence, p. 15), and the entire James-Fechner expansion. Further development of the attributes of Table 2 must wait until the sixth track, which is after the additional foundation material is presented across the fourth and fifth tracks. Thus, the task now is limited to dispensing with Maslow’s expressive behavior and Freud’s source as being masked. The perfect starting point in dispensing with Maslow’s and Freud’s comments is Plato’s view of education as it is an analogy for the human condition.

“In Plato's image of the cave in Republic Book VII, he tells us explicitly how to unpack some of its details. The cave is the region accessible to sight or perception; the world outside and above the cave is the intelligible region accessible not to perception but to reasoning; the upward journey out of the cave into daylight is the soul’s ascent to the intelligible realm” (Losin, 1996). With this Freud’s source is clearly in the cave while Maslow’s expressive behavior is accounted for by the intelligible realm.

While no contribution can be extended to a qualification of either pragmatic or logic by this accounting of expressive and source, the ‘upward journey’ taken alone can be aligned with working memory in Figure 9 (Structure of Human Thought, p. 23). Then, with working memory the focal point, or pivot, expressive (Maslow) and source (Freud) can be treated as synonyms, which in turn will allow deliberate (logic) and sensible (pragmatic) to follow as synonyms without any risk of conflict. This alignment has expressive and deliberate paired, and source and sensible paired as well with but one mechanical requirement – that both pairs are situated in Plato’s cave. It must be noted that no new information is being presented as James, Prince, Freud, Dewey, Baldwin and Calkins have been aligned with Spencer’s ‘Priority’ and Freud’s ‘source’, which is what the interior of Plato’s cave is about. The alignment of Rogers to Spencer’s ‘Simplicity’ and Freud’s ‘aim’ and Maslow to Spencer’s ‘Distinctiveness’ and Freud’s ‘object’ is not a factor with pragmatic and logic.
With the expressive-deliberate pair and source-sensible pair regarded as definitive attributes of everyday life, what will now be presented is the joining of those attributes life with life as a longitudinal event with discussion spanning thirteen topics where all topics are in a thematic sense except those that have a parenthetical reference to Freud or Maslow: (1) semantics, (2) social psychology and pathology, (3) psychoanalytic realities (Freud), (4) primitive emotion (Freud), (5) primitive phobias (Freud), (6) primitive unconscious (Freud), (7), primitive futility (Maslow), (8) transitional dynamic, (9) timeless dynamic, (10) analysis/paralysis (Freud), (11) analysis/paralysis (Maslow), (12) thematic pragmatic (Freud), (13) thematic logic (Maslow).

Semantics:
What follows is an extension to James’ reference to language and is a caution against attempts at precision regardless of how static the subject issue might be. The narrative begins with three seemingly simple claims:
(1) Wholes depend on their parts
(2) Boundaries depend on their wholes
(3) Boundaries are parts of their wholes

Assuming that the relation of dependency here is not symmetric, that is, the relation is either asymmetric or anti-symmetric, then the three taken together cannot be true.
Now the proof.
Take a bounded whole with parts. The boundary is part of the whole, the third statement. By the first statement it will follow that the whole depends on its boundary (among other things), while according to the second statement the boundary depends on the whole.
But if dependence is taken to be asymmetric, it cannot be the case that the whole depends on its boundary and the boundary on the whole; and if instead dependency is taken to be anti-symmetric, the boundary will turn out to be identical to the whole, also wrong (Smid, 2015).

The moral of this story is, while language by James’ analysis can be troublesome, its use can emerge with unintended consequences. An example is James’ ‘knowing’ and ‘known’ comments about cognition.

Social psychology and pathology:
With the source and aim of human progress the theme and with social psychology and social pathology the thematic reference, Sidis discusses his psycho-physiological theory of the subconscious, which include the causation and nature of subconscious activities, and the laws of normal and abnormal suggestibility.

This is a continuation of semantics, with James’ comments about language exposing only a characteristic of the longitudinal event known as life. Also and with Figure 9 (Structure of Human Thought, p. 23) the reference, this is an expansion of both less selective awareness and the memory images of working memory. First, three parallels, and then Sidis’ commentary.

The first parallel is Sidis’ psycho-physiological theory of the subconscious comports with prior comments about ‘habit’ by James, Prince and Dewey. James’ “Consciousness, for example, is only intense when nerve processes are hesitant. In rapid, automatic, habitual action, it sinks to a minimum”; Prince’s “Habit, thus shown to produce so striking a result in the sphere of simple external perception, is capable of producing a no less striking result in the sphere of that complex internal perception which we call
reasoning”; and, Dewey’s “Habits constitute the content of perception, thought, meaning, object, imagination, mind, and self”.

The second parallel has Sidis’ causation and nature of subconscious activities in line with the expressive (Maslow) - deliberate (logic) pair.

The third parallel has Sidis’ laws of normal and abnormal suggestibility in line with the source (Freud) - sensible (pragmatic) pair.

Thus, “the selective will-activity of the highest nerve-systems, which are characterized by thought, reasoning, choice and will, form the nucleus of man's rational life. The biological significance of this consciousness is that it improves the organism's chances for survival in life. Under normal conditions, man’s controlling consciousness, as well as his reflexes, function in harmony; however, under certain abnormal conditions, the two systems may become dissociated. The laws formulated for normal and abnormal suggestibility are helpful for understanding social psychology and pathology, [with basis in analysis of] societies under widely different conditions of development, and concludes that the cultivation of man’s rational, free individuality, is the source and aim of human progress” (Sidis, 1919).

Psychoanalytic realities (Freud):

Psychoanalysis works with three views of reality: factual reality, psychic reality, and coconstructed reality. What follows, with semantics a thematic contributor, is an extension of the core fault of cognitive therapy – Introspection as immediate experience.

In particular, this is an extension of Calkins’ comment “...It would, of course, be preposterous to claim the out-and-out behaviorist as a self-psychologist; in truth, his rejection of introspection as a psychological method proves that he is really no psychologist at all but a biologist concentrating his attention on human behavior”.

Thus, the theme has the source (Freud) - sensible (pragmatic) pair as theory and the expressive (Maslow) - deliberate (logic) pair as method.

“The history of clinical psychoanalytic thinking about trauma demonstrates that these realities [factual reality, psychic reality, and coconstructed reality] are often in conflict with each other and that they have cycled in use without any consensus developing about which is most correct. These three realities have also been used without consensus by the broader mental health field and in the study of myths, indicating that these realities are fundamental ways of understanding ambiguous psychological data. The uncertainty as to which reality is most correct is resolved by recognizing that it is part of the human condition to be constantly differentiating and integrating these realities, and so we best help our patients by engaging with them in the process of applying all three, rather than by making definite static decisions about which is most applicable” (Rosegrant, 2010).

Primitive emotion (Freud):

Here, semantics and the longitudinal event known as life are treated as synonyms. This in turn sets the expressive (Maslow) - deliberate (logic) pair as theory and the source (Freud) - sensible (pragmatic) pair as method.

Stanley “conceptualizes fear as a primitive emotion. [He] addresses a number of questions, including the following: (1) how does perception of object appear before any experience of pain from it? (2) how is pre-perception of object in its feeling value accomplished? (3) how can an object be perceived before it painfully affects the perceiver? and (4) how does mind become conscious of a thing whose painful effects it is not at the time receiving? [He] expresses his conviction that while the physiological and
objective study of fear and other emotions is of very considerable value, yet it is only introspective analysis which can reveal the true nature and genesis of fear and all emotion [the expressive (Maslow) - deliberate (logic) pair as theory]. What fear is and what is the process of its development can only be determined by the direct study of consciousness as a life factor in the struggle for existence [the source (Freud) - sensible (pragmatic) pair as method]. ...the main result [is] that fear, as indeed every emotion, does not consist of pain or cognition-revivals in any form, but is a feeling reaction from the representation of the feeling potency of the object” (Stanley, 1894).

**Primitive phobias (Freud):**

As with primitive emotion, semantics and the longitudinal event known as life are treated as synonyms. However, the conjoin theory-method sequence is the opposite. Thus, the source (Freud) - sensible (pragmatic) pair is theory and the expressive (Maslow) - deliberate (logic) pair is method.

Per Janet, “The phobias of diverse objects and diverse situations, as the professional phobias, mysophobia, agoraphobia, erythrophobia, etc., are at bottom phobias of actions which are provoked or called forth by these objects and these situations [theory]. Cases beginning with ‘meticulous habits of verification’, in the end manifest fear for the objects or situations related to the activities [method]. The ‘mania’ becomes a phobia, both of which involve fear in the domain of executive action. Analogous is the ‘reversal of sentiments’ in which for the action desired there is an apparently irresistible impulse to do the opposite action (Cf. the negativism of schizophrenia). In normal activity, sufficient and even superabundant energy is mobilized; unexpended energies enhance the sense of ultimate achievement, the sentiment of triumph and the joy accompanying well performed action. The available energy may be just sufficient when the performance is boring, without ‘passion of accomplishment’. If the disposable energies are insufficient, the activity will take on distinctive features, lacking reflective and rational intermediaries, and possibly ‘under the form of a mere perception or reflex action’. Accordingly, in disturbances of the type under consideration, one is always concerned with mere depressions of activity, more or less profound, either involving the mind as a whole, or bearing down upon some one tendency or group of tendencies. The energy of performance being diminished, the process of activation can no longer attain the superior forms of behavior, such fears are manifested only when the subject is seeking to energize his performance under its higher form; thus, acting at a level of expenditure too costly for his budget of available resources” (Janet, 1921).

**Primitive unconscious (Freud):**

As with primitive emotion and phobia, semantics and the longitudinal event known as life are treated as synonyms, while the conjoin theory-method sequence is as with primitive phobia. Thus, the source (Freud) - sensible (pragmatic) pair is theory and the expressive (Maslow) - deliberate (logic) pair is method.

Per Bagby, “Alfred Adler has given rather definite meaning to the familiar term ‘Inferiority Reaction’. He describes a class of individuals who react with fear to social situations generally, and who have an underlying feeling of personal inferiority. He further observes that, in association with these traits, certain others of a secondary sort subsequently develop. They include: a tendency to set a plan of life which cannot be carried into effect, an exaggerated desire to excel, a derogatory attitude toward others, etc. According to Adler's analysis, the inferiority reaction appears in individuals who start life with some organ inferiority in consequence of which they develop a feeling of inadequacy. Since this feeling is intolerable, there is a persistent attempt to achieve normality. The secondary traits of personality represent this attempt. They form the ‘Compensation’. While further study may lead to an extension of the details of Adler's view, there seems to be a process essentially as described. However, a
restatement is required for present purposes. An individual has certain qualities which cause others to take an unfavorable attitude towards him – hostility, derision, or indifference. To this attitude on the part of others the individual reacts with fear and ideas of inferiority. An adjustment is made in the individual's conduct and thinking so that the fear, and its supporting ideas, are avoided or much reduced in intensity. Of the various problems which this formula presents, several questions relating to the adjustment phase of the general process are taken for consideration. The following types of adjustments have been observed in a number of inferiority reactions studied: 1. Adequate Adjustment; 2. Adjustment by the Acquisition of 'Peculiar' Abilities; 3. Adjustment Through Mere Rationalization; 4. Adjustment Through Functional Ailments; and 5. Adjustment Through Flight from Reality. An inferiority reaction is a system of habits, ever increasing in complexity. In the first stage the individual develops a fear attitude toward those who treat him in a hostile way. The frequent recurrence of the fear leads to the formation of a complex of defense reactions which constitute an adjustment. Although every particular adjustment takes its form from the special circumstances which surround the individual, several typical adjustments may be distinguished. A review of these makes it appear that certain 'symptoms' which the Freudians ascribe to operation of the sex instinct are in reality habits based on the fear emotion” (Bagby, 1923).

**Primitive futility (Maslow):**

As with the three primitives, emotion, phobia and unconscious, semantics and the longitudinal event known as life are treated as synonyms, while the conjoin theory-method sequence is as with primitive emotion. Thus, the expressive (Maslow) - deliberate (logic) pair is theory and the source (Freud) - sensible (pragmatic) pair is method.

“Patients who are severely inhibited in their capacity to free associate and reflect on their associations present a technical challenge. Such inhibitions threaten the treatment with a form of communication breakdown. There is often a sense of futility and a sense that someone must be to blame for the treatment impasse. Efforts to interpret such severe inhibitions often result in intensification of the impasse [theory]. Working through such enactments is facilitated not only through accurate psychodynamic understanding but also through a willingness to engage in some degree of spontaneous emotional engagement, self-disclosure, and mutual analysis [method]. When the patient is in a state of psychic equivalence, a particular quality of relational experience is sometimes required for the patient to perceive how external and internal reality are not necessarily equivalent” (Josephs, 2003).

**Transitional dynamic:**

Semantics is not the focus, while the conjoin theory-method sequence remains at the expressive (Maslow) - deliberate (logic) pair as theory and the source (Freud) - sensible (pragmatic) pair as method.

In addition, this has Wundt’s call for protection of the psychology/philosophy linkage as theme, which in turn extends through Calkins’ emphasis on introspective with respect to experience versus the immediate invocation of life, as well as Aristotle’s philosophy with respect to moral development, and Dewey’s functional psychology which considers mental life and behaviour in terms of active adaptation to the person's environment and as an extension of James’ naturalistic theory of mental processes.

“A shift from mechanistic behaviorism [Watson] to functional behaviorism [Skinner] is presented against the background of two historical traditions, one with an emphasis on form [source], the other with an emphasis on function [method]. Skinner's work, which made more contributions to a functional behaviorism than to a mechanistic behaviorism, exemplifies this shift” (Moxley, 1992) resulting in Skinner’s contributions aligning modern behavior analysis with the functional tradition.
Timeless dynamic:

This is a return to semantics and the longitudinal event known as life being treated as synonyms, while the conjoin theory-method requires negation with respect to Freud. Thus, the contra of the source (Freud) - sensible (pragmatic) pair is theory while the as-is expressive (Maslow) - deliberate (logic) pair is method, with James’ knowing and known included.

Both repression and suppression [theory] are said to involve removing mental content from awareness [method]. However, repression is generally said to be unconscious, whereas suppression is said to be conscious. The meanings of the terms unconscious and conscious, though, are open to a variety of interpretations and so the validity of this distinction is uncertain. …discusses the relationship between repression and suppression and whether conscious awareness distinguishes these processes. Consciousness and unconsciousness are discussed in terms of a relational account of cognition where knowing is understood as a relation between a cognizing subject and a cognized object term [known]. On this view, problems arise from confusing consciousness and unconsciousness with properties or qualities of mental processes. Examined in this light, …repression can become conscious and that suppression can occur unconsciously [thereby] exposing the role of resistance and the recognition of a series of defenses” (Boag, 2010) – the primitives – emotion, phobias, unconscious and futility.

Analysis/paralysis (Freud):

It is now time for the dark side of semantics and its potential negative impact on Hume’s associationism, which in turn gives credence to Spencer’s “exactly opposite to their real order”, while the conjoin theory-method requires negation with respect to both theory and method. Thus, the contra of the source (Freud) - sensible (pragmatic) pair is theory while the contra of the expressive (Maslow) - deliberate (logic) pair is method.

“Immanuel Kant the eighteenth-century German philosopher, and Niels Bohr, the twentieth-century Danish physicist, both noted that driving human reason too far in the analysis of deep problems often leads to irresolvable contradictions. Kant (1934) epitomized his insight into this fundamental limitation of human reason with his aphorism ‘Out of timber so crooked as that from which man is made nothing entirely straight can be built’ [theory]. And Bohr (1949) drew attention to the limits of human reason by citing what he referred to as an ‘old saying …there are two kinds of truths: one kind is an ordinary truth, which is so simple and clear that its opposite is obviously false, while the other kind is a deep truth, whose opposite is also a deep truth [method]” (Stent, 2004).

Analysis/paralysis (Maslow):

This is a continuation of the dark side of semantics and its potential negative impact on Hume’s associationism, which in turn gives credence to Spencer’s “exactly opposite to their real order”, while the conjoin theory-method pair remains unchanged. Thus, the contra of the source (Freud) - sensible (pragmatic) pair is theory while the contra of the expressive (Maslow) - deliberate (logic) pair is method.

“…presents a social-cognitive model of laypeople's thinking about mental disorder, dubbed ‘folk psychiatry’. …that there are four dimensions along which laypeople conceptualize mental disorders and that these dimensions have distinct cognitive underpinnings. Pathologizing represents the judgment that a form of behavior or experience is abnormal or deviant and reflects availability and simulation heuristics, internal attribution, and reification [theory]. Moralizing, the judgment that individuals are morally accountable for their abnormality, reflects a form of intentional explanation grounded in everyday folk psychology [method]. Medicalizing represents the judgment that abnormality has a somatic basis and reflects an essentialist mode of thinking [theory]. Psychologizing, ascribing
abnormality to psychological dysfunction, reflects an emergent form of mentalistic explanation that is neither essentialist nor intentional [method]” (Haslam, 2005).

**Thematic Pragmatic (Freud):**

This is a call to reasonable with respect to pragmatic, with the longitudinal event known as life as the prime concern with semantics allowed to be expressed through the conjoin theory-method pair, with the source (Freud) - sensible (pragmatic) pair as theory and the expressive (Maslow) - deliberate (logic) pair as method.

Per Baker, “…self-identity, which necessitates the determination of the core of the normal self. The self when normal, experiences various degrees of conscious life without disclosing the principal of its identity. The self stands out as having a unique, persistent identity [theory]. Psychology must deal with the active phase of ‘energizing’ as distinguished analytically from other phases of psychomotor activity [method]. Distinguishes between the identical and the identifying self in the process of self-identification and discusses the role of imitation in self-identity [method]. The past, present and the future play a decisive role in the ability to imitate the self copy. The self is sure of itself normally but when this ability is lost, self-identification is also lost. Concluded that self-identity is a psychological phenomenon and cannot be affirmed scientifically” (Baker, 1897).

**Thematic Logic (Maslow):**

This is a call to reasonable with respect to logic, with the longitudinal event known as life as the prime concern with semantics allowed to be expressed through the conjoin theory-method pair, which is opposite the prior focus on pragmatic. Thus, the expressive (Maslow) - deliberate (logic) pair is theory and the source (Freud) - sensible (pragmatic) pair is method.

“Procrastination, defined as the subjectively aversive inability to initiate or complete the pursuit of a given goal, is a common phenomenon in academic contexts. This theoretical paper presents a dynamic model that centers on the role of goal focus in influencing procrastination during goal pursuit. Our central hypothesis is that focusing on the means of goal pursuit (i.e., adopting a process focus) reduces procrastination, particularly when fear of failure is high [theory]. Focusing on the means should decrease the salience of performance outcomes and thereby reduce fear of failure [method]. This, in turn, should facilitate the initiation and maintenance of goal pursuit. In contrast, when means are perceived as unpleasant (high task aversiveness), focusing more on the outcome of goal pursuit (i.e., adopting an outcome focus) should reduce procrastination by directing attention away from the means while highlighting the importance of goal achievement” (Krause, 2014).

**Recidivism**

Now to address the challenge mention earlier in this paper – the documentable claim that cognitive therapy is the Achilles heel of therapeutic jurisprudence to the point that the Achilles heel dwarfs the corpus. In effect, the distortion of Freud is extensible to felonious intent with the number of direct victims literally immeasurable and with this distortion the single contributor to recidivism. Discussion of recidivism spans ten topics: (1) illusive character, (2) centrist assumption, (3) centrist resistance, (4) comorbidity, (5) inherent resistance, (6) four primitives, (7) non-congruence, (8) conceptual basis, (9) conceptual inertia, (10) conceptual opportunity.
Illusive character:

This is where Jimmy Carter’s zero-based budgeting argument re-enters the picture. For reasoning, one need not go any farther than “Researchers calculate that we are past the point of diminishing returns, where each additional prison cell provides less and less public safety benefit” (Pew, 2011, p. 5).

In a study executed by the Pew Center on the States of recidivism rates across demographic groups disclosed amongst other data a reasonably stable rate of recidivism. The rate is about 40% with precision not worthy of investigation given the nature disclosure of problems and/or issues in other studies to be exposed as discussion unfolds. For now, two comments about statistics that are sufficient to point to inertia in outcomes. First, “For years the most widely accepted sources of national recidivism statistics have been two studies produced by the U. S. Department of Justice’s Bureau of Justice Statistics (BJS). The most recent of those reports, which tracked offenders released from state prison in 1994, concluded that a little more than half of released offenders (51.8 percent) were back in prison within three years, either for committing a new crime or for violating rules of their supervision. Published in 2002, the BJS study followed a sample of offenders from 15 states, and did not provide any state-level recidivism data” (Pew, 2011, pp. 1-2). Second, “According to the (Pew) survey results, 45.4 percent of people released from prison in 1999 and 43.3 percent of those sent home in 2004 were reincarcerated within three years, either for committing a new crime or for violating conditions governing their release” (Pew, 2011, p. 2).

The included analytical response to the recidivism data is along two lines with respect to money. The first is about money that needs to be spent – “Without education, job skills, and other basic services, offenders are likely to repeat the same steps that brought them to jail in the first place …This is a problem that needs to be addressed head-on. We cannot say we are doing everything we can to keep our communities and our families safe if we are not addressing the high rate at which offenders are becoming repeat criminals” as stated by Louisiana Gov. Bobby Jindal (R) on March 18, 2011 (Pew, 2011, p. 2). The second is about a puny payoff on monies already spent – “The new figures suggest that despite the massive increase in corrections spending, in many states there has been little improvement in the performance of corrections systems. If more than four out of 10 adult American offenders still return to prison within three years of their release, the system designed to deter them from continued criminal behavior clearly is falling short. That is an unhappy reality, not just for offenders, but for the safety of American communities” (Pew, 2011, p. 2).

There is enough material in the prior two paragraphs to give on the opportunity to wonder if the “benefit need not be proven” component of Executive Order 12,866 (p. 16) is an issue here. The fact is “need not be proven” is the prime, and only, factor at play. The fundamental reason for failure to address recidivism has, as a hit-and-run victim of the Freud-was-never-born thinking, therapeutic jurisprudence on two very distinct and separate counts. The first is the atmosphere that led to thinking that emerged as the specification known as therapeutic jurisprudence. The second is the criminal justice system’s functioning under the implicit direction of therapeutic jurisprudence. The first will be addressed now while the second will be addressed as discussion unfolds.

“Although scholars and professional from many disciplines are involved in mental health law and scholarship, the field is by and large not interdisciplinary in approach and content” (Wexler, 1991b, p.3). This simple statement, however, does little justice to the frustration imposed upon the legal system by the expert witness (Wexler, 1991b, p. 7) – with plagiarism a confounding variable (Levin, 1993).

At issue is the Freud-was-never-born cognitive psychology revolution, a phenomenon that has many birth dates on its birth certificate with one possessing seemingly more righteousness than any other
candidate – “The year 1956 was critical in the development of cognitive psychology. At a meeting at the Massachusetts Institute of Technology, Chomsky gave a paper on his theory of language, George Miller presented a paper on the magic number seven in short-term memory, and Newell and Simon discussed their very influential computational model called the General Problem Solver. In addition, the first attempt to consider concept formation from a cognitive perspective was reported” (Eysenck, 2000, p. 1).

To make clear the implication of the Freud-was-never-born, here is a question – what happened on September 10, 1752. The answer is precisely nothing. The reason is the flip from the Julian calendar to the Gregorian calendar with the first five days of September 1752 were recorded as 1, 2, 14, 15 and 16 (Dershowitz, 1990). This same ‘precisely nothing’ extends to countless individuals given “Rogers was found to be the sixth most eminent psychologist of the 20th century and among clinicians, second only to Sigmund Freud (Haggbloom, 2000).

Thus, students of therapeutic jurisprudence simply learned ‘precisely nothing’ about Freud, Aristotle and many other contributors to the knowledgebase given the explicit focus of therapeutic jurisprudence on cognitive psychology and social psychology (Wexler, 1991b, pp. 219-290). This discussion does not negate the practical environment to which therapeutic jurisprudence is applied, presumptive versus descriptive on the strength of deposition – the realm of the theory of circumstances, but does expose what should be addressed by zero-based budgeting given the evidence. The task now is to address the second count, the criminal justice system’s functioning under the implicit direction of therapeutic jurisprudence – the documentable claim that cognitive therapy (as a subset of cognitive psychology) is the Achilles heel of therapeutic jurisprudence to the point that the Achilles heel dwarfs the corpus. Note, nothing in what follows advocates the dismissal of cognitive psychology – both cognitive psychology and therapeutic jurisprudence operate in the same timeframe, principally the here-and-now. Instead, the call is for cognitive psychology to jettison the revolution and join the solution as will be developed in the next track.

Now, three comments from a study of sexual offender recidivism by two members of Corrections Research, Department of the Solicitor General of Canada (Hanson, 1998).

First, the abstract – “Evidence from 61 follow-up studies was examined to identify the factors most strongly related to recidivism among sexual offenders. On average, the sexual offense recidivism rate was low (13.4%; n=23,393). There were, however, subgroups of offenders who recidivated at high rates. Sexual offense recidivism was best predicted by measures of sexual deviancy (e.g., deviant sexual preferences, prior sexual offenses) and, to a lesser extent, by general criminological factors (e.g., age, total prior offenses). Those offenders who failed to complete treatment were at higher risk for re-offending than those who completed treatment. The predictors of nonsexual violent recidivism and general (any) recidivism were similar to those predictors found among nonsexual criminals (e.g., prior violent offenses, age, juvenile delinquency). Our results suggest that applied risk assessments of sexual offenders should consider separately the offender’s risk for sexual and nonsexual recidivism” [Italics added].

Second, the acknowledgements – “We thank ... for help in locating articles for this review” – which continued into the body of the paper – “Computer searches of both PsycLIT and the National Criminal Justice Reference System were conducted using the following key terms: Sex(ual) offender, rape, rapist, child molester, pedophile, pedophilia, exhibitionism, sexual assault, incest, voyeur, frotteur, indecent exposure, sexual deviant, paraphilia(c), predict, recidivism, recidivist, recidivate, re-offend, reoffense, relapse, and failure. Reference lists were searched for additional articles. Finally, letters were sent to 32 established sexual offender researchers requesting overlooked or as yet unpublished articles or data” [Italics added].
Third, from the body of the paper – “Once detected, sexual offenders’ motivation to change may also be related to recidivism. Those offenders who accept responsibility, express remorse, and comply with treatment (good clinical presentation) should be at lower risk than those who deny any problems and actively resist change (poor clinical presentation). Motivation to change is difficult to assess, however, because there are clear benefits to ‘appearing’ willing to change, and many sexual offenders have the social skills necessary to gain the confidence of sympathetic clinicians” [Italics added].

Now, the italicized wording: First, “Those offenders who failed to complete treatment were at higher risk for re-offending than those who completed treatment”, this will be addressed in the next paragraph. Second, “32 established sexual offender researchers”, if Freud’s intellectual legacy was accepted, the list of researchers would dwarf the cited ‘32’. Third, the chief culprit – “Motivation to change is difficult to assess, however, because there are clear benefits to ‘appearing’ willing to change, and many sexual offenders have the social skills necessary to gain the confidence of sympathetic clinicians”. ‘Social skills’ is fancy speak for Freud’s specification of the transference with its companion the countertransference. Essentially, each is one side of a mental fencing match – to control the debate – and, lest we forget, a repeat from above (p. 11), “for this [offender] the formula was ‘I act, therefore I exist’”. The attack by one person on another – the offender versus the clinician, can be overt (manipulation) or covert (manipulation) with the ‘winner’ clearly thinking that they are in charge. One need not go any farther than Freud’s patient Dora. Freud noted in his debriefing of his patient Dora at the point she abruptly terminated therapy that “there could hardly be a more effective revenge for Dora than demonstrating upon her own person the helplessness and incapacity of her physician” (Freud, 1905|1957, p. 120). Dora’s ploy was resistance as an offense in the form of being in control of the dialog. Freud termed this ploy transference noting that transference contributes to the advancement of therapy up to a point after which it creates a formidable resistance, with an interesting twist to be addressed in the sixth track below, that sufferers from hysteria, anxiety-hysteria (bipolar?) and obsessional neurosis offer no transference (Freud, 1917|1957, p. 431-447).

Regarding the reference to “failed to complete treatment were at higher risk”, suggests that outcome is the issue when it is not. “A meta-analysis of 58 experimental and quasi-experimental studies of the effects of cognitive-behavioral therapy (CBT) on the recidivism of adult and juvenile offenders confirmed prior positive findings and explored a range of potential moderators to identify factors associated with variation in treatment effects. With method variables controlled, the factors independently associated with larger recidivism reductions were treatment of higher risk offenders, high quality treatment implementation, and a CBT program that included anger control and interpersonal problem solving but not victim impact or behavior modification components. With these factors accounted for, there was no difference in the effectiveness of different brand name CBT programs or generic forms of CBT.” [Italics added] (Landenberger, 2005).

Given the full exposure of the Achilles heel, cognitive-behavioral therapy must be subjected to zero-based budgeting for the benefit of the offender and the clinician, as well as to prevent disastrous consequences to innocent persons in the future.

Centrist assumption:

Alfred Binet (1857-1911) is commonly known only with the Binet-Simon intelligence test the basis. He studied under Jean Martin Charcot as did Freud. He first took up the study of law, but later turned his attention to natural sciences, and finally directed all his efforts to psychology, with his interests settling on criminal psychology.
With centrist the focus, he maintained that “Punishment Should Be Beneficial but Contained in Such Measure that it Be Not Unjust. To be beneficial the criminal must have sufficient intellect to relate the punishment to his act; to be just it must take into consideration his state of mind at the time it was committed”. Thus, “a comprehensive idea of his view of human responsibility, and consequently of what he considered beneficial and just in punishment”.

His strongest statement which points to the Achilles heel as being heavily dated – back to Spencer and earlier is his “Philosophy or the Science of Sciences Necessary for a Correct Interpretation of Phenomena. It is exactly in this connection that one of the soundest thinkers of modern times has said: ‘All the sciences have their own departments, and in going out of them they attempt to do what they really cannot do; and that the more mischievously, because they do teach -what in its place is true, though when out of its place, perverted or carried to excess, is not true. And as every man has not the capacity for separating truth from falsehood, they persuade the world of what is false by urging upon it what is true. Man whose life lies in the cultivation of one science to the exclusion of any philosophical view of the whole, has all the obstinacy of the bigot whom he scorns, for each exalts his one science into a key, if not of all knowledge, at least of many things more than belong to it’. The philosophic habit of mind prevents mistakes of this character and enables the specialist to guard the limits within which his science must be kept – for this partial truth is true only when taken in relation to other partial truths, all of which must be considered in giving a just estimate of the whole” (Kite, 1914).

Centrist resistance:

This is about the transference, its manifestation with respect to punishment, and a metaphorical question – when is an adult offender not a child. The question will be addressed first as it requires a retrace of history, and, once done, discussion then transitions into the transference and then on to punishment.

There are many parent-child duets in academic history with two of interest here. The first is Sigmund Freud (dad) and Anna Freud (daughter), the second is Melanie Klein (mom) and Melitta Schmideberg (daughter).

Melanie Klein was one of two women – two outstanding pioneers of child analysis, who had emerged in 1925, the second was Anna Freud. Melanie’s interest was medicine, but that was not possible, therapy was the only workable choice. In 1910 she sought analysis with Sandor Ferenczi and he encouraged her to start analyzing children. She read her first paper to the Hungarian Society in 1919 on “The development of a child”, and was elected a member of the Society. In 1921 she moved to Berlin where she established a therapy practice with adults and children. In 1925 she offered to give a series of lectures to the British Society, which culminated in her being invited to join the British Society in London (King, 1991). An aside, Melanie and Anna approached child analysis in divergent ways, with their differences the basis of an extensive series of meetings in London from 1941-1945, the British Psycho-Analytic Society. Anna Freud, during World War I, she took the course for teachers and worked as a classroom teacher for five years. In 1918 she attended a meeting of the Vienna Psychoanalytic Society for the first time being admitted to the Society in 1922. In line with her background as a teacher, Anna began the development of her approach to child analysis, parallel to the analysis of adults, but with variations that made allowance for the child’s immaturity. The basis for her 1941-1945 battle against Melanie Klein is related to this approach, which specifically revolved around the question of whether the child developed a true transference. Anna felt that children were too young to shift away from the original family members, whereas Melanie Klein held that they could be analyzed through their transference-resistance reactions in much the same way as adults were analyzed. Anna Freud also believed in the use of educational devices with both child and parent, whereas Melanie Klein stuck
strictly to analytic methods (King, 1991). The task now is to expand the disagreement between Melanie Klein and Anna Freud through the series of meetings in London from 1941-1945 and then on to Melitta Schmideberg. Note, while Sigmund Freud’s 1939 death preceded the meetings in London, he was not a factor in the pre-London formative years as his work was with adults with limited involvement with youth.

The meetings included three camps – pro- Freud, pro- Klein and neutral. The pro- Freud members were Edward Glover, Melitta and Walter Schmideberg, Willi and Hedwig Hoffer, Barbara Low, Dorothy Burlingham, Barbara Santos and Kate Friedlander; the pro- Klein members were Susan Isaacs, Joan Riviere, Paula Heimann, Donald Winnicott; and the neutral members were Ernest Jones, Silvia Payne, Ella Sharpe, Marjorie Brierley, William Gillespie, John Bowlby, James Strachey, Michael Balint, and Adrian and Karin Stephen.

This three camp alignment allowed for spirited discussion, which, in turn, set Melanie Klein and Melitta Schmideberg apart given that Melitta was in the pro-Freud camp. However, Melitta Schmideberg was a viscous critic of her mother, while Anna Freud was a most impressive voice of reason with her plea – principles not personalities – and – gratitude (King, 1991). Thus, the mother-daughter conflict, a very personal matter with its origin in Melitta’s youth, molded the definitive discussion of a professional construct, the transference. Not to be explored further is that the mother-daughter conflict has been dismissed as an extreme example of the bitterness (rage?) that can be installed by having an analytic parent, which is not true given the socio-economic dynamic of the Klein family leading up to 1910 and then on to the 1920s. The point is unresolved parent-child conflict molded serious debate and with that psychopathy, at least in an insidious manner (Glover was Schmideberg’s analyst), transitioning through to Edward Glover taking a position in the Freud-Klein controversy that was opposite his prior regression-progression analysis. A truncated repeat from above (p. 11) – “The approach to [self-harm] was (and still is) profoundly influenced by the concept of regression. The opposite view of a progression in psycho-pathological states has never been explored to the same extent. The idea of progression implies that psycho-pathological states are exaggerations of ‘normal’ stages in the mastering of anxiety and can be arranged in a rough order of precedence. …the core of an addiction or even of a severe obsessional state may depend more on the reduction of an underlying paranoid layer than on the most careful analysis of the recognized habit-formation or obsessional superstructure” [Italics in original] (Glover, 1936).

Now, to address the opening question – when is an adult offender not a child. The answer – probably never.

Thus, the transference is a fundamental coping skill that is very necessary across the longitudinal event known as life, and with that skill adaptive. Now punishment, a quote spanning six paragraphs...

“Ever since the eighteenth century, there has been a powerful movement to humanize justice. This movement has succeeded in abolishing torture and public executions, in limiting the death penalty, in improving conditions in prison, in abolishing the imprisonment of children, in establishing probation and parole, and, generally, in aiming at rehabilitation rather than retaliation.

...If a neurotic has a strong need for punishment he can find many ways of causing himself pain, but his conscience will stop him from breaking the law in any serious manner. It is unfortunate that a theoretical confusion has arisen between the neurotic character, on the one hand, and the anti-social personality or the psychopath on the other. These types are opposites and require different handling. The main reason why offenders break the law is that they want to commit crimes, because they are anti-social, and because they hope not to get caught. The fact that they do sometimes get caught does not
prove that they wish to get caught; but with a minimum efficiency of law enforcement this is inevitable if they commit offenses frequently enough.

There may be many reasons why, in the commission of a crime, elementary precautions are not taken, and the likelihood of getting caught thus increases. As a matter of fact, even a law-abiding person may have many reasons for poor work performance or for failing to look when he crosses the street. It may be anything from over-tiredness, a physical defect, emotional defiance or ‘testing luck’, to an unconscious denial of danger, a failure to think rationally, or a tendency to concentrate on some details and overlook others.

The assumption that offenders break the law because of an unconscious wish for punishment seems to me unsubstantiated and too general an explanation. It would, however, even if correct, be no argument to abolish punishment or even to avoid it in the case of the individual offender. Punishment may or may not deter. If there is efficient law enforcement and a belief in justice, mostly it does. The aim of psychotherapy is to sensitize the offender to social pressure, to develop a normal attitude toward punishment, and to teach him to foresee consequences and be motivated rationally by such foresight. The aim is to adjust him to the legal framework, not to take the framework away.

There are many offenders who are sufficiently afraid of punishment, yet who cannot go straight. Normal life consists of more than the mere decision to avoid crime. If a man is unable to earn his living he will ultimately have no choice but to break the law, no matter how much he may dread the consequences. He may be untrained, unused to working, unwilling to work, psychologically unable to work, or unable to get a job as an ex-convict. Recidivism is a complex phenomenon, due largely to an unwillingness or an inability to lead a social life.

An important task of psychotherapy is to give constructive help to offenders to counter the feelings of helplessness and despair which largely account for their anti-social attitudes, and to help them adjust socially. The effectiveness of punishment in the avoidance of recidivism will be greatly enhanced by combining punishment with constructive rehabilitative measures. Punishment is not necessarily an alternative to rehabilitation or psychotherapy; rather, it is often a necessary incentive” [Italics added] (Schmideberg, 1960).

Thus, recidivism is only a subset of how a person deploys the transference, with recidivism having a companion phenomenon – those who commit no further crimes and so forth as addressed by Schmideberg.

**Comorbidity:**

The transference does not operate in isolation but coexists with other dynamics. An example with drugs a by-example reference. “The problems were: (1) the drug interferes with personality, (2) the duration of detoxification before drug abusers are tested and interviewed is usually insufficient, (3) drug abusers generally suffer from ‘dysfunctional personality resources’ such as deficiency in memory, incapacity for psychological reflections, and lack of verbal and preverbal affect differentiation (alexithymia), (4) the conditions drug abusers must accept to receive clinical care, activate manipulative behaviour and latent defence mechanisms during interviews” (Aleman, 2007).

**Inherent resistance:**

Continuing with the transference not operating in isolation but coexisting with other dynamics, e.g., the four primitives above (pp. 56-58) – emotion, phobias, unconscious and futility, there is the undeniable fact that the longitudinal event known as life is bounded – by birth and by death. From this it is
reasonable to suggest that the transference is the contra to futility while being less about emotion, phobias and unconscious.

“Freud's thesis on the death drive is one of the most original theories in the history of ideas that potentially provides a viable explanation to the conundrums that beset the problems of human civilization, subjective suffering, collective aggressivity, and self-destructiveness. Contemporary psychoanalytic theorists tend to view the death drive as fanciful nonsense, an artifact of imagination... Freud accounts for an internally derived motivation, impulse, or activity that is impelled toward a determinate teleology of destruction that may be directed toward self and others, the details of which are multifaceted and contingent upon the unique contexts that influence psychic structure and unconsciously mediated behavior. Although Freud largely believed that his ideas on the death drive were ‘left to future investigation’, he was committed to the notion that mind seeks ‘a return to an earlier state’, a notion that is verifiable through clinical observation. Despite the psyche's inherently evolutionary nature, death becomes the fulcrum of psychic progression and decay” (Mills, 2006).

Conceptual basis:

Sigmund Freud introduced to psychiatry and neurological research an interest twist on expertness – with the focus on free associations, Freud declared the patient to be the professor, with Rogers’ declaring the patient to be the philosopher. It is the year 1940, the master is gone, it is time for a recap – the irony is that the extended quote that follow is a short introduction to the DSM-III as the precursor to unfolding disdain for normal bodily function that is distasteful to discourse.

“Sigmund Freud was one of the most intellectually honest and most courageous of men. We are asked to evaluate in a few words his influence on psychiatry. That is manifestly impossible, since the interests of psychiatry have come to extend far into the varied activities of man and this wide range is, to a large extent, the result of the researches of Freud himself. He gave us his concept of the unconscious and the means of its exploration, furnishing us with the implements for man’s intelligent study of man.

At the beginning of this century psychiatry, following Griesinger’s dictum 'Mental diseases are brain diseases', had gained enormously through neurological research. It was on this basis that toxic infectious mental disease became accessible to therapy. The psychiatrist then was prepared for physiochemical and pathological research. He was not much interested in meeting the needs of the host of neurotics, who turned from the psychiatrist to seek the more sympathetic layman healer who might understand their troubles, since their problems did not impress the physician as a challenge to scientific effort. His outlook on the functional psychoses and neuroses was apt to be fatalistic. The classical descriptions and classifications of Kraepelin carried with them a certain finality in prognosis and did not leave much hope for progress in psychiatric treatment. As more and more detailed knowledge of brain functions was gained, the problem of personality integration became the more puzzling.

Freud was trained in neurological research, to which he made worthwhile contributions, and doubtless would have remained in this field had not economic necessity led him into psychiatric practice where he had to meet the needs of neurotics. Charcot’s experiments with hysterics, Bernheim’s studies in hypnosis, and Breuer’s cathartic exploration of neurotics stimulated Freud to turn his research interest in this new direction.

There was a great gap between the knowledge of physiological function and that aspect of the total personality reflected by the limited mirror of consciousness. This gap was a challenge to Freud. He dared to explore the dim region of the instincts, the intricate cooperation of soul and body far beyond physiological attack and yet not immediately accessible to rational thinking. To this task Freud brought the requisites of sensitive intuition, the discipline to sober and logical thought of his neurological
training and that rare courage which does not shrink from emotionally annoying facts. Soon after, his initiation he went his way in remarkable, almost obstinate, independence.

Breuer’s studies had shown him that there is a tendency in the hysterical individual to self-cure, a trend toward self-betrayal revealing emotional conflicts. Laying aside hypnosis, Freud learned to listen to the patient. He studied the conditions of the relation between patient and therapist and, obligating the patient to nothing but unrestricted frankness and himself to unprejudiced listening, he found in the method of free association a new and more favorable approach.

He found that frankness on the part of the patient was difficult to secure. There were resistances in his relation to the physician. He swung between defiant independence and demanding dependency, his productions showing more and more clearly the while a fearful, more or less hypocritical attempt at adjustment, n compromise with admitted instinctual needs.

Psychoanalysis grew out of the therapeutic need of neurotics. It was Freud’s first goal to understand the instinctual drives that hide from consciousness. *Here he touched a field that obviously resisted frank research because of strong emotional prejudices.* A great cry of indignation arose, contributed to in no small part by psychiatrists themselves.

...Freud never claimed therapeutic success in the psychoanalytical treatment of psychoses. The approach, nevertheless, represents an initiation of effort which cannot fail to be of value. Much doubtless will be learned. Freud’s treatment of the neuroses is dynamic. It seeks in a very personal struggle between patient and physician to establish peace between the instinctual drives of the Id and the resistances of the Ego and so dispose of psychoneurotic misery.

Here lies his greatest achievement. To the end that neurotic suffering be reduced he has compelled thought and stimulated research and therapeutic effort. His concepts threaten to drive the charlatan from his most fertile field and afford to scientific medicine opportunity of attack on the greatest public health problem. There are psychiatrists who doubt, in part because psychoanalysis as an implement for both research and treatment works slowly, and in therapy often fails in cases of serious maladjustment. The treatment of tuberculosis also demands much time and often fails in severe cases.

*The independence and boldness of Freud’s thinking and writing aroused much antagonism in his lifetime.* *That is past.* He himself would not enter into controversy, regarding it as a waste of time. Instead he applied himself the more diligently to his special studies and produced more and more. Psychiatry is under continuing obligation to test the validity of his concepts and to explore the new territories which he discovered" [Italics added] (Chapman, 1940).

Contrary to *The independence and boldness of Freud's thinking and writing aroused much antagonism in his lifetime.* *That is past.* The fact is the antagonism is not past but most definitely must be jettisoned for the sake of the patient even if disagreeable to the practitioner.

Freud did not solve all problems, he only opened the door to an opportunity to better understand the frailties of the human mental apparatus.

**Conceptual inertia:**

Conceptual inertia is very real and very durable. Per Calkins and for emphasis, “It would, of course, be preposterous to claim the out-and-out behaviorist as a self-psychologist; in truth, his rejection of introspection as a psychological method proves that he is really no psychologist at all but a biologist concentrating his attention on human behavior”. Introspection is about accumulated experience with some portion always hid from memory due to the practical limitation of time, the current 86,400 seconds being preceded by a person’s entire life to date. The fact that time as a volumetric issue is a
hefty hurdle versus recall of any element of history does not justify viewing Introspection as immediate experience as a reason for exclusive reliance on cognitive therapy as a very dated summary of thinking as a starting point is readily available.

“Discusses the essential nature of the conception of subconscious, to determine its claim to a place in the structure of modern science, and the position which must be assigned to it within that structure. Subconscious has been used by various authors to denote facts belonging to totally different categories. Stresses the need to devise terminology that would obviate the confusion surrounding the conception of subconscious. The facts can be grouped into 3 heads - (1) the marginal elements of phenomenal consciousness (the subconscious of Stout), (2) dissociated portions of phenomenal consciousness (the co-conscious of Morton Prince, and the subconscious of Janet), and (3) a non-phenomenal conceptual construction designed to explain the facts of phenomenal consciousness (the unconscious of Freud). They all are said to form part of the material of psychology, and none of them a part of material of physiology” (Hart, 1910) – and, James’ conception.

**Conceptual opportunity:**

Conceptual inertia is very real and very durable, yet, need not be the reason for a person to remain entrenched in a line of thinking. Thus, the purpose of a psychoanalytic jurisprudence.

“Discusses Freudian concepts in the context of removing psychopathology. Identifies four factors that form a part of the healing process. (1) diagnosis of the disorder (2) enthusiasm on the part of physician and patient (3) a formulation of what constitutes ‘normal’ functioning and (4) the release of the mechanisms that affect reeducation. The process of reeducation involves two phases: (1) a new psychophysical set, and (2) the control of mechanisms. Freudian psychoanalysis helps in both preparation of paths as well as in the release of the appropriate act. Preparation is achieved through analysis which succeeds in giving the patient a formulation of the ideal. The release of the act is achieved through the libido, which has been compared to a ‘life force’. The enthusiasm provided during psychoanalysis is assumed to aid in reeducation. Distinguishes between the libido as a scientific concept and its stimulus value as a releaser of energy” [Italics added] (Rahn, 1918).
Circumstances (reality) and ambiguity (pleasure)

What follows is a call for scope creep of therapeutic jurisprudence away from cognitivism – knowing and known – and into the whole of the human mental apparatus as depicted in Figure 11 where the shaded ellipsoidal area represents everyday life, the here-and-now of therapeutic jurisprudence, as well as the realm of cognitive psychology. This means that the advocated application of therapeutic jurisprudence is based on the assumption that the proponents of cognitive psychology have abandoned the revolution and joined the solution for the benefit of persons to be served at the expense of professors and their seminal-certain hypothesis testing. Scope creep then allows for each the transference and the countertransference to be understood as comprising the theory of circumstances and ambiguity aversion, where Freud’s reality principle accounts for the theory of circumstances and his pleasure principles accounts for ambiguity aversion, which in turn allows for the necessary caveat, that “An exact knowledge of the sources of an instinct is not invariably necessary for purposes of psychological investigation; sometimes its source may be inferred from its aim” (Freud, 1915|1957, p. 123).

The core of this track is Freud’s reality and pleasure principles – “Just as the pleasure-ego can do nothing but wish, work for a yield of pleasure, and avoid unpleasure, so the reality ego need do nothing but strive for what is useful and guard itself against damage” [Italics in original] (Ibid., pp. 132-134). This implies that the reality principle is the ability of the mind to assess the reality of the external world, and to act upon it accordingly, while the pleasure principle is the instinctual seeking of pleasure and avoiding of pain in order to satisfy biological and psychological needs, in a centrist fashion in the overt world only to be nudged to uncertainty in the covert world, with each reality and pleasure comingled with respect to the transference and the countertransference. The task now is to address certainty, presumptuous and logic, then on to the following topics – (1) everyday life, (2) fringe of everyday life, (3) reality and consequences, (4) pleasure and ambiguity, (5) composite understanding.

Certainty is safety, thus, is worthy of pursuit. As an example, Freud makes note of a simple habit – note taking, or, the “Mystic Writing Pad” as he calls it. He states “If I distrust my memory – neurotics, as we know, do so to a remarkable extent, but normal people have every reason for doing so as well – I am able to supplement and guarantee its working by making a note in writing” (Freud, 1925|1961, p. 227).
As simple as it sounds, it is not perfect as he makes clear: “But I must admit that I am inclined to press the comparison still further. On the Mystic Pad the writing vanishes every time the close contact is broken between the paper which receives the stimulus and the wax slab which preserves the impression. This agrees with a notion which I have long had about the method in which the perceptual apparatus of our mind functions, but which I have hitherto kept to myself. My theory was that cathetic innervations are sent out and withdrawn in rapid periodic impulses from within into the completely pervious system $P_{Cpt}-Cs$. So long as that system is cathected in this manner, it receives perceptions (which are accompanied by consciousness) and passes the excitation on to the unconscious mnemic systems; but as soon as the cathexis is withdrawn, consciousness is extinguished and the functioning of the system comes to a standstill. It is as though the unconscious stretches out feelers, through the medium of the system $P_{Cpt}-Cs$, towards the external world and hastily withdraws them as soon as they have sampled the excitations coming from it. Thus the interruptions, which in the case of the Mystic Pad have an external origin, were attributed by my hypothesis to the discontinuity in the current of innervation; and the actual breaking of contact which occurs in the Mystic Pad was replaced in my theory by the periodic nonexcitability of the perceptual system. I further had a suspicion that this discontinuous method of functioning of the system $P_{Cpt}-Cs$ lies at the bottom of the origin of the concept of time” (Ibid., p. 231).

Presumptuous applies to Freud’s reality and pleasure principles with those principles extended on an in-general basis through anthropology to social behavior. Thus, the reality principle comports with assumed real behavior (what actually is done), while the pleasure principle comports with the assumed ideal pattern in society (what people think should or should not be done) (Richards, 1969).

Logic as used here is concerned with the intersection of certainty and presumptuous and goes against James’ “The psychologist’s attitude towards cognition ... It [cognition] is a thoroughgoing dualism. It supposes two elements, mind knowing and thing known, and treats them as irreducible. In this vein “mind knowing” aligns with the pleasure principle while “thing known” aligns with the reality pleasure. Such is the norm of life, to be revisited when Maslow is referenced below, but for now held to “inferences about [life’s] experiences from overt behavior” (Bakan, 1956).

Thus, Freud’s sense of the safety that is implied by writing, while presumed to be so at least with evidence exposed by overt behavior, is in actuality an opportunity for the transference and countertransference to be the nature of exchange between the here-and-now person and that person’s frozen-in-time representation of self, an issue of importance to therapeutic jurisprudence.

**Everyday life:**

Within everyday life is the application of all experience that has been accumulated prior to the current day. That experience is not amenable to study in the form of hypothesis testing with respect to interplay of the array of experiences -- real, imagined, contrived, absorbed, etc. -- but can only be observed with study a direct function of a person’s willingness to share what seems to be the thinking. The key words here are interplay (Calkins), array (Glover), willingness (Wundt) and seems (James).

‘Seems’ is a placeholder for James’ “Consciousness, for example, is only intense when nerve processes are hesitant. In rapid, automatic, habitual action, it sinks to a minimum”, while ‘array’ is a placeholder for Glover’s “The idea of progression implies that psycho-pathological states are exaggerations of ‘normal’ stages in the mastering of anxiety and can be arranged in a rough order of precedence. ...that the symptom is in part an attempt at restitution, i.e., an advance from the unconscious situation it covers. Not only does it restore some link with reality, however inadequate, it performs also a protective function. ...the core of an addiction or even of a severe obsessional state may depend more...
on the reduction of an underlying paranoid layer than on the most careful analysis of the recognized habit-formation or obsessional superstructure”.

Before making note of ‘interplay’ and ‘willingness’ it is important to note that each ‘seems’ and ‘array’ can be reduced to a snapshot in time, thus is the dilemma that therapeutic jurisprudence attempts to advance past presumption at the expense of the illusive notion of uncertainty which encompasses motive (unconscious) as the ploy (preconscious).

Thus, ‘interplay’ is the placeholder for Calkins demand for recognition of introspection in tandem with motive (unconscious), while ‘willingness’ is the placeholder for Wundt’s call for the protection of the linkage between philosophy and psychology to include the Gestalt in tandem with ploy (preconscious).

From this it is practical to state that the inertia allowed for by ‘seems’ and ‘array’ sets the stage for direction as determined by the intersection of ‘interplay’ and ‘willingness’ and on to an acting out of resignation to literally be hapless, the age 21 transition from the current causal generation and on to the next of Figure 6 (Functional Causal Chain, p. 12), which need not be. This transition, however, is enabled by a fixation on the two views of ‘to know’, that is, cognition as mind knowing and thing known.

The balance of this discussion of everyday life allows for an expanded view of presumption applied to happiness, with reference to Aristotle, Hume and Freud, through inclusion of Spencer’s “exactly opposite to their real order”, apart from James’ connected external and internal phenomena, and Fechner’s outer and inner psychophysics. The sequence that follows – Aristotle in agreement with Hume, Aristotle as countered by Spencer and Freud, presumption as clouded-over uncertainty, the hedonist paradox, and a call to calmness from the Confucian and Daoist perspectives.

**Aristotle in agreement with Hume:**

Aristotle’s philosophy is an extension of associationism, thinking that advocates protection of the development of thought, and includes three points summarized from above (p. 25). First, it is inherently developmental in nature and is based upon both the preexisting potential for a change and the current circumstances that provoke it. Second, it is functionalist, psychological states are defined by how they operate. Third, it is teleological, psychological processes are oriented to the outcomes they produce, and they should be defined by those outcomes. Thus, Aristotle’s three points follow Freud’s source-aim-object, which opens the door to circular logic.

**Aristotle as countered by Spencer and Freud:**

Given that Aristotle’s first point is based upon both the preexisting potential for a change and the current circumstances that provoke it, the question is what precedes the preexisting potential. It appears that any estimate of what precedes can only be made in the same sense as Freud’s source (versus aim and object), that through observations of outcome, speculation is possible about some initiating sequence that precedes the preexisting potential. Given the here-and-now environment of therapeutic jurisprudence, it is possible that the outcome can be aligned with speculation about impetus with main steps in the factual sequence missing, thus, Spencer’s “exactly opposite to their real order”.

Now, the remaining three topics.

**Presumption as clouded-over uncertainty:**

Presumption as clouded-over uncertainty: Stated simply, “Possibility and probability expressions, like possibly or probably, are frequently assumed to communicate that the probability of a proposition is above a certain threshold” (Herbstritt, 2015), a statement that is extensible to ‘seems’ and ‘array’ as referenced above (p. 71). Specifically, conscious being overtrumped by habit and progression alone, are nothing more than presumptions with a difficult-to-define basis.
The hedonist paradox:

The hedonist paradox: This is an extension of Aristotle versus Freud and Spencer. “The hedonist paradox is variously stated, but as most popular and most usually accepted it takes the form, ‘He that seeks pleasure shall lose it’. Despite the fact that men consciously seek pleasure and get it, strong arguments are set forth denying the search for pleasure as an actuality, and attempting either to show that pleasure is an illusion, or that in the supposed hunt for it, man is really seeking something else. By means either of popular argument or of the more highly refined logical presentations, pleasure is shown to be a delusion and a snare; and the search for it impossible” (Arnold, 1906c). These comments about pleasure (or not) are extensible to ‘interplay’ and ‘willingness’, but with emphasis on motive (unconscious) and ploy (preconscious) respectively.

Call to calmness from the Confucian and Daoist perspectives:

A call to calmness from the Confucian and Daoist perspectives: This is about the relationship between ideals and pleasure as a human psychological phenomenon in Chinese thought. “Pleasure does not need any reason. However, different attitudes towards pleasure are not self-evident. This explains why it was a hotly debated topic in traditional Chinese philosophy. ...Fundamentally speaking, an emotional reaction affects both the body and mind. As a rational being, one cannot separate the body from the mind. However, if we take consciousness, that which makes man perceptive and savvy, as the performance of the mind, differentiations between the two can be traced. Through discrimination, emotional phenomena can be classified as from body to mind, and from mind to body. Therefore, we can define pleasure as the pleasure of the body, of the mind, and of body-mind” (Chen, 2010).

Fringe of everyday life:

This is about scope creep of therapeutic jurisprudence beyond the lower rim of everyday life of Figure 11 (Human Mental Apparatus, p. 70) with the objective to gain insight into Freud’s source, and with the understanding that cognitive psychology is not a consideration. Instead, modus operandi is the thematic issue. The purpose of this thematic issue is to insure focus on the leveraging of creativity with the analytic structure of therapeutic jurisprudence focus. To this point references to psychoanalytic jurisprudence have been sketchy with the exception of Table 2 (Psychoanalytic Jurisprudence, p. 15) which summarizes its characteristics.

With Figure 11 (Human Mental Apparatus) the reference, psychoanalytic jurisprudence is at the bottom with the intent for its influence to radiate up so as to create a “soft landing” for therapeutic jurisprudence – there is no intent for the psychoanalytic variant to replace the therapeutic variant. The intent is to increase the probability of effectiveness of the therapeutic variant given the impetus that resulted in the creation of the therapeutic variant – a repeat from above (p. 61) –Although scholars and professional from many disciplines are involved in mental health law and scholarship, the field is by and large not interdisciplinary in approach and content” (Wexler, 1991b, p.3). This simple statement, however, does little justice to the frustration imposed upon the legal system by the expert witness (Ibid., p. 7) – with plagiarism a confounding variable (Levin, 1993). The problem goes beyond these three quotes with the problem radiating forward from the earliest attempts to address mental health from the legal perspective – the capacity to stand trial and so forth. That focus leaves a great deal of Figure 11 (Human Mental Apparatus, p. 70) as unaddressed – principally the region bounded by the two vertical bars that descend from libidinal energy and is below the ellipsoid that encompasses everyday life.

Thus, to be re-engaged at the definition level are Wundt (philosophy), Glover (progression) and Calkins (introspection), with Maslow’s distinction between the expressive and coping components of behavior...
the medium. Once re-engagement is accomplished (with scope creep and insight into Freud’s source initiated) then psychoanalytic jurisprudence will be presented with its starting point a call for free associations in tandem with Freud’s Mystic Writing Pad as the foundation (versus predefined assumptions). If only that starting point is accomplished in the real here-and-now world, that alone will be a durable contribution to the application of therapeutic jurisprudence. For now, the task is to sidestep by many years the seminal-certain proponents of cognitive psychology and focus on historical basics – modus operandi, common sense, etiology of neurosis and etiology of behavior.

Modus operandi:

This is about macro versus micro with no clear-cut boundary between each – that macro and micro are comingled in varying degrees, in varying proportions and exceedingly responsive to changing circumstances that surround modus operandi. Four examples are presented – (1) chemical agents, (2) police detective work, (3) the method of the detective, (4) human vision. Note: (2) and (3) are here-and-now issues while (1) and (4) are undefined with respect to time.

(1) This narrative begins with James’ reporting of the “Functions of the brain” circa 1890, and then moves to an assessment of chemical agents circa 1852.

In his chapter titled "Functions of the brain" (James, 1890a, pp. 12-80) he sets what is known about the comparative anatomy of the brain of each of the monkey and the human, and in a fashion that one has the right to expect from a medical scientist. While the narrative pales by comparison to what one has the right to expect from the contemporary RDoC investigations given the sophistication of tools now available to research, he raises a question that is most deserving of being on the minds of the current RDoC investigators – “But back of that last act [vision] various orders of succession are possible in the associations of a talking man’s ideas. The more usual order seems to be from the tactile, visual, or other properties of the things thought-about to the sound of their names, and then to the latter’s utterance" (Ibid., p.55). At issue is the infamous pontifical brain cell.

“To arrive at any degree of precision in the scientific administration of drugs, there is presupposed an exact knowledge of the relative and absolute composition of the body, of its fluids and solids, and of their properties, in health and disease: as well as an experimental proof of the changes induced in those from the exhibition of remedial or tentative agents, which in turn may undergo more or less decomposition, the result having an important bearing upon therapeutics. The fact that drugs exert a different action upon the system, according as they may be taken during health or disease, must not be lost sight of in endeavouring to make out their peculiar mode of action. Our stock of information on all these points being but scanty and superficial, we need not expect the healing art to rest on a truly scientific basis until they are solved. There has been of late years an advance made in true knowledge, and the inductive method has been adhered to in many praiseworthy attempts to arrive at general conclusions. ...Again, the analogy obtaining between casein and one of its products, valerianic acid, affords another instance of the (in this case) close relation existing between respectively interchanging bodies of animal and vegetable origin. In all these instances, however, the attempt to give a rationale is baffled, when we try to come to ‘close quarters’ with these recondite operations and analogies. The entire subject of inquiry is so vast in extent, – involving, moreover, every hidden operation in physiology, pathology, and other collateral sciences, – that the mind recoils from the endeavour to clear up the almost chaotic mass of (often) conflicting, complicated, and obscure explanations, heretofore given of the modus operandi of remedial agents" [Italics in original] (Hutchinson, 1852).

(2) This is about what we have a right to expect from therapeutic jurisprudence, with the expectation seriously distorted by the proponents of cognitive psychology's penchant for evidence-based. Here
evidence-based is decidedly distant from the here-and-now application of therapeutic jurisprudence if for no other reason than publishing lags – the idea, formation of the study group, building analysis and the final paper, peer reviews and then the publisher’s cycle. This of course assumes the characteristics of the study group are entirely coincident with the here-and-now particulars with respect to therapeutic jurisprudence, to include, the absence of volunteer bias (e.g., Maslow, 1952). This leads to good old-fashioned detective work that falls within the purview of psychoanalytic jurisprudence with reflections circa 1915 the basis.

“The detection of criminals as a science is in its infancy. It is the last aspect of police work to receive intelligent attention. When in 1829 Sir Robert Peel laid the foundations of modern police organization, the apprehension of criminals as a distinct function to be carried on by a separate group of men specially trained for their work was not thought of. It was not until the latter part of the nineteenth century that detective bureaus were organized in Europe and America; and even to-day, in spite of some improvements in personnel and technique, the art of connecting crimes with criminals is crude and undeveloped. We still employ a rule-of-thumb method in which luck and guesswork play the main parts. Success is too often the result of chance or accident rather than of a premeditated plan. The police authorities in New York City admit that of the complaints received by the police of crimes against property only a small proportion are satisfactorily cleared up as a result of deliberate action by the detectives” (Fosdick, 1915). The application of therapeutic jurisprudence is not to the still-on-the-loose culprit but with a known offender the focus and a better life for that person (or some related person) the altruistic goal. The arrogance of cognitive psychology’s entrenchment in their revolution contributes nothing.

(3) While this point is about the method of the detective, an appropriate question is Will the real investigator please stand up, with the offender the only person who responds. The clew (or clue if you wish) is in the offender’s history and not in some cognitive psychology narrative. There is absolutely no need for non-discovery of a clew, or at least the hint of, when a person’s future is at stake. The ‘0’ of the equation \( f(x) = \frac{1}{x} \) is very much an issue here. In the absence of progress, the proponents of cognitive psychology attempt to assign character to the ‘0’ only to prove their competence as parallel to the young and inexperienced officer in the close of analysis circa 1919.

“An old officer in the police service once said, ‘There is a clew to every crime. Finding the clew proves that you are working, and not playing in your chosen profession.’ There is a clew to every crime. The most important and easiest to get, though more often over-looked than found. That clew is the method employed by the criminal in securing his ill-gotten loot. Experienced investigators are alive to the fact that professional criminals are specialists and seldom deviate from their individual methods of attack. Accordingly, they narrow the scope of their investigation, and consider only the criminals likely to commit the kind of offense which has been assigned them for investigation, and some investigators are often able to fix responsibility for the crime in a comparatively short time, due to their knowledge of individual methods of criminal operations. It must be remembered, however, that the ability to bring their case to, a successful termination in the manner described is limited to experienced investigators. The young and inexperienced officer, after tireless effort looking for some bit of evidence that will help him to unravel the problem before him, usually concludes his reports with the stereotyped form ‘Unable to find any clew’” [Italics added] (Vollmer, 1919).

(4) This point about human vision is the entry point for interplay (Calkins), array (Glover), willingness (Wundt) and seems (James), with marginal emphasis reserved for interplay (Calkins) as advanced to motive (unconscious) and willingness (Wundt) as advanced to ploy (preconscious).
This point about human vision is also about modus operandi versus apparent randomness – when it is not random at all – thus necessitating scope creep of therapeutic jurisprudence with the skill of an experienced detective exposing insight into Freud’s source.

The anatomical processing of human vision begins with the optic nerve which in turn splits into two pathways with each pathway advancing to different structures of the brain. One pathway is known as the dorsal pathway which is specialized for spatial perception, i.e., “where is it”. The other pathway is known as the ventral pathway which is specialized for object perception, i.e., “what is it” (e.g., Kunde, 2007). From this it is practical to expect the dorsal (where) to provide information with the high probability of accuracy, while any expectation about the ventral (what) requires insight into of-the-moment personal philosophy (Wundt) in tandem with personal introspection (Calkins). Yet, the proponents of cognitive psychology are quite certain in their knowledge about “visual working memory” with that topic, quoted, returning a result set of “about 21,600 results” from Google Scholar.

Common sense:

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Common sense:

The anchor for this foray into the truth conditional pontifical assumption of cognitivism. James provides the opener: “Thoughts’ and ‘things’ are names for two sorts of object, which common sense will always find contrasted and will always practically oppose to each other. Philosophy, reflecting on the contrast, has varied in the past in her explanations of it, and may be expected to vary in the future. At first, ‘spirit and matter,’ ‘soul and body,’ stood for a pair of equipollent substances quite on a par in weight and interest. But one day Kant undermined the soul and brought in the transcendental ego, and ever since then the bipolar relation has been very much of its balance. …I believe that ‘consciousness,’ when once it has evaporated to this estate of pure diaphaneity, is on the point of disappearing altogether. It is the name of a nonentity, and has no right to a place among first principles. Those who still cling to it are clinging to a mere echo, the faint rumor left behind by the disappearing ‘soul’ upon the air of philosophy” (James, 1904).

There are two issues here. The first is “Consciousness, for example, is only intense when nerve processes are hesitant. In rapid, automatic, habitual action, it sinks to a minimum” (James, 1890a, p. 142), hence, habit. The second is “[cognition] is a thoroughgoing dualism. It supposes two elements, mind knowing and thing known, and treats them as irreducible” [Italics in original] (Ibid., p.221), hence, philosophy that is void of introspection.

The conclusion is that people live in the moment, the simple reality of life, hence habit. Thus ‘thinking’ is a momentary philosophical association with ‘things’ with certainty a direct function of probability. That is, the contrast between ‘thoughts’ and ‘things’ is overtrumped by imposed congruence.

Etiology of neurosis:

With interplay (Calkins), array (Glover), willingness (Wundt) and seems (James) the anchor, emphasis is directed to progression (Glover) in tandem with the functional causal chain, Figure 6 (Functional Causal Chain, p. 12).

Cognitive psychology based "Theories on the etiology of neurosis suggest at least two kinds of developmentally sequential interactions: (a) between organismic or temperamental (largely inherited) characteristics and early socialization influences out of which evolve (b) traitlike dispositions that facilitate, though do not insure, neurotic development under certain kinds of environmental conditions" (Cohen, 1974). Thus, the paired claims extend to predisposition on a two variable basis – one independent (source) and one dependent (object). The position here is progression from an unspecified source, then through independent (aim), and on to dependent (object).
The first interaction taken alone – between organismic or temperamental (largely inherited) characteristics and early socialization – fits the construction of a causal generation with one serious flaw, organismic. This implies that a person is born as damaged goods from which there is no recovery with the likes of physiological birth defects not a consideration. The terse exclusion is based on persons with limited skill and or interests doing just fine as, e.g., dishwashers.

The second interaction taken alone is replete with problems – traitlike dispositions that facilitate, though do not insure, neurotic development under certain kinds of environmental conditions. First, traitlike disposition is a huge assumption. Traitlike is a generic characteristic of being human, hence, dispositions are a distorted invention. To state, or at least suggest, that traitlike is molded by socialization has merit as this is what preference as developed over time is all about. But, to set traitlike dispositions as classification is to force IF-THEN into a singularity, which it is not. Further, traitlike as IF to be followed by dispositions as THEN implies certainty. Second, neurotic development under certain kinds of environmental conditions as an implied extension of THEN simply overtrumps a person’s historicity.

Etiology of behavior:
With interplay (Calkins), array (Glover), willingness (Wundt) and seems (James) the anchor, emphasis is directed to seems (James), hence, habit.

Behavior is simply reactive to some impetus, thus, the associationism of Hume. Focus now is not associationism but the earliest instance of a behavior in the midst of preexisting character and intelligence. “To exhibit character may mean to possess positive traits [intelligence] and so apply to behavior, but in the same sense it applies to everything that can be an object of thought” (Tawney, 1915). From this it follows that behavior is situation specific with impetus open to investigation.

Reality and circumstances:
This discussion exposes the intent of psychoanalytic jurisprudence with emphasis on its capacity to enable scope creep of the therapeutic variant, with focus on insight into Freud’s source the subject of the next discussion.

Reality alone is about the here-and-now of everyday life while circumstance is about the many attributes of everyday life with each attribute standing alone for the purpose of highlighting character only. A person’s relationship with reality is assumed to be primarily through habit with some portion of everyday life to be reliance on thought with respect to ‘things’ that have not previously been molded into habit. Circumstances, however, are transparent to habit versus a person encountering ‘things’ that are not in the repertoire of habit. The members of the theory of circumstances are who, what, when, where, why and how, with origin deep in antiquity (Copeland, 1991, pp. 66-73). It is practical to assume that the theory of circumstances could be rechristened as the theory of invention, which is now the focus.

Nudging circumstances to invention opens to consideration two criteria. First, the inclusion of interplay (Calkins), array (Glover), willingness (Wundt) and seems (James). Second, the common sense recognition of the truth conditional assumption of cognitivism as an exception and not a rule with basis in Maslow’s distinction between expressive and coping components of behavior, with focus limited to coping with expressive the subject of the next discussion. Given that coping is purposive, motivated, more determined by environmental variables, more often learned, more easily controlled, and designed to cause changes in the environment, it follows that circumstances are static and passive while invention is dynamic and active.
Thus, nudging circumstances to invention creates a pathway into a person’s history by investigating the role of one or more members of the array – who, what, when, where, why and how – versus one or more members of the array – interplay (Calkins), array (Glover), willingness (Wundt) and seems (James), where basis could be instinct as either covert or overt. While the combinations are many, scope creep of the various combinations must be assumed as each completed day of life tweaks accumulated experience. Even good old-fashioned stubbornness should be assumed to be remolding itself as time marches on. The task now is to address instinct.

The covert variant of instinct is inherited from culture with comments circa 1896. “The soul of man has commonly been regarded as the battle ground of two opposing influences. These have been often conceived as extrinsic, namely, angels and demons, Evil and Good; but more frequently as intrinsic and inherent, as elevating impulses upon the one hand, against degrading on the other; soul against body, immortal against mortal” (Hutchinson, 1896).

The overt variant of instinct is absorbed from adaptive culture with the two arrays above (who, etc. and interplay, etc.) very comimgled while containing coping with comments circa 1899. “Modesty has been defined as an instinctual fear, having a sexual nature, leading to concealment of the body. It exists in both the sexes. Besides the basic component of fear, emotions like shame, shyness etc., are also found in modesty. It has been described as the result of the joint effect of puberty and the social impulses of the individual. An aptitude for disgust is an important component of the social factors and occurs in response to the specific actions of others, depending upon their habits and cultural backgrounds. Another form of modesty is eating in privacy, which is based on the prevailing socio-economic conditions of the culture in which it is found. However as understanding of facts increases, disgust in modesty is minimized; therefore, with increasing civilization, modesty decreases” (Ellis, 1899). This statement certainly lends credibility to Freud’s sexual based seduction theory (Freud, 1892|1966, p. 199).

**Pleasure and ambiguity aversion:**

This discussion is a continuation of the prior focus on the intent of psychoanalytic jurisprudence with emphasis on insight into Freud’s source.

As with reality, pleasure is about the here-and-now of everyday life while ambiguity aversion is about the reduction of the uncertainty that is in synch with the many attributes of everyday life. An extension of Rogers’ ‘the patient is the philosopher’ has the attribute of everyday life as comimgled and subordinate to the ‘momentary reduction of uncertainty’ strategy. A person’s relationship with pleasure is Maslow’s expressive behavior which he describes as more often unmotivated, determined by the state of the organism, more often unlearned, often uncontrolled, not designed to do anything, and an end in itself. Thus, pleasure operates in tandem with reality but with reality held to the static and passive theory of circumstances at the expense of the dynamic and active theory of invention. From this it follows that the two arrays above (who, etc. and interplay, etc.) continue as criteria as does the common sense understanding of ‘thoughts’ versus ‘things’.

In Figure 11 (Human Mental Apparatus, p. 70), the difference between the theory of invention (reality) and the theory of circumstances (pleasure) is accounted for by the curve depicting reality slowly converging on the curve depicting pleasure. The closer the curves are, the greater the exposure of Freud’s aim thus enabling hypotheses about Freud’s source. The task now is to account for the convergence of the curves by tracing the progression of ambiguity aversion from practical, to self-defeating, and then on to pathogenesis.
Ambiguity aversion as normalcy is about the resolving of ‘thoughts’ and ‘things’ in the same sense as risk aversion but with time the defining characteristic (Ghirardato, 2002). The avoidance of risk has a relatively high degree of known while ambiguity is based on a relatively low definition. Thus, avoidance of risk is engrained in habit while avoidance of ambiguity is expressive. In the main, ambiguity aversion as normalcy is the region of Figure 11 (Human Mental Apparatus, p. 70) labeled ‘mature normals’. The importance of this to therapeutic jurisprudence is the path of least resistance to scope creep.

Ambiguity aversion as self-defeating behavior is about the ‘unstable actors’ of Figure 11 (Human Mental Apparatus) versus the resolving of ‘thoughts’ to ‘things’. It is the realm of compulsive obsessive, the creativity of the introvert and/or extrovert sets the stage for cognitive therapy as a documented failed approach and as just one example of candidates for zero-based budgeting – this is about terminal uniqueness versus remorse management. The importance of this to therapeutic jurisprudence is it is the path of durable resistance to scope creep in the absence of challenges of some sort to a person’s supporting rationalizations. “Threatened egotism appears to be a major, pervasive cause: Self-defeating responses are especially common when people feel that others may perceive them less favorably than the people desire. Self-regulation failure is also a common element in most self-defeating behavior. Emotional distress is often a precipitating factor. Several causal processes, including foolish risk taking and escapist responses, link emotional distress to self-defeat” (Baumeister, 1997).

Ambiguity aversion as punishing pathogenesis begets a lack of congruence between ‘thoughts’ and ‘things’. Setting pathogenesis as focus was the basis of mental health law prior to the crafting of therapeutic jurisprudence, “...the most effective antidote to the current mental health law malaise would be to pus some mental health [e.g., James] into mental health law – much in the way that economic principles have informed the development of antitrust law” (Wexler, 1991b, p.7). The referred-to malaise is circa 1906. “A large number of patients have impulses to perform certain useless, bizarre, and even dangerous acts. At certain moments they feel the desire for these actions arising in them; they have representative images harmonizing with their execution of the act; they even have in the muscles of the body little movements, more or less involuntary, which are like the beginnings of these acts; this is what they mean when they say that they feel themselves urged to perform these acts. However, they are fully conscious of the absurdity of the actions and judge them at their true worth; there is a more or less serious and real struggle between the tendencies which urge them on and their judgment which holds them back. The patients often resist when the act appears to them really bad; they yield when, rightly or wrongly, they regard the act as of little consequence” (Janet, 1906).

Ambiguity aversion as punishing pathogenesis is addressable, with a probability greater than zero, via free associations with Freud’s Mystic Writing Pad the tool.

**Composite understanding:**

What follows is silent about therapeutic and psychoanalytic jurisprudence with *modus operandi* the general theme. This composite understanding has as components seven topics which follow a centrist disclosure – (1) ambiguities in the measurement, (2) Freud's impact on psychiatry, (3) imposter phenomenon, (4) goals and beliefs, (5) learning to think like an adult, (6) stability and change of personality across life, (7) life course as developmental theory. The centrist disclosure is the recap of Anna O’s story.

Breuer’s dialog with Anna O brought forth the following conclusion, that working backward to the origin of a symptom led to the disappearance of the symptom. As important as the conclusion is, what gives poetic meaning to *modus operandi* is Anna O’s recap with her joking reference to “chimney sweeping” just as important as is her assessment – “I want to say that a living organization can only exist against...
the background of a spiritual or ethical goal. Observation of all details, collection of all experiences, which may accomplish the end, uncompromising determination, not to lose the ethical background from view, and most of all: a blessed phantasy – which will keep the creation (you call it organization) alive in outlook. I go so far as to say that it is impossible to organize without phantasy”. From this it follows that there is no demarcation between reality and pleasure, that the demarcation is between modus operandi and interpretation.

**Ambiguities in measurement:**

The idea of knowing and thing known implies precision, which is fine for hypothesis testing, but is a recipe for trouble in real life with DARE and cognitive therapy amongst many examples. There is a greater danger, the unabashed quest for the pontifical brain cell, essentially the RDoC.

“Craving is a core feature of all addictive disorders, exemplified by its inclusion in the new DSM-5. However, investigating the neurobiology of craving is fraught with ambiguity. Craving is an inherently subjective human experience, replete with cognitive, emotional, interoceptive, metacognitive and physiological components that are difficult, if not impossible, to capture fully in animal studies. Thus, the neurobiology of craving has been examined principally via human neuroimaging studies. These studies have revealed that a diffuse network of brain regions is reliably engaged by drug related cues. …[with] the intriguing possibility that these studies, rather than probing the neural correlates of clinically relevant craving, could be unintentionally measuring low-level desire [at a point in time]” (Moeller, 2015).

**Freud's impact on psychiatry:**

Freud opened doors, many doors. First, as a neurologist he approached the human mental apparatus as a medical scientist. Second, he realized that he was dealing with a phenomenon that did not fit well with manipulation such as hypnosis versus hysteria having concluded that hysteria included a multitude of symptoms seemingly without logical connection or adequate cause. He then transitioned from the study of ‘neuropathology’ to that of ‘neurosis’, thus regarding modus operandi as effectively the surface representation. As he dug into the detail modus operandi he exposed information that was not comfortable to many with the transition through behaviorism and on to the cognitive psychology revolution to follow. Controversy being what it is, controversy is much better than an unexplored domain. His greatest contribution is that he advanced psychiatry from a narrow perspective and on to effectively a medical philosopher.

A great deal of the work that the present-day psychiatrist is doing is not medical in the conventional sense; an up-to-date definition of psychiatry focused on its therapeutic aspects would have to include psychological treatment: and the disorders treated by psychiatrists to-day embrace not only the mental illnesses which in days gone by were the province of the alienist, but also the vast range of the neuroses, which used to be the concern of the neurologist only, as well as a variety of personality disorders and social maladjustments which in the past did not come into the orbit of any branch of medicine. Psychiatry has more recently been defined as "the field of study which concerns disorders, defects and inadequacies of behaviour. Vague as this definition is, it does reflect the range of activity of the present day psychiatrist” (Stengel, 1956).

**Imposter phenomenon:**

This is about the mature normals and unstable actors as depicted in Figure 11 (Human Mental Apparatus, p. 70). This begins with anxiety on an in-general basis with clarity gained from the definition of Depersonalization/Derealization Disorder in the DSM-5. Specifically, “1. Depersonalization: Experiences of unreality, detachment, or being an outside observer with respect to one’s thoughts,
feelings, sensations, body, or actions (e.g., perceptual alterations, distorted sense of time, unreal or absent self, emotional and/or physical numbing). 2. Derealization: Experiences of unreality or detachment with respect to surroundings (e.g., individuals or objects are experienced as unreal, dreamlike, foggy, lifeless, or visually distorted)” (DSM-5, 2013, p. 302). The personal anti-thesis is simply presenting oneself as other than self perceived, as an imposter.

“The psychological experience of believing that one's accomplishments came about not through genuine ability, but as a result of having been lucky, having worked harder than others, or having manipulated other people’s impressions, has been labeled the impostor phenomenon. ...This common pattern was first observed in highly successful female college students and professionals who, despite their accomplishments, were unable to internalize a sense of themselves as competent and talented. Attributing their successes not to their abilities but to external circumstances or to attributes unrelated to actual talent (e.g., personal charm, ability to read and meet other's expectations), they reported feelings of being an impostor or a fake. They chronically feared not being able to maintain their success. Both research and clinical experience have revealed that impostor feelings are frequently accompanied by worry, depression, and anxiety resulting from pressure to live up to one's successful image and fear that one will be exposed as unworthy and incompetent. In a competitive, achievement-oriented society, in which personal worth is often equated with how much one has accomplished, psychotherapists are frequently presented with clients who are unrealistically insecure about themselves in achievement situations and who need help in internalizing a sense of competency and a belief that they deserve the successes they have earned” (Langford, 1993).

In short, the imposter is a person with personality traits that include characteristics such as a) fear of failure; b) attribution of success to luck, error, or charm; c) the desire to stand out; d) the feeling of having given others a false impression; and e) the discounting of recognition from others.

Goals and beliefs:

The alternative to the impostor phenomenon is effectively the difference between mature normals and blatant destructive of Figure 11 (Human Mental Apparatus, p. 70). Simply stated, persons who have goals to include a belief in remote goal have definition (e.g., Rothbaum, 2009).

Learning to think like an adult:

Here habit is set aside while leaving modus operandi intact. This is about being human, extending beyond goals and beliefs, and on to a philosophical standing within one’s self. “A defining condition of being human is our urgent need to understand and order the meaning of our experience, to integrate it with what we know to avoid the threat of chaos. If we are unable to understand, we often turn to tradition, thoughtlessly seize explanations by authority figures, or resort to various psychological mechanisms, such as projection and rationalization, to create imaginary meanings” (Mezirow, 2000).

Stability and change of personality across life:

Much of an individual's equilibrium between self and society is driven by the inertia as inherited from life’s experiences. However, life's experiences are not as simple as a sequential listing of events and with the underlying impetus of each comingled, but are unique to what is implied by each member of the Big Five – openness, conscientiousness, extraversion, agreeableness, and neuroticism – (Tupes, 1961).

A longitudinal study, 14,718 adults (7,719 women) across all of adulthood, of the mean levels and rank order of the Big Five personality traits provided four main findings.
“First, age had a complex curvilinear influence on mean levels of personality. Second, the rank-order stability of Emotional Stability, Extraversion, Openness, and Agreeableness all followed an inverted U-shaped function, reaching a peak between the ages of 40 and 60, and decreasing afterwards, whereas Conscientiousness showed continuously increasing rank-order stability across adulthood. Third, personality predicted the occurrence of several objective major life events (selection effects) and changed in reaction to experiencing these events (socialization effects), suggesting that personality can change due to factors other than intrinsic maturation. Fourth, when events were clustered according to their valence, as is commonly done, effects of the environment on changes in personality were either overlooked or over generalized” (Specht, 2011).

In the next track the Big Five will be woven into the theory of circumstances (invention) and ambiguity aversion, with, as basis, interplay (Calkins), array (Glover), willingness (Wundt) and seems (James).

Life course as developmental theory:

As a normative statement life has continuity. “The pioneering longitudinal studies of child development (all launched in the 1920s and 1930s) were extended well beyond childhood. Indeed, they eventually followed their young study members up to the middle years and later life. In doing so, they generated issues that could not be addressed satisfactorily by available theories. These include the recognition that individual lives are influenced by their ever-changing historical context, that the study of human lives calls for new ways of thinking about their pattern and dynamic, and that concepts of human development should apply to processes across the life span. Life course theory has evolved since the 1960s through programmatic efforts to address such issues” (Elder, 1998).

Cost-benefit, metaphor and static specifications

This discussion’s anchor is James’ critique of language – “Language was originally made by men who were not psychologists, and most men today employ almost exclusively the vocabulary of outward things [indiscriminately]” (James, 1890a, p. 194). The general task here is to resolve indiscriminately to neutrality versus the inertia of modus operandi as centrist to James’ connected external phenomena versus his connected internal phenomena. Fechner’s psycho-physics is not a consideration.

While Spencer’s “exactly opposite to their real order” is largely unavoidable, it will be tempered by the theory of circumstances (invention) and ambiguity aversion, in tandem with interplay (Calkins), array (Glover), willingness (Wundt) and seems (James).

The core concepts with respect to the resolution of indiscriminately are metaphor (the Allport-Odbert study of language) and static specifications (the Lopez-Murray disability-adjusted life years lost).

This discussion spans four subheadings with a survey of contents in parenthesis: (1) Introduction (basic thesis, expanded thesis, common foundation, participating professionalism and essentials of each personality and traits). (2) Common basics (biological bias, dynamic bias, static baseline and classification schemes). (3) Personality (selective imagination, prelude to the Big Five, character of the Big Five, personality factors, trait measurement and becoming versus equilibrium). (4) Traits (the Allport-Odbert study, and resolving language). (5) Measurement (ethics, classification and the Lopez-Murray disability-adjusted life years lost). (6) Interface to cost-benefit (mitigate ambiguity and meta-analysis with caution).

Introduction

Covered here is motive as the basic thesis, the ego as the expanded thesis, the work of Janet and Freud as the common foundation, participating professionalism between psychology and psychiatry, and the essentials of each personality and traits.

Basic thesis:

This is about motivation and in the same context as the pontifical brain cell, which should not be, with John B. Watson and his initial declaration that it is not consciousness but behavior that describes a person only to subsequently rely on explicit subliminal messages in advertising, which is nothing more than induced motivation at the unconscious level of the human mental apparatus.

“The concept of motivation suffers from a vagueness which has long been a stumbling block to psychological research. ...For this purpose all objects proposed for scientific study may be divided into two groups distinguished by the type of behavior of the scientist by which they are identified. We have, respectively, objects capable of explicit denotation, and objects which can be made known only through implicit denotation. In explicit denotation the object is pointed out by some form of skeletal response. We are also able to react successively, either by pointing, touching, or manipulation, to a series of points lying within it. Implicit denotation, on the other hand, is not a point-for-point response of the scientist’s organism to the stimulus field, but consists of descriptive or symbolic reactions made about the object in verbal or other terms” (Allport, 1930).

The pursuit of motivation on a ‘thought’ versus ‘thing’ basis is why the likes of DARE are allowed to continue to exist. Perhaps it is good that “Language was originally made by men who were not psychologists” for if language were the product of psychologists who were bent on behavior as that what explains the human being, then the influence of especially the philosopher would be denied.
Expanded thesis:

This is about the ego along three lines. First, the ego together with the id and superego comprise Freud’s structural model of the human mental apparatus. The ego responds to the reality principle in the Freudian system. Second, the constructed alternative to Freud’s structural model in Figure 7 (Human Mental Apparatus, p. 21) has the concept of self as an expanded equal to the original ego where the concept of self is literally an interpreter of reality due to its cognitive selectivity being set at less selective awareness (rationalizations if you wish) versus the original ego which is constrained by reality. Third, on the contemporary scene the ego has advanced to eight main conceptions: “the ego as knower, as object of knowledge, as primitive selfishness, as dominance-drive, as a passive organization of mental processes, as a ‘fighter for ends,’ as a behavioral system, and as the subjective organization of culture” (Allport, 1943).

Thus, the concept of motivation does not suffer from vagueness. Motivation is implicit denotation, is not a point-for-point response, but consists of descriptive or symbolic reactions made about the object in verbal or other terms.

Common foundation

To set the stage only, discussion begins with a short notation about two systems of thought – the biopsychosocial and family systems – family systems first. The Freud-Klein controversy of 1941-1945 was the crossroad of much development which should be no surprise given the conceptual power of the array of participants, with John Bowlby (with Mary Ainsworth) and attachment theory just an example. Of interest is Michael Balint, another participant, and his “mutual investment company”, triangulation, doctor, patient and family, with our current Family Medicine the result. Now the biopsychosocial and its lineage with George Engel the thinker. The root of the biopsychosocial idea is in error in medical procedure. Engel’s idea, with error the base, advanced to global. In short, biopsychosocial is the combination of dynamic psychiatry (emotional) and descriptive psychiatry (biological). Descriptive psychiatry is largely the anti-Freud camp with its ‘children’ the likes of the RDoC and cognitive psychology and its savored hypothesis testing. Dynamic psychiatry is now the focus with Pierre Janet and Sigmund Freud at stage-center.

The saga begins at the Salpêtrière Hospital in Paris in the late 1800’s – Jean-Martin Charcot, a neurologist, was the professor, and amongst the students were two young and energetic neurologist-students – Pierre Janet and Sigmund Freud. Skipping over many details, hysteria was the focus. The short result is this – each Janet (who was first) and Freud crafted a conception of the human mental apparatus that differed in direction and must now be merged. Freud’s conception was vertical, the ego (above the water line), the id (below the waterline), and the superego spanning some portion of each the ego and id (e.g., Freud, 1932|1964, p. 78). Alternatively, Janet’s conception was horizontal with only three changes to Figure 11 (Human Mental Apparatus, p. 70) needed for a visual summary. First, delete the reference to reality, second replace the reference to pleasure with dissociative, third replace the reference to mature normals with here-and-now actors.

While Janet and Freud were intellectual competitors, their line of thinking was parallel: “We have long observed that every neurosis has as its result, and probably therefore its purpose, a forcing of the patient out of real life, an alienating of him from reality. Nor could a fact such as this escape the observation of Pierre Janet; he spoke of a loss of the ‘function of reality’ as being a special characteristic of neurotics, but without discovering the connection of this disturbance with the fundamental determinants of neurosis” (Freud, 1911|1958, 213), he then goes on to the reality and pleasure
principles. To be deferred to the discussion of hysteria versus bipolar disorder in the next track, is the assertion that the transference and dissociative are synonyms.

For now, for the benefit of those in need of freedom from the many debilitating forms of neurosis, Janet is deserving of focus (Brown, 1996). Janet’s dissociative is pervasive. The idea has worked its way through Morton Prince’s multiple personality disorder and on to Depersonalization/Dereallization noted above (p. 81). In fact, dissociative is the Achilles heel of the array of anti-recovered memory arguments.

Participating professionalism:

The biopsychosocial model and its fancy title is akin to being a peacemaker between two camps that share contempt for the other. Until the decision is made to “abandon the revolution and join the solution” the biopsychosocial model is only an altruistic goal – that has masked over the contempt to be resolved with fancy-speak the basis for an unnecessary disruption in the quest for resolution of human pain and suffering.

The biopsychosocial model was created by a psychiatrist for the benefit of resolution between two camps within psychiatry – that is not enough. What must be restored is the associationism of Hume as no person lives in a vacuum. The difference between psychiatry as a subset of medicine, and psychology as a derivative of philosophy, must be narrowed without masking over the identity of each. True, “the psychologist’s position, apart from political weakness, is weaker because of locally variable PhD training qualifications” (Cattell, 1983), but equally true is the patient is the patient (or philosopher if Rogers’ thinking is included, perhaps professor given Freud’s thinking). The associationism of Hume is vast and goes well beyond the triangulation of Family Medicine, yet, Hume’s basis is the physiological basis of the human being. For emphasis, the eight persons referenced at the heading level in the discussion of Relevant literature above, three were physicians (James, Prince and Freud), five were psychologists (Dewey, Baldwin, Calkins, Rogers and Maslow), and all eight were determined philosophers largely in a poetic sense.

Yes, there is a disconnect. With psychiatry it happened with the DSM-II – Freud was fired, Kraepelin was hired but only as a pawn for pharma. With psychology it happened with its embrace of the computer and modeling which morphed to thinking that glosses over the ‘0’ of the equation {eq}f(x) = 1/x \} – cognitive therapy provides the evidence.


“I am quite sure that I was not invited merely to present platitudes about our relationships nor to offer bouquets to a sister profession. Neither is it my intention to attempt a critical evaluation of the field of clinical psychology. This I feel would be presumptuous. I do wish to discuss the interrelations of psychiatry and clinical psychology.

To see ourselves as others see us — no matter what they see — should be helpful. In 1894 the American Psychiatric Association at its fiftieth anniversary meeting invited the famous neurologist, Dr. S. Weir Mitchell, to give an evaluation of the Association. His remarks were almost caustic and disturbed the complacency of the membership for some years. In 1944, at the 100th anniversary meeting, Dr. Alan Gregg was invited to give a critique of psychiatry. In forceful language he told the psychiatrists that they were badly recruited, isolated from medicine, too inarticulate and long suffering.

My hope is that my remarks may be interpreted in the light of my avowed respect for the place of psychology in the practice of psychiatry, plus my very satisfying personal experiences in working closely with clinical psychologists. Many of you know of our struggle in the army during the war to persuade
the Adjutant General that the clinical psychologists who were in his department since World War I belonged in the medical department. It is my often reiterated opinion that clinical psychology is essential to the best practice of psychiatry. The integrated relationship of team experience of clinical psychologists and psychiatrists in Topeka [the Menninger Foundation] is a matter of pride to both professional groups. The attitude of the psychiatrists in that team was well expressed by my brother [Karl A. Menninger, psychiatrist] when he said that 'the diagnostic function of the psychologist is now so well established in psychiatry that the competent psychiatrist would no more exclude the special techniques of the psychologist in his diagnostic studies than would a capable internist routinely exclude the findings of the roentgenologist'.

...Clinical psychology and psychiatry are engaged in a mutually cooperative enterprise, an association that has developed within our own generation. It is to be expected that there would be some areas of misunderstanding, even some of disagreement. It is our mutual obligation, however, to clarify these with the greatest possible speed since our job is not concerned with academic disputes but with the health and welfare of people. In order that we may give patients the maximum benefit of our combined skills, it is incumbent upon us to work out our own interpersonal and working relations as rapidly as possible.

We are told reassuringly that many of these misunderstandings are ghosts. A survey has indicated that at local levels, there is generally a harmonious relationship. This, however, does not necessarily mean that the existing relationship is the best one. Furthermore, in many situations the appearance of harmony may be due to the fact that there is no overt resentment or hostility. "We cannot minimize the evidences of both ignorance and criticism within each group concerning the other which in turn give rise to varying degrees of insecurity and even fears" (Menninger, 1950).

While the speech was given by a clinician to an audience that one must assume was heavily populated by clinicians, what is needed is for the seminal-certain folks to capitulate to the best interests of the patient.

**Essentials of personality:**

To state an unequivocal image of personality requires first an admission of allegiance. The choices as to allegiance are many such as the ancients, or, just pick a year. The reference point here is 1928 given what appears to be a large time-wise survey of the state of the question ‘what is personality’. There is more to 1928 as a good choice than just a year, it is largely in the center of the productive years of the eight persons referenced at the heading level in the discussion of Relevant literature above. James has passed on, while neither Rogers nor Maslow have entered productivity. Each Prince, Baldwin and Calkins are in their twilight years of life, while more productivity awaits both Freud and Dewey. Thus, in the spotlight are new names with a sampling in alphabetic order – Floyd and Gordon Allport, Bernard, Dunlap, Thorndike, Warren and Watson, with the work of these persons and their colleagues setting in-general focus on either the whole being alone or as the whole being as molded by society, which, in turn, begs the question the whole being at what stage of life (Gilliland, 1928).

Now, it seems there is a better approach that is time independent – ‘thoughts’ versus ‘things’ with dynamic psychiatry (emotional) and descriptive psychiatry (biological) allowable to consideration on an in-stream basis. Yet, each line of psychiatry, as well as ‘thoughts’ versus ‘things’, is just as open to the stage-of-life challenge as is the reference to the whole being.

For now, the essentials of personality are set at the inertia of *modus operandi* as centrist relative to the state of each interplay (Calkins), array (Glover), willingness (Wundt) and seems (James), with stage of life left to personal disclosure on a person-by-person basis.
Essentials of traits:

The strategy with the essentials of traits is to hold 1928 constant and then add a few years. The result just happens to be 1966 given the summary nature of a particular reference. Of note, 1966 is ten years past the 1956 meeting at the Massachusetts Institute of Technology, the year ‘zero’ according to the calendar as maintained by some of the proponents of cognitive psychology.

At the Ninth International Congress held at Yale University in 1929 Gordon Allport took the position that the scope of a trait emerges from eight assertions – “1. Has more than nominal existence. 2. Is more generalized than a habit. 3. Is dynamic, or at least determinative, in behavior. 4. May be established empirically. 5. Is only relatively independent of other traits. 6. Is not synonymous with moral or social judgment. 7. May be viewed either in the light of the personality which contains it, or in the light of its distribution in the population at large. 8. Acts, and even habits, that are inconsistent with a trait are not proof of the nonexistence of the trait” (Allport, 1966).

In 1966 Allport changed his position to "... much of our research on traits is overweighted with methodological preoccupation ... we have too few restraints holding us to the structure of a life as it is lived. We find ourselves confused by our intemperate empiricism which often yields unnamable factors, arbitrary codes, unintelligible interaction effects, and sheer flatulence from our computers... I propose the restraints of 'houristic realism' which accepts the common-sense assumption that persons are real beings, that each has a real neuropsychic organization, and that our job is to comprehend this organization as well as we can”. To this one could quite correctly add the mumble jumble that has emerged from hypothesis testing in the form of evidence-based and the unfortunate comingling of plagiarism and volunteer bias.

The essentials of personality are now amended to read – the essentials of personality and traits are set at the inertia of modus operandi as centrist relative to the state of each interplay (Calkins), array (Glover), willingness (Wundt) and seems (James), with stage of life left to personal disclosure on a person-by-person basis.

Common basics

Covered here are ‘things’ in tandem with descriptive psychiatry (biological) but presented as biological bias, ‘thoughts’ in tandem with dynamic psychiatry (emotional) but presented as dynamic bias, Allport’s concept of structure presented as a static baseline, and, classification schemes.

Biological bias

Biological bias offers an opportunity to extend how a person presents their self to ‘things’. This is about the unstable actors of Figure 11 (Human Mental Apparatus, p. 70), where borderline is a safe generality that can be applied to ‘biological’ alone, or to ‘bias’ alone, or to both taken together, with the observation that “abnormal behavior is merely an exaggeration of normal tendencies” (Heidbreder, 1927). With ‘biological’ alone, at issue is a person’s inherited gene pool, with ‘bias’ alone, at issue is a person’s culture.

Dynamic bias:

Dynamic bias extends biological bias to ‘thoughts’ and ‘things’ with oneness. This has absolutely nothing to do with ‘knowing’ and ‘thing known’, but is about the philosopher taking charge when habit seems to fall short. This is about the “psychological self [which] may be conceived of as an enduring, unique, complex unity of knowing-wanting activities [and which] serves to unify diverse descriptions of the ego
and to clarify the function of the ego in personality-organization” (Bertocci, 1945), and is transparent to the range of actors of Figure 11 (Human Mental Apparatus, p. 70) from destructive to destructive.

This is about the professor/philosopher who holds the undivided attention of their four students – interplay (Calkins), array (Glover), willingness (Wundt) and seems (James).

**Static baseline:**

The static baseline is about the blurred line of demarcation between when the philosopher takes charge and the boundary of habit, essentially, within the line of demarcation there is the realization of either the lack of experience or that available experience is open to question, with the framing of the response now the issue with the first task the resolving of the reference to static baseline.

What is static – only – is the nanosecond long call for pause that in turn enables the realization that it is time to frame a response to the questioning of experience. From that instant forward, dynamic bias (as well as biological bias) is operative where “memory and forgetting may be approached in terms of displacement of ongoing processes, and abnormal behavior in terms of rigidity of ongoing processes, resistance to stimulus event, or physiological disruption of the event sequence … stress on the alteration of function rather than upon the stimulation of responses” (Steer, 1957).

**Classification schemes:**

This is about the study of the nanosecond long call for pause that in turn enables the realization that it is time to frame a response to the questioning of experience. It is the year 1964 and measurement has come a long way from Pavlov and his puppies, Skinner and his pigeons, and Raymond Cattell and the new computer at the University of Illinois. It is time to reflect.

In the bleachers a few folks are watching the preparations for an announcement while munching on their snacks while taking a sip of soda – Freud, Janet, and especially Gordon Allport who is taking note of how the work of he and Henry Odbert with language has been incorporated (to James’ satisfaction). Others are there as well – Wundt, Calkins, Prince – the list goes on – Raymond B. Cattell is about to speak. The spectators already have a picture in their mind of what to expect – the X-Y-X expansions of Figure 8 (Formation of Thought, p. 22) – reflections on the results of the investigations into the activity in the human mental apparatus that radiates outward from the instant the philosopher’s evaluation of experience versus habit discloses the need for attention – the starkness of ‘thoughts’ about ‘things’

“By introducing more basic concepts, the miscellany of validities and reliabilities [of the formation of thought] is reducible. Validity has 3 parameters – direct to circumstantial, concrete to conceptual, and natural to artefactual – generating 2^3 types (i.e., eight types). Factor (conceptual) validity is distinguishable by formula from factor trueness. Consistency, as a generic term, covers reliability, homogeneity, and transferability, respectively, across time, items, and people in the covariation chart. Reliability, formulable like validity in direct or indirect forms, gives a series of coefficients according to error sources controlled. Homogeneity likewise has several formulas distinguishing, e.g., test and factor homogeneity. Transferability, like other consistencies, requires both a correlation and an index of variance. Ideal tests have highest validity, reliability rivaling stability, but homogeneity at whatever lowly value maximizes validity and transferability” (Cattell, 1964).

**Personality**

It is time to allow Spencer’s “exactly opposite to their real order” to consideration, a necessary accompaniment to the nanosecond long call for pause. Covered here are the silent inter- and intra-functional characteristics of the X-Y-Z expansions of Figure 8 (Formation of Thought) that are best
explored on a topic-by-topic basis, and include selective imagination, prelude to the Big Five, character of the Big Five, personality factors, trait measurement and becoming versus equilibrium.

**Selective imagination:**

Given that the nanosecond long call for pause opens subsequent decision making to risk, the notion of “exactly opposite to their real order” becomes quite factual and a cause for concern about what is the true “real order”. The greatest risk is to mistake ‘knowing’ for ‘thing known’ when the momentary evidence only exposes ‘thoughts’ and ‘things’ to be resolved. Thus, selectivity with sufficient reason the basis must be accepted as the guide without prejudice as there is not enough time to be concerned with circumstances or ambiguity, only with the perceived consequences of no action with “real order” nothing more than an assumption – utility.

Thus, there is “the psychological phenomenon of selection according to the principle of utility in the sphere of the higher knowledge processes, where subjectivity plays an important role. Sufficiency in the intelligent processes include more complex elements than simple reflex movements. Sufficiency lies not in logic but in subjectivity which arises from the imaginative processes, which in turn leads to the doctrine of accommodation. Ideas are only signs of psychological states working upon future accommodation, it is the feelings, consequent upon accommodations, which are of utility. Intelligent accommodation to environment proceeds upon the principle of a selective reduction of imaginative reactions. The principle of selective accommodation rests on the analysis of the psychological processes of imagination” (Urban, 1897).

**Prelude to the Big Five:**

It is time for a re-trace of history. To make note of Pavlov and his puppies, Skinner and his pigeons, and Raymond Cattell and the new computer at the University of Illinois, is correct, but that sequence fails to make note of many influences and issues to include associationism as the true survivor.

A saga could easily be constructed that is anchored in the ancients – Plato, Aristotle, and so forth – but, while accurate, the risk of a gloss over the significance of the genotype (genetic makeup) versus the phenotype (observable characteristics) would be quite high. This is about biological bias as a companion to dynamic bias with both a subset of dynamic psychiatry, and with any association to descriptive psychiatry incidental.

At center stage is the discovery in 1900 of Mendel's laws circa 1860 about heredity, with Gregor Mendel (1822-1884) now recognized as the founder of the modern science of genetics. Prior to 1900, there were two schools of thought with respect to inheritance. The first was Lamarckian inheritance as crafted by Jean-Baptiste Lamarck (1744-1829) while the second was Darwinian inheritance as crafted by Charles Darwin (1809-1882). The Lamarckian position as soft inheritance was supportive of the phenotype, while the Darwinian position as hard inheritance was supportive of the genotype. Prior to 1900 the Lamarckian position held more influence than the Darwinian position. From 1900 on the Darwinian position was restored to equal consideration (Cook, 2014b, pp. 27-58).

Thus, the trek to the Big Five incorporates the joining of the genotype to the phenotype, with the result merged into associationism. The significant studies that preceded the specification of the Big Five were the Allport-Odbert study of language, and Cattell’s development of the 16 Personality Factors, with many other studies before, during and after the time-wise sequence spanning first Allport-Odbert, Cattell, and the Tupes-Crystal publishing of what has become the Big Five (Goldberg, 1993).

For emphasis, the trek to and through the Big Five has established the genotype and the phenotype as characteristics of associationism.
Character of the Big Five:

Five fairly strong and recurrent factors emerged from each analysis, labeled as Surgency, Agreeableness, Dependability, Emotional Stability, and Culture (Tupes, 1961), since revised to Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness (Goldberg, 1993).

What follows is a summary narrative about each of the Five with those narratives presented from the perspective of a business executive (Toegel, 2012).

Extraversion: (outgoing/energetic vs. solitary/reserved). Energy, positive emotions, surgency, assertiveness, sociability and the tendency to seek stimulation in the company of others, and talkativeness. High extraversion is often perceived as attention-seeking, and domineering. Low extraversion causes a reserved, reflective personality, which can be perceived as aloof or self-absorbed.

Agreeableness: (friendly/compassionate vs. analytical/detached). A tendency to be compassionate and cooperative rather than suspicious and antagonistic towards others. It is also a measure of one’s trusting and helpful nature, and whether a person is generally well-tempered or not. High agreeableness is often seen as naive or submissive. Low agreeableness personalities are often competitive or challenging people, which can be seen as argumentative or untrustworthy.

Conscientiousness: (efficient/organized vs. easy-going/careless). A tendency to be organized and dependable, shows self-discipline, act dutifully, aim for achievement, and prefer planned rather than spontaneous behavior. High conscientiousness is often perceived as stubborn and obsessive. Low conscientiousness is flexible and spontaneous, but can be perceived as sloppy and unreliable.

Neuroticism: (sensitive/nervous vs. secure/confident). The tendency to experience unpleasant emotions easily, such as anger, anxiety, depression, and vulnerability. Neuroticism also refers to the degree of emotional stability and impulse control and is sometimes referred to by its low pole, "emotional stability". A high need for stability manifests as a stable and calm personality, but can be seen as uninspiring and unconcerned. A low need for stability causes a reactive and excitable personality, often very dynamic individuals, but they can be perceived as unstable or insecure.

Openness to experience: (inventive/curious vs. consistent/cautious). Appreciation for art, emotion, adventure, unusual ideas, curiosity, and variety of experience. Openness reflects the degree of intellectual curiosity, creativity and a preference for novelty and variety a person has. It is also described as the extent to which a person is imaginative or independent, and depicts a personal preference for a variety of activities over a strict routine. High openness can be perceived as unpredictability or lack of focus. Conversely, those with low openness seek to gain fulfillment through perseverance, and are characterized as pragmatic and data-driven, sometimes even perceived to be dogmatic and closed-minded.

Personality factors:

It is time to recognize the role of cognitive psychology (in the absence of the revolution) and how the contemporary approach compares to years past. First, there has always been study subjects with some of the subjects’ human and some not. Second, there has always been the recording of some character of the conduct of the study subjects. And third, there has always been an effort to approach a study with scientific discipline. At issue is not the idea of study but of focus relative to time. This is about personality factors versus roles with emphasis on everyday life.

Roles are always observed at a point in time. While the roles of multiple study subjects will likely span some length of time, what remains is that each observation is still at a point in time. Any attempt to connect each observation into a continuum will probably fail if for no other reason than the lack of
continuity between study subjects with respect to characteristics that are presumed to be outside of the study design – the risk of cross products (Allport, 1924).

Factors typically are time independent. One need not go any farther than the prior description of each of the Big Five. Factors, however, can be time dependent in a study while factors are always time dependent in real life. Factors are very real with the X-Y-Z expansions of Figure 8 (Formation of Thought, p. 22). One area that cognitive psychology can contribute is the scope of ‘knowing’ and ‘thing known’ in, real, everyday life on the basis of a factor.

**Trait measurement:**

Traits are the nectar of habit. Only two traits are shown on Figure 11 (Human Mental Apparatus, p. 70), the two opposing traits of the selfness of the introvert and the otherness of the extrovert.

With a single study subject, human or not, traits that exist are never truly on or off but are in varying degrees (versus time) active or passive. Thus a trait can be expressed on a scalar basis. With many study subjects active versus passive becomes pronounced even in the midst of other traits and/or characteristics of personality within the longitudinal event known as life – with modus operandi the reality.

While with a single study subject or across many subjects “all traits are really unique, a majority are so nearly common that they can be treated as common traits ... there are only three kinds of unity which are truly intrinsic and functional: dynamic, constitutional, and social”. The issue then with trait measurement is “the transition from the habit of defining personality in the vague terms of popular speech to the practice of using exact and measurable variables based on clear theoretical conceptions” (Cattell, 1943).

**Becoming versus equilibrium:**

While a point does not make trend is a fundamental issue, the larger issue is the normal continuum where balance is the objective between “exactly opposite to their real order” and the nanosecond long call for pause, which, in turn, is a subset of associationism as properly reflected in Equation 4 (Memory, p. 24).

“Until a generation or so ago [versus 1960] science, including psychology, was preoccupied with what might be called ‘disorganized complexity’. Natural scientists explored this fragment and that fragment of nature; psychologists explored this fragment and that fragment of experience and behavior. The problem of interrelatedness, though recognized, was not made a topic for direct inquiry. ...Now a system – any system – is defined merely as a complex of elements in mutual interaction” (Allport, 1960).

From this it follows that the time independence of the likes of a trait are truly abstractions about the reality of the longitudinal event known as life. Hypotheses within psychology as well as along its fringes, the interfaces to economics, sociology and so forth have nothing to do with the factual living of life.

The verb ‘to hope’ is a fragment that is open to study from a multitude of perspectives. Extending the verb to the likes of ‘hopeful’ broadens the original fragment, while ‘to be hopeful’ may be a risky study topic for a researcher who is burdened with turmoil in their personal life. Resolution of fragments to ‘becoming’ is gained only when the subject professor/philosopher holds the undivided attention of their four students – interplay (Calkins), array (Glover), willingness (Wundt) and seems (James).
**Traits**

With the inertia that is language the underlying theme, covered here are the Allport-Odbert study, and the resolving of language to traits.

**Allport-Odbert study:**

The Allport-Odbert study was the execution of the lexical hypothesis in the English language on a word-by-word basis.

The lexical hypothesis is generally defined by two postulates. The first states that those personality characteristics that are most important in peoples' lives will eventually become a part of their language, in short, Lamarckian. The second follows from the first, stating that more important personality characteristics are more likely to be encoded into language as a single word. The hypothesis is entirely in line with Cattell’s declaration that there are “three kinds of unity which are truly intrinsic and functional: dynamic, constitutional, and social”.

Allport and Odbert identified 17,953 unique terms used to describe personality or behavior and separated the terms into four categories: (1) 4,504 terms that describe or are related to personality traits. Being the most important of the four columns to Allport and Odbert and future psychologists, its terms most closely relate to those used by modern personality psychologists. (2) 4,541 terms describing present states, attitudes, emotions, and moods. (3) 5,226 words related to social evaluations of an individual's character. (4) 3,682 “miscellaneous” personality descriptive terms that did not fit into the other three categories (Allport, 1936, pp. 38-171).

A finding was reported that was a blend of biological bias, dynamic bias, and a lack of experience with a particular word with the finding based on an experiment with three independent editors assuming the role of judge. “An experiment was arranged whereby all three judges independently classified into the four selected columns 300 representative words, drawn from the total list according to a principle of representative distribution. The results of this study may be expressed in percentages of the total number of terms that each pair of judges assigned to identically the same columns. Taking only the instances where all three judges agree, we find 141 words or 47 per cent of the list, whereas 6.25 per cent represents the chance expectation. Examining this average agreement more closely we next determine the peculiarities of each individual judge when his placements are compared with those of the other two judges. This analysis calls attention to perhaps the principal source of unreliability, namely the tendency of each judge to have a mental set of ‘leniency’ favoring the inclusion of marginal or doubtful terms in one column rather than another. Four outside judges selected 130 of the 300 terms as strange and unfamiliar to them. The agreement of the three editors for this group of terms averaged only 45 per cent, as against 47 per cent for the total list, and 48 per cent for the remaining 170 more familiar terms. Apparently established usage and familiarity enhances but slightly the reliability of the placement” (Ibid., pp. 34-36).

Regarding the 17,953 unique terms as a whole, a comment that highlights a substantial caveat – “… a treasury not only of symbols but also of problems for the psychologist as well” (Ibid., p. vi).

**Resolving language to traits:**

Now the reality that language is subjective with impunity, that “exactly opposite to their real order” is the modus operandi. The prior presentation about the Allport-Odbert analysis closed with an acknowledgment that the findings were quite fluid. The objective with this reference to the resolving of language to traits is an extension of fluid.
Personality alone is qualitative, and, while the traits of personality can be placed in categories, the qualitative nature of personality extends to the various traits. Given that language is qualitative it follows that the extending of language to traits results in the continuance of qualitative. Then there are relative characteristics of persons – intelligence, temperament, habit, and so forth – that add another dimension to qualitative. As an example, in the prior presentation about the Allport-Odbert study with reference to the editors who were functioning as judges, not every test word was known to every judge.

**Measurement**

With the “benefit need not be proven” component of Executive Order 12,866 (p. 16), covered here are ethics, classification and the Lopez-Murray disability-adjusted life years lost.

**Ethics:**

Qualitative versus traits being exposed is not enough. There is a larger quasi-quantitative issue across the social sciences on a global basis.

First, the quest for the pontifical brain cell is not just folly but opens to the demand that persons in total be subjected to cookie-cutter classifications. The RDoC is very much the perpetrator of this problem. An example of this problem is in the opening discussion about suicides. Bottom-line total data affords one conclusion while data segregated by five-year bands affords a different conclusion. While the two conclusions are correct with respect to underlying data, what is implied by the two conclusions is decidedly different. Another example is vision. The pursuit of seminal-certain statements about visual working memory makes assumptions about two distinct brain regions that allow a global finding to emerge from structurally unrelated interpretations of experience.

Second, regional socio-economic differences present environments that are unique to each region, that in turn provide a global pre-assumption to the nanosecond long call for pause on a person-by-person basis. This is about raw survival relative to the socio-economic environment as understood at the emotional level. For example, one region is restructuring its manufacturing base for some market-based reason which sets economic survival as a priority, while another region has a stable and growing manufacturing base that in turn provides comfortable incomes with survival not a concern. Then there are the many questions raised by the altruistic envelope – what holds precedence, the theory of circumstances or the theory of invention, and, what is the normative understanding of the two words ‘ambiguity aversion’ with the words taken alone and then taken together.

The most significant issue is who doing the analysis of a visible issue and what are their prejudices. To require an investigator to report out their allegiances is simply not enough as there are far too many undercurrents (e.g., Cattell, 1948).

**Classification:**

Comments about classification of the attributes of study could be anchored in prose (e.g., Allport, 1947). Instead, focus is directed to the difference between the dependent and independent variable of a study with the person (to include persons collectively) who is responsible for the overall execution of a study. This is about bias that is inherent to that person and spans all of the characteristics of Figure 11 (Human Mental Apparatus, p. 70).

For example, what is the motive for hypotheses testing with study subjects limited to university students which is all too often the case in the current literature. First, the study subjects, by definition, are representative of a very tiny slice of the general population with ‘general’ ranging from a narrowly defined community and on to the entire world. Second, what is the motive of the study subjects all of...
whom are typically reported as volunteers. A better grade certainly is a consideration. Third and most important, what is the motive of the person responsible for the study with respect to being a dependent versus an independent variable.

Lopez-Murray disability-adjusted life years lost:

Several measures have been presented in this paper with some qualitative and the rest quantitative. On the qualitative side is the Big Five, the Allport-Odbert study and various references to hypothesis testing. While on the quantitative side is Figure 1 (Suicides, p. 8), Figure 3 (Self-Harm, p. 11), Figure 4 (Alcohol, Use, Binge Heavy, p. 11), Figure 5 (Mean Self-Esteem, p. 12) and Table 3 (Cost of Substance Abuse, p. 17). Each of these items, except hypothesis testing, are candidates for inclusion within the disability-adjusted life years lost (DALY) methodology. What follows is a summary of the method and purpose of the DALY, and then a retrace of data items in this paper versus the DALY.

The purpose of the DALY is to provide a single metric that combines morbidity (disability) and mortality (death). The method is equation fitting against accumulated statistics that exposes estimates of life expectancy to some advanced age for a population, with that advanced age reduced by potential years of life lost due to premature death, and then by the equivalent years of ‘healthy’ life lost by virtue of being in states of poor health or disability. An example is traffic safety. Non-fatal injury statistics enable the calculation of morbidity, while fatality statistics enable the calculation of mortality. It is important to note that DALY data is adaptable to policy formulation against at least four objectives – (1) to aid in setting health service (both curative and preventive) priorities; (2) to aid in setting health research priorities; (3) to aid in identifying disadvantaged groups and targeting of health interventions; (4) to provide a comparable measure of output for intervention, programme and sector evaluation and planning (Murray, 1994).

Now, data items in this paper versus the DALY. First, hypothesis testing is much ado about not too much. Second, each of the quantitative references – Figure 1 (Suicides), Figure 3 (Self-Harm), Figure 4 (Alcohol, Use, Binge Heavy), Figure 5 (Mean Self-Esteem) and Table 3 (Cost of Substance Abuse) – can be folded into any or all of the four objectives with respect to policy, with each data set expanded beyond the character presented in this paper. Now the interesting part – the Big Five, The Allport-Odbert study, and, which has not been mentioned yet, Figure 2 (Ischemic Causal Chain, p. 11) and Figure 6 (Functional Causal Chain, p. 12). Each of these have a narrative that can be set out as ‘points of focus’ versus the four policy-related objectives against which data can be collected. Four examples: First, a competency test of cognitive therapy versus the Big Five. Second, literacy versus the Allport-Odbert study with a hint at results to be expected already cited, judges not aware of an array of words. Third, a precursor to morbidity and mortality within the Ischemic Causal Chain is already in place, the metric of interest “At least 200,000 deaths from heart disease and stroke each year are preventable”. Fourth, given the Functional Causal Chain has two stated lines of demarcation versus dominant conditioning, the minimum starting point is easily the professor/philosopher who holds the undivided attention of their four students – interplay (Calkins), array (Glover), willingness (Wundt) and seems (James).

Interface to cost-benefit

This is about cost-benefit with discussion topics set at mitigate ambiguity and meta-analysis with caution.

Mitigate ambiguity:

The question ‘what is ambiguous’ is literally boundless. Here it is restricted to language as well as the rules of, effectively, the abstracting process.
As a base there is James’ critique of language in tandem with the Allport-Odbert study and related findings. Outside of the two publications there are challenges with respect to knowledge, factual versus inferential, and the companion ‘thoughts’ and ‘things’. Of concern here is how ambiguity is resolved to each coping and expressive behavior as described by Maslow. Three narratives follow – semantics, behavior and analysis. The transference could easily be included here as an instigator of ambiguity, but is deferred as a topic to the sixth track.

Semantics is the study of meaning. It focuses on the relationship between signifiers (words, phrases, signs, and symbols) and what they stand for. Linguistic semantics is the study of meaning that is used for understanding human expression through language (Weinberg, 1959, pp. 48-76).

Behavior versus semantics is not about coping and/or expressive taken alone but is about coping and/or expressive as molded by experience. If experience is weak versus coping as motivated behavior, then behavior should be expected to flip to expressive as unmotivated behavior. Alternatively, if experience is strong versus expressive as unmotivated behavior then imagination is a practical expectation with a flip to coping as motivated behavior with enthusiasm a reasonable expectation. Now, analysis that is anything but conclusive.

“The last couple of decades have seen substantial progress in the study of lexical semantics [rules of vocabulary, properties], particularly in contributing to the understanding of how lexical semantic properties interact with syntactic [rules of language, properties] properties, but many open questions await resolution before a consensus of what a theory of lexical semantics looks like is achieved. Two properties of word meanings contribute to the difficulty of the problem.

One is the openness of word meanings. The variety of word meanings is the variety of human experience. Consider defining words such as ricochet, barber, alimony, seminal, amputate, and brittle. One needs to make reference to diverse practices, processes, and objects in the social and physical world: the impingement of one object against another, grooming and hair, marriage and divorce, discourse about concepts and theories, and events of breaking. Before this seemingly endless diversity, semanticists have in the past stopped short, excluding it from the semantic enterprise, and attempting to draw a line between a small linguistically significant set of concepts and the openness of the lexicon.

The other problem is the closely related problem of the richness of word meanings. Words are hard to define, not so much because they invoke fine content specific distinctions, but because they invoke vast amounts of background information. The concept of buying presupposes the complex social fact of a commercial event. The concept of alimony presupposes the complex social fact of divorce, which in turn presupposes the complex social fact of marriage. Richness, too, has inspired semanticists simply to stop, to draw a line, saying the exact definition of such and such a concept does not matter for theoretical purposes” (Gawron, 2008).

Meta-analysis with caution:

Building on the knowledgebase generally includes one author quoting work of a prior period by another author. There is a second approach that is meta-analysis, the pooling of many prior works that have commonness for any number of reasons, and then presenting the pooled result as a contribution to the knowledgebase. The focus is error, unintentional only.

Errors range from simple typing such as reporting an edited book that has the start and end pages cited as 516 – 165, when 156 – 165 was probably the correct reference. Then there is the simple typing of a wrong word such as ‘known’ versus ‘know’. With meta-analysis, ‘murky’ is the risk, given that pooling is exceedingly subjective. Ambiguity has the capacity to be pervasive.
CSAT-SAMHSA-DHHS data model

This investigation into the CSAT-SAMHSA-DHHS data model, particularly its cost-benefit basis and the implications of that basis, covers nine topics. (1) Introduction (contempt for liberty, contempt for reason, contempt for knowledge), (2) Basis of the data model (mental states, normative states, altruistic states), (3) Cost-benefit basis and implications (knowledge, dissociation, attachment), (4) Hysteria and bipolar disorder (hysteria in isolation, hysteria as pathology, subliminal advertising, anxiety neurosis versus anxiety hysteria, natural history of bipolar disorder, bipolar disorder as pathology), (5) Proposed classification of the data model (dimensional attributes, classification strategy, classification scheme), (6) Everyday anxiety versus the data model (general psychological distress, beyond recidivism), (7) Rationalizations versus the transference (every-day life, morbid anxiety, dissociated personality), (8) Everyday life versus the data model (humanistic psychology, existentialism, normative experience), (9) Flatten life (the dissociation school, phantasy, microsuicide, human resilience).

Introduction

Covered here are three topics. First, contempt for liberty as has been played out in a court, with contempt for liberty as a normative issue as distributed through institutions. Second, contempt for reason on the strength of distortions in prognosis and analgesic solutions. Third, contempt for the use of consensus based knowledge and analysis.

Contempt for liberty:

Presented here is the summary narrative of the decision that gives emphasis to value with respect to a proposed classification scheme if the CSAT-SAMHSA-DHHS data model. The narrative is then followed by a more general commentary about the betrayal of institutions and then about the betrayal by information.

“On June 26, 1975, the Supreme Court handed down its decision in the highly publicized Donaldson case (O’Connor v. Donaldson, No. 74-8, 1975). Donaldson was a patient who had been committed and diagnosed as a paranoid schizophrenic and confined in a Florida State hospital for nearly 15 years even though he was not found to be dangerous to himself or others. After several unsuccessful suits, Donaldson successfully sued the Superintendent of Chattahoochee and other staff members. In this 1971 suit, Donaldson alleged that the defendants had intentionally and maliciously deprived him of his constitutional right to liberty. The jury in the District Court awarded Donaldson a total of $38,500 in compensatory and punitive damages assessed against the Superintendent, J.B. O’Connor, and against another psychiatrist. The Fifth Circuit Appellate Court upheld the District Court’s verdict and the monetary award as well.

In the view of the Supreme Court, the facts of this case raised only one constitutional issue — the involuntarily confined mental patient’s right to liberty. They ruled that a finding of ‘mental illness’ was not sufficient for involuntary commitment in custodial confinement for an indefinite period of time. Consequently, it is unconstitutional for a State to confine indefinitely a non-dangerous individual who can survive in the community on his or her own resources or with the aid of willing friends or family. Since abundant evidence was introduced to indicate that O’Connor knew that Donaldson was not dangerous and still kept him indefinitely incarcerated, the court agreed that Donaldson's constitutional right to liberty had been violated” [Italics added] (Wolfe, 1975).
This misapplication of justice is the very issue in the application of cognitive therapy against evidence as to its lack of effectiveness, while the commentary that is italicized sets the rationale for study of the CSAT-SAMHSA-DHHS data model.

With focus limited to betrayal by institutions, continuance of methodology with doubtful success such as cognitive therapy, or the continued application of a program that is well documented to be a failure are just two examples of overt institutional betrayal. An example of covert institutional betrayal is the pursuit of biological certain information about the human mental apparatus such as is the case with the RDoC. But there is the more direct version where a single person, e.g., a rape victim, is burdened by institutional abuse for the sake of the likes of institutional tradition (Smith, 2014).

With focus limited to betrayal by information, the issue is about fringe information that may or may not be true with relevant a companion concern. This is where attention gained for any number of reasons becomes an article of influence without regard for consequences (Bastardi, 1998).

**Contempt for reason:**

This is an extension of betrayal by information, but, where the subject matter is not fringe – the information is very relevant and very measureable in the DALY paradigm. This is about prescription drug abuse as is well documented in the NSDUH, e.g., Table 1.17A. Where contempt enters the picture is in narratives that soft-pedal the scope of the problem, e.g., “Conclusion: The majority of individuals prescribed antidepressants do not misuse the medication. However, certain classes of antidepressants do carry abuse potential. Vulnerable patient populations include those with a history of substance abuse and those in controlled environments. Warning signs include the presence of aberrant behaviors. Physicians should include antidepressants when screening for risky prescription medication use. When antidepressant misuse is detected, a thoughtful treatment plan, including referral to an addiction specialist, should be developed and implemented” [Italics added] (Evans, 2014).

The use of ‘should’ is a coy way of shirking professional and moral responsibility. There is absolutely no justification for the soft-pedaling of information about known threats to health.

**Contempt for knowledge:**

This is about authors who either look for the easiest information to incorporate as references or their failure to execute a comprehensive search for relevant information.

Focus here is on the many publications available on the SAMHSA web site under the classification of Treatment Improvement Protocols – or, TIPs. Each member of the TIPs series is a consensus publication with participants well knowledgeable about the core subject, and with equally knowledgeable reviewers identified. Ample references are subject-matter relevant. An example publication is “Continuity of offender treatment for substance use disorders from institution to community, Treatment Improvement Protocol No. 30” (CSAT, 1998).

**Basis of the data model**

An excerpt from the Donaldson decision – “can survive in the community on his or her own resources or with the aid of willing friends or family”, exposes the mental health parameters that are recognized by construction of the data model – exception, normative and altruistic.

**Exception states:**

The position to be maintained through this discussion of the data model is that mental pathology begins with aberrations to normal daily life – fatigue, emotions, intoxication, and other conditions that are
essentially self-inflicted. Left unattended such as fatigue balanced by rest, the human mental apparatus tends to be semi-normal in tandem with semi-pathological (Janet, 1905), the fringe of the mature normal of Figure 11 (Human Mental Apparatus, p. 70), with the risk for serious maladies initiated.

**Normative states:**

The region of Figure 11 (Human Mental Apparatus) that is occupied by the mature normals, essentially most of everyday life, is easily taken as steady-state relative to the entire potential dynamic of life, the entire range of Figure 11 (Human Mental Apparatus). Yet, this is the realm of ‘thoughts’ and ‘things’ as ample material for study with Figure 8 (Formation of Thought, p. 22) the basis. From this it follows that the door is open to investigation with investigative professionalism.

“Scientific understanding means (1) having a model or theory of the phenomena to be understood yet lacking detail and apparent contradiction of reality, and (2) seeing the incompleteness and defects of the theory. Exploration of new theory should challenge and guide us. Effect on whole range of behavior must be questioned. Important area for theory construction is thought, especially its motivation” (Hebb, 1953).

**Altruistic states:**

This is a logic-like extension of Calkins rigid focus on introspection, as the basis of free associations with no expectations about what is uncovered with respect to the practicalities of life. Stated differently, can the here-and-now self explain the immediate nanosecond in a manner that fully encompasses experience, hopes, dreams, fears, foibles, and perhaps a few other dimensions of life – the person’s dynamic configuration? This allows to consideration the gestalt and its focus on the mind as a global, self-organizing, whole. The following narrative begins with the biologist at center stage.

‘If there is any tendency at the present time common to or running through all the sciences, it is the increasing interest manifested in the examination of the logical foundations and method of procedure of science. It requires no argument to show that this interest is prevalent in the physical sciences, for the physical theory of relativity is itself an illustration of the truth of the statement. Among biologists this same interest exhibits itself in the doctrine of emergence, for, from the methodological point of view, the theory of emergent evolution is but another name for the idea that there are limits to the scientist’s powers of explanation. Another example of this is presented by Prof. J. H. Woodger, who argues that before the biologist can hope to solve his problems he must develop a logical technique adequate to handle the biological problem of ‘organization’.

One of the properties of a gestalt is said to consist in the fact that as a whole its properties are something more than the summation of the properties of the constituent parts. Thus, for instance, the distribution of electricity in a conductor is not an additive resultant of single charges. A second property of a gestalt consists in the fact that it can be transposed. A gestalt is like a melody in that it can be played in different ‘keys’. The constancy of the melody is due to the relation between the different notes. And here is where ‘insight’ enters” (Reiser, 1931).

Fully accounted for by the gestalt is the nanosecond long call for pause that in turn enables the realization that it is time to frame a response to the questioning of experience:

\[
\text{new problem : old problem :: new solution : old solution.}
\]

**Cost-benefit basis and implications**

This trek into cost-benefit is limited to the subjective and spans knowledge, dissociation, and attachment.
Knowledge:
Being able to refer to ‘thoughts’ and ‘things’, be they related or not, requires experience as accumulated throughout life and this applies to all persons regardless of their conceptual prowess. That experience can be situation specific and inert to all other circumstances or it can be accumulated into knowledge as a growth comprising four stages.

“Sensation, perception, conception and intuition. Positive sensation is the antecedent of actual consciousness which involves an external object and is never purely subjective. As a stimulus it carries the dualism of mind and matter. The living reality is the impulse to self-expression with its identical aspect of motive and stimulus. Perception is a process by which the past becomes an important phase of the present, thereby becoming a symbol, which develops into language. All free activity is ‘thought’ in conception, and language aids this stage of knowledge. Intuition comes with the completion of the process of mediation. In intuition, language and thought are one”, (Lloyd, 1897).

Dissociation:
Dissociation is a disconnect from knowledge. Of interest here is what will support discussion of hysteria and bipolar. Hence, “Dissociation as a descriptive, rather than explanatory, concept mainly subsumes two categories of psychological processes. The first category, compartmentalization, refers to the lack of integration of psychological processes that should ordinarily be accessible to conscious awareness. Two examples of compartmentalization are amnesia for personal information and the experience of semi-independent identities in dissociative identity disorder. The second set of psychological processes consists of alterations of consciousness in which aspects of the individual or the environment are experienced as unreal or experientially detached from the self, with reality testing remaining intact. Out-of-body and derealization experiences are examples of this type of dissociation” (Cardeña, 2004).

Attachment:
Attachment as used here is not about family but is about the bonds that are established throughout life with focus targeted to hysteria and bipolar.

The anchor is the four stages of knowledge – sensation, perception, conception and intuition, which in turn interact with two dynamics – a motivational-behavioral control system that is preferentially responsive, and a constructed complementary idealized image of the self in relation to others. The two dynamics are then integrated into the personality structure (Bretherton, 1985).

The key reference is the term ‘constructed’ which can be anything with dissociation allowable.

Hysteria and bipolar disorder
This discussion of hysteria and bipolar disorder is intent on asserting that hysteria and bipolar are synonyms with the difference between the two terms historical, that Calkins rigid focus on introspection is overtrumped by self-absorption within each hysteria and bipolar disorder.

There will be no retrace of the chronological history of the terms. Instead focus is limited to narratives about self-directed attributes, to include hysteria in isolation, hysteria as pathology, subliminal advertising, anxiety neurosis versus anxiety hysteria, natural history of bipolar disorder, bipolar disorder as pathology.

The narratives are based on an issue already presented, that sufferers from hysteria, anxiety-hysteria (bipolar?) and obsessional neurosis offer no transference (p. 63).
**Hysteria in isolation:**

Focus here is on hysterical anaesthesia, the over-reacting to a loss of sensation, thus, dissociation. This is to be taken as a natural reaction to sudden circumstances. A simple example has a person who wishes to drive a nail into a wooden board with a heavy hammer, they hit their thumb instead of the nail, clearly, an accident, though technically dissociation in action. When the hammer hits the thumb there is a sudden loss of sensation that is followed by a good dose of pain. Circumstances such as the hammer and nail are common throughout life. The problem is in repetition to the point that habit is formed. The extended quote that follows sets hysterical anaesthesia as a member of the drama known as life, up and to the point, that habit is formed. This narrative could easily be framed to be about bipolar with that tact deferred to the discussion following the heading “natural history of bipolar disorder”.

“Let us briefly summarize Janet's interpretation of hysterical anaesthesia: The hysterical is weakminded, he cannot attend to many impressions at the same time. While attending to one sensation he cannot perceive another. The unperceived sensation, it is true, enters consciousness, but it is not synthetized; it remains outside of the field of personal consciousness. The patient soon learns to economize his limited personal consciousness. He ignores those sensations which are of the least importance for his adaptation to his; environment. He reserves the limited field of attention for what he considers, rightly or wrongly, the more important visual and auditory sensations, and ignores the tactile and muscular sensations.

In the beginning, by directing his attention, the patient may perceive these sensations. In the course of time, however, due to the constant ignoring of these sensory stimuli, a bad mental habit is formed, the sensory states so long neglected can no longer be perceived, even if the attention of the patient is directed to them. Hysterical anaesthesia is then fully formed. To quote Janet, ‘Anaesthesia is an extended and chronic absentmindedness which prevents those subject to it from connecting certain sensations with their personality; it is a contraction of the field of consciousness’.

This interpretation of Janet is, at first sight, quite satisfactory. The germs of hysterical anaesthesia are already shown to exist in the anaesthesia of absentmindedness of normal life. In the latter the phenomena are fleeting, unstable, and disappear with the change of attention; in the former they are permanent and fixed, and are not altered by direction of the attention. The difference between these two states, however, is a purely quantitative one. In disease we have but a distortion of the proportion; an exaggeration of some of the elements of healthy mental life. This view, pointing as it does, to a unity and continuity of mental life, allowing no gaps, no sudden transitions, is one that strongly appeals to the psychologist.

A closer consideration, however, reveals a number of objections which make this interpretation impossible. What we have, according to Janet, is the gradual, more or less voluntary formation of a bad mental habit brought about by the necessity of economizing the limited attention. It is thus to be regarded as a biological adaptation of the narrow field of consciousness to the complex environment. Such an adaptation being necessitated by the inherent mental weakness of the hysterical.

That the hysterical is mentally affected no one will deny, but this affection of mind is the result of the disease, and is not to be regarded as primary, as a necessary condition for the development of hysteria. It is the state of mental dissociation from which the hysterical is suffering that produces this mental affection” (Linenthal, 1910).

**Hysteria as pathology:**

Hysteria as pathology is what burdens the patient with two alternating lives – one is punishing and restrictive while the other appears to be aligned with normal life. Of concern here is the region between
punishing and normal. First, because of Freud’s early conviction of a sexual basis, hysteria as a term is synonymous with moral perversity. Second, case studies of hysteria are all about the active state with no experience with pre-hysteria adaptation of the persona. These two observations sets hysteria as a dynamic and active unknown.

Now, three comments about aetiology of hysteria by Carl Jung, comments to be challenged in the discussion following the heading “natural history of bipolar disorder”.

“1. The complex appearing in the associations of the psychogenetic neurosis is the cause of the disease (a disposition is presupposed). Every psychogenetic neurosis, contains a complex which differs from the normal complex in that it has an extraordinary emotional tone and can thus bring the entire personality under its influence.

2. Association tests can therefore be of great help in uncovering the pathogenic complex and also serve as a means of facilitating and shortening Freud's psychoanalytic method.

3. Association tests enable us to obtain experimentally an insight into the psychologic structure of the neurotic symptoms. Hysterical phenomena and obsessions are derived from a complex. The physical and psychic symptoms are nothing but symbolic representations of the pathogenic complexes” (Friedlander, 1911).

Subliminal advertising:

Over-reacting is the goal of subliminal advertising. Hence, hysteria is not necessarily pathological nor limited as to duration of time such as the hammer hitting the thumb. Hysteria as expressed through brand loyalty is the dream of merchandisers.

Given that the hysteria of brand loyalty is recognized as having characteristics that are open to study in the world of commerce, it follows that exposed findings are a factual characteristic of the here-and-now of everyday life. The characteristics of concern are “(1) Sensitivity depends upon stimulus magnitude. (2) Stimuli do not necessarily elicit responses. (3) Experimental reports that people can accurately discriminate or otherwise be affected by stimuli presented so faintly that they report not being conscious of them have been related to the unconscious or subconscious” (Goldiamond, 1959).

Anxiety neurosis versus anxiety hysteria:

This is about the quest for definitive information from a biological basis, hence, ‘things’ in tandem with descriptive psychiatry (biological) versus ‘thoughts’ in tandem with dynamic psychiatry (emotional). At stage-center now is George Miller Beard (1839-1883) who moved the term neurasthenia to common knowledge by qualifying the reference to be “Neurasthenia, or nervous exhaustion”, the title of a paper that was published in the Boston Medical Journal, Vol. 3(13). April, 29, 1869 (Furst, 2008, p.35).

Beard’s presentation was about an affliction that had no anatomical association. In the Editor’s Preface to his 1889 book it is noted that “Neurasthenia is now almost a household word, and, equally with the term malaria, affords to the profession a convenient refuge when perplexed at the recital of a multitude of symptoms seemingly without logical connection or adequate cause” (Beard, 1889, p. 3). Beard was careful to distinguish between hysteria and neurasthenia (Ibid., pp. 136-138). While Beard’s approach to the treatment of neurasthenia included the introduction of external agents such as electrotherapy and pharmaceuticals, he did direct guarded attention to the psychology of the patient: “The last general suggestion is, that in the treatment of nervous disease, we should study with all our energy the psychology of our patients; we must make a diagnosis of the intellectual character as well as of the disease, before we can make a prognosis or adopt a plan of treatment. There are those whose minds are so organized, lacking some qualities and having in excess usually a preponderance of the emotional,
with a deficiency of the higher intellectual qualities – that they act badly under any treatment, however wise. Some patients take a pleasure in their distresses; it would be cruel to cure them; their pains are their possessions. ... In reference to the mental treatment of neurasthenia and allied maladies, there are two prevailing errors. First, that mind alone without any objective medication or influence, is all that is necessary; and secondly, that this method can be employed in an off-hand, haphazard manner, without study or system. To rely on mental therapeutics alone, disregarding all electricity, massage, and internal medication, is unscientific, and in many cases will be unsuccessful; the mind is a strong force, but it is not the only force that can be used for the control of functional nervous affections” (Ibid., pp. 188-189). His retort to Charcot was terse “…the presumption is, thousands to one, that the result, whatever that may be, is subjective and not objective, and this presumption must be overthrown before such experiments can be received as science” [Italics in original] (Ibid., pp. 227-228), that the mind was at best a coconspirator and not the culprit. Freud enters the picture as a student of Charcot in the midst of the transition from objective to subjective.

In the transition from the study of neurasthenia to the study of hysteria Freud “drove the wrong nail into the cover of the coffin” by setting sexual experience as the basis of hysteria. As a socially acceptable malady, bipolar is an extension of neurasthenia completely bypassing overt association with hysteria. Focus is now on the transition from the objective ‘things’ to the subjective ‘thoughts’, with its history as reported out by Ernest Jones in a 1913 paper.

“In 1895 Freud separated from neurasthenia a clinical group to which he gave the name ‘anxiety neurosis’, and which comprises the characteristic symptoms, both physical and psychical, that are now well known.

...In 1908 Freud coined the term ‘anxiety-hysteria’ to denote certain phobias the psychological structure of which resembled that of ordinary hysterical symptoms. The causes here are, as with hysteria in general, certain deviations in the development of the infantile psycho-sexual instincts, with the consequent accompaniment of repressed intra-psychical conflicts.

The third step, one made independently by Freud and most psycho-analysts, was the discovery that the same psychical factors that play the chief part in anxiety-hysteria are also to some extent operative in apparently pure cases of the anxiety neurosis.

The effect of this new knowledge was a double one: On the one hand it led to the necessity for revising various questions, such as the relation between the ‘actual neuroses’ and the psychoneuroses, while on the other hand it made immediately intelligible a number of clinical problems that previously had been quite obscure. For instance, it explained some of the problems concerning the relation of the anxiety neurosis to hysteria, a matter to which Freud had already in his first communication’ (1895) devoted special attention, and it also explained the clinical finding that cases of hysterical phobia usually show as well symptoms of the anxiety neurosis. If we consider the essential elements of the infantile conflicts that lie behind such phobias we can understand how they often lead to another symptom, namely to an absolute or relative incapacity to obtain sexual gratification even when favorable conditions for this are freely present, in other words to an absolute or relative impotence. This incapacity can then bring about an anxiety neurosis, just as the absence of external opportunity for adequate gratification can, and this in spite of the fact that the psychoneurotic symptoms themselves render possible a sort of disguised gratification and a certain relief of tension.

...The conclusions that we have reached may be summarized as follows: The essential cause of all kinds of anxiety states consists in a lack of psychical gratification of the sexual hunger (Libido); the anxiety arises in the inborn fear instinct, and the exaggeration of its manifestations represents a defensive
response to repressed sexual wishes. In all cases the psychical factors play an important part, in many even the sole one. The physical factors are often contributory, but they alone are never sufficient to evoke an anxiety state; in addition, these factors always have an important psychical side. The physical factors are much more prominent in the anxiety neurosis than in anxiety-hysteria (phobias, etc.). The anxiety neurosis may be considered as a single symptom of anxiety-hysteria, the latter being the wider conception” (Jones, 1912).

Now to addressed what is implied above – first, Freud “drove the wrong nail into the cover of the coffin” and second as a socially acceptable malady, bipolar is an extension of neurasthenia. Krafft-Ebing, with his *Psychopathia Sexualis* in print, he declared that Freud’s 1896 presentation it sounded like a scientific fairy tale.

Krafft-Ebing was wrong for all the wrong reasons. The substance of Freud’s focus, *in the end we infallibly come to the field of sexual experience*, is entirely in line with Krafft-Ebing’s “The poets [are] one-sided in their consideration of the subject”.  

As we traverse time from 1895 to today we have (1) Watson’s overtrumping consciousness with behavior, his Pebeco campaign which was the marketing of sex appeal through the unconscious, (2) institutional betrayal resulting in the suicide of a suspected drug overdose on September 10, 2010 of Elizabeth “Lizzy” Seeberg, a 19-year-old Northbrook, Ill. native who was a student at St. Mary’s College, little more than a week after she initiated a formal complaint against a male student-athlete, a Notre Dame football player, which alleged unwanted sexual contact (Smith, 2014), and, (3) subliminal advertising and its reliance on sex appeal.

What is being carried forward from these comments is that hysteria is an over-reaction to some portion of life with bipolar the acting out of the over-reaction. The key is the lack of the transference.

**Natural history of bipolar disorder:**

Independent of closed-loop thinking, the characteristic of the cognitive psychology revolution, is questionable social responsibility with detrimental consequences of manipulation of the brain with drugs and with addiction to opioids only an example (Mendelson, 2008). A particular example is bipolar depression which is treated with drugs while the DALY data shows bipolar depression to be inconsequential with respect to the global burden of disease – unipolar depression is the villain (WHO, 2008, p. 32).

For the 193 countries included in the Global Burden of Disease DALY Country Estimates (WHO, 2009), per 100,000 of population: The lowest DALY for bipolar depression is 172 for Australia and the highest is 234 for the Republic of Korea, with 210 the average for the 193 countries. The lowest DALY for unipolar depression is 531 for Japan and the highest is 1,455 for the United States, with 938 the average for the 193 countries. From these numbers it is fair to suggest that bipolar depression should be treated with talk therapy only and not psychotropic agents, leaving decisions about psychotropic agents and unipolar depression to the primary care physician on a case-by-case basis.

Now a summary of bipolar spanning two centuries. “A review of two centuries’ literature on the natural history of bipolar disorder, including modern naturalistic studies and new data from a lifelong follow-up study of 220 bipolar patients, reaches the following conclusions: the findings of modern follow-up studies are closely compatible with those of studies conducted before the introduction of modern antidepressant and mood-stabilizing treatments. Bipolar disorder has always been highly recurrent and considered to have a poor prognosis” (Angst, 2000). Poor prognosis from Freud’s perspective is now the focus.
Essentially, Freud sets the problem at the superego. In the healthy person the superego has been desexualized while in the fixated person there is a resexualization of the superego. This then sets off regression to sadomasochistic object relationships (Freud, 1923|1961, p. 53).

In short, each hysteria and bipolar are about anxiety neurosis of some degree with detail nothing more than a diversion.

For the present purposes, hysteria, bipolar and recidivism are considered as synonymous, with study of the transference the key to understanding and perhaps resolution. Basis for the transference is Freud’s debriefing of the Dora case. This gives substantial credence to Rogers’ position that the patient is the philosopher.

**Proposed classification of the data model**

The proposed classification of the data model’s seven major divisions – Modality, Treatment Services, Case Management Services, After-Care Services, Medical Services, Education Services and Peer-to-Peer Recovery Support Services is based entirely on a person’s relative emotional investment as played out across the formation of thought, Figure 8 (Formation of Thought, p. 22), with language the base, and with the nanosecond long call for pause the reference point. The graphical location of thought is within working memory of Figure 9 (Structure of Human Thought, p. 23). Discussion will range from general to specific. First the attributes of Figure 8 (Formation of Thought) will be discussed, then the working memory based strategy applicable to each of the model’s seven major divisions, with the classification scheme the final topic.

**Dimensional attributes:**

The X-axis is dependent upon coping versus expressive behavior as described by Maslow. If the thought that is about to be instantiated is coping in character, then the X-axis is the static and passive theory of circumstances, else the X-axis is the active and dynamic theory of invention – there is no blending of circumstances and invention.

The Y-axis is ambiguity aversion with no coping versus expressive dependency.

Prior to the tiniest fraction of a nanosecond, each the X-axis and Y-axis are independent repositories of instances of experience. All X-axis images are related to the “perceived physical environment”, while all Y-axis images are related to “scope for the potential for change that a person allows to consideration” – each dimension allows for anxiety, the return point after two additional criteria are accounted for. The first is about the character of experience and the second is about symbolic.

With respect to accounting for the character of experience consideration must be given to ‘thoughts’ and ‘things’, and, to the four keywords of interplay (Calkins), array (Glover), willingness (Wundt) and seems (James). The X-axis and ‘things’ are synonymous as is the Y-axis and ‘thoughts’. Now the four keywords with comment deferred until a brief introduction to symbolic.

Symbolic will be described as a three-dimensional dynamic where each dimension in turn is host to a child three-dimensional dynamic, thus nine dimensions, properly understood and presented as a three-by-three arrangement. Given there are four dimensions, something must give. This solution is in the original dissection of everyday life as presented above (p. 70) but now reduced from current day to the tiniest fraction of a nanosecond. Given that everyday life at the nanosecond level is the application of all experience that has been accumulated prior to that narrowly defined point in time, that experience is not amenable to study in the form of hypothesis testing with respect to interplay of the array of experiences – real, imagined, contrived, absorbed, etc. – two dimensions of each side of the three-by-
three arrangement are now accounted for. This leaves the caveat from above – the interpretation of interplay (Calkins), array (Glover) versus experience can only be observed with study a direct function of a person’s willingness to share what seems to be the thinking. From this it follows that the X-axis and seems (James) are synonymous as is the Y-axis and willingness (Wundt). The joining of the X-axis and the Y-axis is accounted for by Rogers’ call for respect for the philosopher. In summary, the X-axis has Calkins’ call for introspection, Glover’s call for progression and James’ call for habit as, graphically, orthogonal to each other, an X-Y-Z configuration, with expression of each along the positive dimension preferred with comment about the expression of each along the negative dimension deferred to anxiety, the return point. And, the Y-axis has Calkins’ call for introspection, Glover’s call for progression and Wundt’s call for philosophy as, graphically, orthogonal to each other, an X-Y-Z configuration, with expression accounted for as with the X-axis.

Now, an accounting for symbolic, which has the tensor as an elementary force. These comments are taken from a paper titled "An introduction to tensors for students of physics and engineering" (Kolecki, 2002). The target concept is a modification to the Cauchy stress tensor, a second-order tensor, with components in a three-dimensional Cartesian X-Y-Z coordinate system, with a three-by-three array, or matrix, the medium necessary to expose its internal dynamics. Discussion begins at a very abstract level, the notion of time, then the tensor in isolation, then the Cauchy stress tensor, and finally the modification.

As the abstract, the notion of time stands by itself and is adopted from within physics. Fundamental to physics is the Arrow of Time as unary, an Arrow that points into the future. Given that the past is the opposite of the future, intuition allows one to believe that setting the future to be equal to the scalar value of ‘1’, it then follows that the past has a scalar value of ‘-1’, and with the current tiniest fraction of a nanosecond assigned the scalar value of ‘0’. Not so. Equation 4 (Memory, p. 24), is about a single person’s accumulation of many instances of thought – and their inheritance from culture, their socio-economic environment, subliminal instances and so forth. The result then is the future remains to be equal to the scalar value of ‘1’, the tiniest fraction of the current nanosecond continues to be assigned the scalar value of ‘0’, but, and most difficult to comprehend, has the past represented by a fourth-order integral which in turn asserts that the human mind operates in the fourth dimension, a truism.

The tensor in isolation is about a dynamic. The word tensor derives from the Latin word tensus meaning stress or tension. “In summary, notice that in the progression from single number to scalar to vector to tensor, etc., information is being added at every step. The complexity of the physical situation being modeled determines the rank of the tensor representation we must choose. A tensor of rank 0 is sufficient to represent a single temperature or a temperature field across a surface, for example, an aircraft compressor blade. A tensor of rank 1 is required to represent the electric field surrounding a point charge in space or the gravitational field of a massive object. A tensor of rank 2 is necessary to represent a magnetic permeability in complex materials, or the stresses in a material object or in a field, and so on...”

The rank 2 Cauchy stress tensor is required to represent a single memory image as held in the working memory of Figure 9 (Structure of Human Thought, p. 23) with the memory images allocated to the theory of circumstances (invention) or to ambiguity aversion as appropriate to the soon to be launched thought. The Cauchy stress tensor, as an orthogonal X-Y-Z configuration, has on a static for-reference basis a single keyword – for the X-axis the keywords are interplay, array and seems, and, for the Y-axis the keywords are interplay, array and willingness. Now, a dynamic for-reference basis, the host keyword is expressed as a child orthogonal configuration where the dimensions are occupied by itself.
and its two companions. From the 0,0,0 origin of the child there is a vector radiating into only one of the eight possible quadrants with that vector setting intensity as a scalar.

Finally, the modification. It must be assumed that Cauchy stress tensors come in multiples given the final result is a single scalar vector. This is in line with, e.g., “A tensor of rank 2 is necessary to represent a magnetic permeability in complex materials”, where the X-Y-Z characteristics are consistent with “complex materials” and the single scalar vector is consistent with “magnetic permeability”, a static force. Where the modification comes into play is the tension or stress between each Cauchy stress tensors where there is no reason to support assumptions about the separating distance nor the intensity. From the discussion of Selective imagination above (p. 89) – given that the nanosecond long call for pause opens subsequent decision making to risk, the notion of “exactly opposite to their real order” becomes quite factual and a cause for concern about what is the true “real order”. Now, the return point – anxiety.

If the array of memory images in working memory has no equal to the nanosecond call for pause, a new image must be recruited from the unconscious of Figure 9 (Structure of Human Thought, p. 23). And, given the impulse is to declare that anxiety is present, there is ample reason to be more specific. That the superego was targeted with responsibility for bipolar and that the conclusion above (p. 104) was that hysteria, bipolar and recidivism are considered as synonymous, with study of the transference the key to understanding, it then follows that focus must be on seduction, Figure 7 (Human Mental Apparatus, p. 21), as the operative impetus. Doing so allows for accepting as a given Freud’s statement that “An exact knowledge of the sources of an instinct is not invariably necessary for purposes of psychological investigation; sometimes its source may be inferred from its aim”.

**Classification strategy:**

The classification strategy begins with a common sense understanding of ‘thoughts’ versus ‘things’, advances past the four keywords of interplay (Calkins), array (Glover), willingness (Wundt) and seems (James) as each key word is far too general, then on to the original conceptual concepts Calkins’ call for introspection, Glover’s call for progression, Wundt’s call for philosophy and James’ call for habit. The focus is limited to Rogers’ call for respect for the philosopher with all else is to be set aside.

The classification strategy is common for each of the seven major divisions of the data model with respect to the X-axis, Y-axis and Z-axis of Figure 8 (Formation of Thought, p. 22).

Each of the three attributes of the X-axis will be ranked as ‘strong’, ‘medium’ or ‘weak’ with respect to its companion Cauchy stress tensor’s resultant scalar vector as a proxy for the height of the expansion along the Z-axis, thus accounting for emotional investment which is expressed as anxiety and/or anticipation. With the X-axis the assumption is that the theory of invention is dominant with the theory of circumstances considered a special situation that is viewed as inconsequential to a person’s concept of self.

The same logic will be applied to the three attributes of the Y-axis but with respect to ambiguity aversion.

**Classification scheme:**

To readers with clinical experience – welcome to reality in the war zone. To all other readers – stay tuned. (This author’s experience includes executive clinical management in substance abuse treatment and domestic violence, which was preceded by formal credentialing coupled with corporate experience in Inventory Management and Public Accounting).
Now, comments about the construction of Table 4 and then the implied dynamics. For emphasis limited to construction, the relationship between the data model’s seven major divisions and the longitudinal event known as life is in the here-and-now. The implied dynamics, however, are less kind as the relationship is unbounded.

Regarding construction, first, the dashed line that separates the region with ‘weak’ from ‘medium’ captions is equivalent to the location of reality curve, Figure 11 (Human Mental Apparatus, p. 70), while the dashed line that separates the ‘medium’ from ‘strong’ captions is equivalent to the pleasure curve. Second, with respect to seduction of Figure 7 (Human Mental Apparatus, p. 21), the tags on Table 4 are reversed, thus, ‘weak’ becomes ‘strong, while ‘strong’ becomes ‘weak’. Third, for simplicity in tandem with accuracy, all references to ‘medium’ are to be taken as a bland expression of ‘no opinion’ – ‘comatose’, as representative of distrust of an unfamiliar process as a handy alternative tag as this begets confirmation of no reason to trust.

Regarding the implied dynamics, a summary retrace from above is the starting point. Focus is on Freud’s superego from two perspectives with an additional issue to follow. First, Freud has the superego to result from the influence of other people, which, in turn, is advanced to seduction. Second, from resolving Freud to Janet with respect to they being the initiators of dynamic psychiatry, the superego spans the ego and the id as an arbitrator, with Freud’s pleasure principle equated to Janet’s reference to dissociative. Given the superego is assigned a negative stance, it follows that Janet’s dissociative is enhanced. Third and apart from the superego is James’ critique of language, that vocabulary is about outward things [indiscriminately]. From this it follows that any attempt to resolve indiscriminately to neutrality versus the inertia of modus operandi is challenged by foreign interference that has no basis in James’ connected external phenomena versus his connected internal phenomena, nor to Fechner’s outer psycho-physics versus his inner psycho-physics.
These three points taken together result in Spencer’s “exactly opposite to their real order” becoming law, with, particularly, any expectation for the dynamic theory of invention to be lost to the static theory of circumstances. This in turn allows for the final assertion – Freud’s transference operating in concert with Rogers’ philosopher, thus accounting for the chief culprit – “Motivation to change is difficult to assess, however, because there are clear benefits to ‘appearing’ willing to change, and many sexual offenders have the social skills necessary to gain the confidence of sympathetic clinicians”.

The final assertion begets the fundamental problem from the perspective of a person – contempt for liberty as a normative issue as distributed through institutions, contempt for reason on the strength of distortions in prognosis and analgesic solutions, and contempt for the use of consensus based knowledge and analysis.

There is a solution.

First, imagine a dotted line that lies between the two dashed lines of Table 4 (p. 107), and think of the dotted line as being labeled “fold here”. Make the fold and the result will be, e.g., the upper left ‘weak’ caption will be superimposed over the ‘strong’ caption of the Education Services row and the Y-axis progression column. Continuing, there will be a total of ten ‘weak’ captions superimposed over ten ‘strong’ captions (as bounded by the two light grey bars). Allow the captions to bleed through to beget a final ‘medium’, then set the ten ‘medium’ captions as step number three.

Next, the ‘medium’ captions at the fold line are to be treated as the first step with the objective to gain the person’s appreciation (allowing trust to develop with the passage of time) for an ordered process that begins at the lower left and advances step-wise to the upper right thus defusing contempt. This is the initiating step number one.

Now the intermediate step number two. The entire Y-axis philosophy column and the entire Peer-to-Peer row are to be submitted to the person as their responsibility, with discussion deferred to the seventh and eighth tracks – psychoanalytic jurisprudence and communications in healthcare. Before moving on it is important to note that with the third step the entry for Modality under the X-axis introspection, the master treatment plan, will be merged with entry for Education Services under the Y-axis progression, thus allowing the treatment plan to be a conclusion thus voiding the potential for the plan being regarded as a threat.

*Everyday anxiety versus the data model*

Covered here is the burden on everyday life that results from general psychological distress, with everyday life advancing past that burden with discussion limited to recidivism with data the basis for the limitation.

**General psychological distress:**

Depression and anxiety are natural forces in life in the form of ups and downs, where the response to the natural forces seems to have run amok. Above it was reported that a search of Google Scholar returned a result set of “about 21,600 results” with the search term set at a quoted “visual working memory”. A new search of Google Scholar returned a result set of “about 1,540,000 results” with the search term set at a quoted “self help”. George Beard published his paper titled “Neurasthenia, or nervous exhaustion” in the Boston Medical Journal, Vol. 3(13). April, 29, 1869. That paper however was preceded by an 1860 book titled *Self-Help; with illustrations of character and conduct*. Now, the book’s introduction with the last of this quote italicized to place emphasis on “run amok” need not be perpetual.
“The origin of this book may be briefly told. Some fifteen years since, the author was requested to deliver an address before the members of some evening classes, which had been formed in a northern town for mutual improvement, under the following circumstances:

Two or three young men of the humblest rank resolved to meet in the winter evenings, for the purpose of improving themselves by exchanging knowledge with each other. Their first meetings were held in the room of a cottage in which one of the members lived; and, as others shortly joined them, the place soon became inconveniently filled. When summer set in, they adjourned to the cottage garden outside; and the classes were then held in the open air, round a little boarded hut used as a garden house, in which those who officiated as teachers set the sums, and gave forth the lessons of the evening. When the weather was fine, the youths might be seen, until a late hour, hanging round the door of the hut like a cluster of bees; but sometimes a sudden shower of rain would dash the sums from their slates, and disperse them for the evening unsatisfied.

Winter, with its cold nights, was drawing near, and what were they to do for shelter? Their numbers had by this time so increased, that no room of an ordinary cottage could accommodate them. Though they were for the most part young men earning comparatively small weekly wages, they resolved to incur the risk of hiring a room; and, on making inquiry, they found a large dingy apartment to let, which had been used as a temporary Cholera Hospital. No tenant could be found for the place, which was avoided as if a plague still clung to it. But the mutual improvement youths, nothing daunted, hired the cholera room at so much a week, lit it up, placed a few benches and a deal table in it, and began their winter classes. The place soon presented a busy and cheerful appearance in the evenings. The teaching may have been, as no doubt it was, of a very rude and imperfect sort; but it was done with a will. Those who knew a little taught those who knew less – improving themselves while they improved the others; and, at all events, setting before them a good working example. Thus these youths – and there were also grown men amongst them – proceeded to teach themselves and each other, reading and writing, arithmetic and geography; and even mathematics, chemistry, and some of the modern languages” [Italics added] (Smiles, 1860, pp. iii-iv).

Alternatively, for those persons who are interested in the purchase of current titles from Amazon. With the search term set at “tensor calculus”, the result set was 514 titles, while having the search term set at “self-help books” the result set was 795,212 titles. On a best-guess basis, any of the tensor calculus books will result in the reader having a broader base of knowledge, while the self-help titles will uniformly be supportive of a morose and despondent self – run amok. At issues is communications in healthcare (e.g., Gulliver, 2012).

Beyond recidivism:

This is about evidence-based run amok, at issue is the impact of associationism as a result of the success of unrestrained therapeutic jurisprudence. The claim is that “Comparatively little research has addressed the association between Drug Treatment Court participation and engagement with community-based health and social services”, with the stated results including “Research is needed to investigate the potential link between health and social support and reductions in recidivism associated with Drug Treatment Courts (Rezansoff, 2015).

The research called for is already a done deal within the CSAT-SAMHSA-DHHS data model, with the fundamental problem of approach in a philosophical sense solved by a simple dotted line being applied to a schematic.
Rationalizations versus the transference

This is about a not-so-pleasant potpourri of rationalizations versus the transference in three forms – every-day life, morbid anxiety and the dissociated personality.

Every-day life:

Rationalizations versus the transference in every-day life is overblown as to importance, as this is a case of cross-linked associations. For example, a person is building a grocery shopping list for a desert, they check their pantry for available ingredients and one available ingredient reminds the person of some other recipe, with some ingredients unrelated-to-the-desert being listed on the shopping list. There are two possible results.

The first, seriously unhealthy, is a strange mix of narcissistic being blended with self-deprecation, a transference against the self. The second, is simply one more trip to the grocery store (Jones, 1908).

Simple, in-stream miscues with association, which is in need of visibility to insure developments parallel the transition from self-help to growth in personal depth and breadth (per Smiles, 1860) in a manner that is parallel to the idea that “run amok” need not be perpetual.

Morbid anxiety:

Rationalizations versus the transference with respect to morbid anxiety sets focus on latent seductions where ‘morbid’ and ‘rationalizations’ are synonyms, as are ‘anxiety’ and the ‘transference’.

“Disproportion between the intensity of the [initiating] emotion and the occasion of its occurrence. ...a more accurate statement than the one describing anxiety as an exaggerated form of fear, for normal fear may be very intense whereas anxiety need by no means always be so; it is not so much an excessive fear as a relatively excessive fear. The essential feature is the disproportion; anxiety being evoked on a given occasion where the normal would either experience a slighter degree of fear or none at all. It is obvious that in estimating the morbidness of a given attack of anxiety one has thus to judge by an empiric standard of how much fear is to be allowed to the normal under various circumstances. Often it is easy to decide this, but considerable difficulty may arise in borderland states; it will presently be pointed out that for certain definite reasons our standard of normality is too low, so that we are too generous in allotting some degrees of fear to the normal that, strictly speaking, have a pathological basis.

As the outburst of anxiety frequently takes place as a reaction to trivial occasions, which in the normal give rise to little or no anxiety, and also occurs quite spontaneously, independently of any ascertainable external cause, it follows that the external agents (including here also ideas of danger, etc.) cannot be regarded as the true cause of the anxiety, but at most as evoking factors. We have further noted the difficulty, which theoretically indeed amounts to an impossibility, of explaining the condition by either an exclusively 'mental' or an exclusively 'physical' hypothesis, and should be prepared to give the preference to any explanation that accounts equally for the mental and physical symptoms. ...morbid anxiety subserves the same biological function as normal fear, in that it protects the organism against painful mental processes of which it is afraid" [Italics added] (Jones, 1911).

The statement our standard of normality is too low Is another, in-stream miscue with association, which is in need of visibility to insure developments parallel the transition from self-help to growth in personal depth and breadth (per Smiles, 1860) in a manner that is parallel to the idea that “run amok” need not be perpetual.
Dissociated personality:

Rationalizations versus the transference with respect to the dissociated personality is addressed with a question. Basis for the question is the association of the construction of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107) versus Figure 11 (Human Mental Apparatus, p. 70), where it was stated above that the dashed line that separates the region with ‘weak’ from ‘medium’ captions in Table 2 (Psychoanalytic Jurisprudence, p. 15) is equivalent to the location of reality curve, Figure 11 (Human Mental Apparatus), with the logical conclusion being the upper left region of Table 2 (Psychoanalytic Jurisprudence) has nothing to do with a person, yet it is applied to the person.

The idea that correlation is literally a fundamental fact as an idea that is essential an answer in search of a question, is definitely a contributor to the statement that our standard of normality is too low.

An example is a study of certain types of hysteria from the point of view of the dissociated personality; and conversely, the dissociated personality from the point of view of hysteria, literally, on the basis of a supposition.

“Concludes that certain symptom-complexes commonly placed under the name of hysteria with or without amnesia, are to be regarded as disintegrated or secondary personality, which when taken in connection with the normal condition, are to be regarded as a phase of multiple personality. Hysteria, then, is a manifestation of disintegration, and the neurasthenic [nervous exhaustion] state, one of the stigmata of hysteria, is pathologically a type of dissociation of personality. ...Conversely, disintegrated personality is no bizarre phenomenon, but in its mild forms an almost every-day clinical affair, though ordinarily, in consequence of the absence of amnesia, it passes unrecognized” (Prince, 1906).

Interim Assessment

Given the balance of this paper is armchair philosophy, that same orientation needs to be extended in retrospect to what has been written to this point. Four areas need attention – (1) Ischemic heart disease, (2) Jimmy Carter’s zero-based versus the “benefit need not be proven” component of Executive Order 12,866, the subjective DARE versus the objective RDoC, (3) the scope of contribution of those with name recognition – Janet, Hebb, Pavlov, (4) the altruistic scope of Rogers’ philosopher as set forth by James’ belief about life.

Ischemic heart disease:

The five entries in the second column of Figure 2 (Ischemic Causal Chain, p. 11) – physical activity, fat intake, overweight, alcohol and smoking – are all about the execution of life, the ‘what’ of life. A narrative that addresses the ‘why’ of the execution of life is needed that is in synch with Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107) displayed first as the as-presented flat space, and second after being folded over at the drawn dotted line.

In a sense this is asserting that ambiguity aversion is the primary, and only, issue with Ischemia – a truism. Thus, there are two practical conclusions. The first is to take Table 4 as the as-presented flat space and as the forum for the theory of circumstances. The second is to take Table 4 after being folded over at the drawn dotted line as the forum for the theory of invention. It must be understood that exposure to the theory of circumstances is a prerequisite to forays into the theory of invention.

DARE versus the RDoC:

On the surface Jimmy Carter’s statement that “I’m going to institute zero-based budgeting, which assesses every program every year, and eliminates those programs that are obsolete” and the “benefit need not be proven” component of Executive Order 12,866 (p. 16) are synonymous. But, there are two
obvious questions – first, what is the definition of obsolete, second, what is the benefit of benefit – thus, diverting “need not be proven” to bizarre policy.

Given that the likes of DARE and the RDoC were developed in good faith, the emergence of doubtful value is not sufficient for elimination. During the life of such programs up to the point in time of evaluation there exists experience that ranges from positive to negative – forget monies spent. All elements of identified experience are approachable with ambiguity aversion the basis versus each the theory of circumstances and the theory of invention.

**Humanism – Janet, Hebb, Pavlov, et.al.:**

This approach to humanism is in three parts – first the non-descript *et al.*, second Pierre Janet and Donald Hebb, third the advancement of history along side Ivan Pavlov.

Many persons could be listed as non-descript but with the candidate list limited to one person. Psyche Cattell (1893-1989), daughter of James McKeen Cattell while unrelated to Raymond B. Cattell. The two male Cattell’s however are routinely given credit for Psyche Cattell’s work (Sokal, 1991). At issue here is a simple quirk in history that is nevertheless worthy of note.

With Pierre Janet and Donald Hebb the issue is compare and contrast with ambiguity not an issue as what follows are extracts from the personal representations in the series *A History of Psychology in Autobiography*. While ambiguity is not an issue, the relationship between each story and Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107) as presented is the issue – Janet, then Hebb.

Given what you are about to read, Janet’s abstract, it is fair to place him at the lower right corner of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme). “The editor of this collection had a very unique idea when he asked psychologists to write their own intellectual histories and criticisms, to transform themselves into philosophical historians, and treat themselves as though they had been dead for a long time. This hardly seems right since we are too active and too close to our own work to judge it with independence and to understand the influences which have unknowingly drawn us in certain directions. I have always protested against subjective psychology, and here I am asked for a most personal and subjective psychological analysis. It will necessarily be very poor, and the historians of the future, if by chance they should concern themselves with me, will find this autobiography very ridiculous. *I beg to be excused in advance and I blame the initiators of this Project and their powers of seduction*” [Italics added] (Janet, 1930|1961, p. 123). From this it follows that seduction is quite objective.

Now, the last paragraph from Hebb’s story. “However, the signs of age are clear. The most surprising one is, as I said above, a waning of the compulsion to stay involved in research, even armchair research. From now on, I regard myself not as a psychologist but, like a past-president, as a past-psychologist” (Hebb, 1976|1980, p. 302). From this it follows that Hebb’s story is at the upper left corner of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme) with the key anchors Janet’s “too close to our own work” versus Hebb’s “waning of the compulsion”. Given Hebb’s date of birth was July 22, 1904, and given his story was dated 1976, it follows that his age was either 71 or 72 when written, a youngster by this author’s standards. Given this author’s date of birth was October 10, 1942, it follows that on October 10, 2015 a check mark was placed against 73 on this author’s odometer of life. As long as this author is allowed to awaken morning after morning, the pursuit of an amazing adventure into the unknown will continue, void of caution, as this author’s goal is a 1,000-bed clinical facility – dear reader, place your bet carefully. Back to Hebb. Is there a difference between his last paragraph and the number of abstracts that conclude with “may be the basis for future research”? It seems that authors of that bent just might be stating “I’ve played all of my cards, please quote me, please make me look smart”. It seems that futility is elected and not imposed.
Now, Ivan Pavlov (1849-1936), with ambiguity and Table 4 (CSAT-SAMHSA-DHHS Classification Scheme) not an issue with he, but will nevertheless be a consideration shortly. Yes, it is true, Pavlov studied dogs with respect to food, but he also acknowledged a dog’s expression of love (Frolov, 1937, Fig. 5b opp. p. 30).

In Pavlov’s past with respect to his attained age of 20 in 1869 were impressive contributions to the knowledgebase. In 1855 Herbert Spencer’s The Basis of Psychology was published. In this volume Spencer “regarded evolution not only from the point of view of the origin of species but also in its relation to the origin of psychical facilities” (Ibid., p. 2). In 1959 Charles Darwin’s Origin of Species appeared, and in 1866 I. M. Sechenov’s Reflexes of the Brain was published with the writing in strict accordance with Descartes’ Discourse on the Method of 1637 (Ibid. pp. 1-2). There was no intellectual collaboration between Pavlov and Freud, they were opposites (Ibid., pp. 170-173) much like water and oil. Pavlov anticipated James’ reference to habit – “Any number of examples can be given of the complex nervous co-ordinations which we call reflex action and which in common speech are often referred to as ‘unconsciously purposive’ acts” [Italics in original] (Ibid., 33).

The purpose of including Pavlov in this discussion is to illustrate that each person – dishwashers included as will be made clear by James – has a heritage, a stream of stories – culture if preferred. There is absolutely no reason why any person needs to be stuck at the top left of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme). And there is no reason for any person to be bothered by ambiguity – let ambiguity entertain itself. Symbolically, Pavlov took what was timewise before he and simply put it in front of he, much like the fold at the dotted line of Table 4. While, at the academic level Pavlov dwarfs the dishwasher, the dishwasher’s contribution to society is reflective in community health.

James’ belief about life:

Well beyond purpose and fluency was James’ philosophy about life.

“I want now to tell you plainly what I think… The choice of profession torments everyone who begins life, but there is really no reason why it should; that is, there is no reason why it should if society was decently ordered. Everyone, I think, should do in a society what he would do if left to himself, and I think I can prove it to you conclusively.

In the first place, what ought to be everyone’s object in life? To be as much use as possible... But what is use? Analyse any useful invention, or the life of any useful man, and you will see that it’s or his use consists in some pleasure, mental or bodily, conferred upon humanity....

Suppose that food and clothing and shelter were assured to everyone. What men would then be held in honor? Not only the constructors of bridges and tunnels, the inventors of steam engines and spinning jennies, but all those who afforded some pleasure to others, whether material or spiritual, and in such a state of society (which will come soon, I hope) every man would follow out his own tastes, and excel as much as possible in the particular line for which he was created. It is then the duty of everyone to do as much good as possible....

But now let us see what our duty is. I have already said, I know not how many times, that it’s use. Which of us would wish to go through life without leaving a trace behind to mark his passage ... Suppose we do nothing and die; we have swindled society. Nature, in giving us birth, had saddled us with a debt which we must pay off some time or other. I saw today at school a sentence of Rousseau which I agree with perfectly. ‘What are 10, 20, 30 years for an immortal being? Pleasure and pain both pass like shadows. Life is gone in an instant. In itself it is nothing. Its value depends upon the use to which you put it. The good which you have done is lasting and that alone, – and life is valuable only by that good!’ It is hard to translate it into English, but that is the sense. By good I do not mean mere force, muscle and
For what was our mind given us if not that we should employ it? We should, then, each in his own particular way, find out something new, something which without us could not be...” [Italics in original] (Myers, 1986, pp. 3-4).

Regarding the infamous rear-view vision-like thinking – maybe – “I think you will agree with me that everyone has his own particular use, and that he would be a traitor were he to abandon if for something else for which he had little taste....” (Ibid., p. 4).

The emphasis on maybe is explained thusly. There are two plateaus that are separated by a gorge. A person is on one plateau with their back to the gorge. The person decides to hang a U-turn to cross to the other plateau – whoops – there’s no bridge!

Destination, Rogers’ philosopher as set forth by James’ belief about life, ambiguous perhaps, but with that philosopher’s nose and toes pointed in the same direction.

**Everyday life versus the data model**

With everyday life the focus, what follows is an extension of James’ reference to Rousseau “Pleasure and pain both pass like shadows. Life is gone in an instant. In itself it is nothing. Its value depends upon the use to which you put it. The good which you have done is lasting and that alone...” Thus, what follows is about the mirror image of ambiguity, altruism, and is approached from three perspectives – humanistic psychology, existentialism and normative experience.

**Humanistic psychology:**

At issue is ambiguity versus altruism, only – the critique of the experience of another with the person issuing the critique having no basis in experience.

With Victor Frankl’s involuntary immersion in the Holocaust the focus, this author has no basis for comment as no experience as a POW (prisoner of war) can be offered. The closest this author can get is being able to remember the faces of many who became MIAs (missing in action) – the ghosts are many.

The author of the paper being referenced offers questionable motive – his name is a keyword (Pytell, 2006). Again, at issue is ambiguity versus altruism and this is no different than the sons and daughters of the cognitive psychology revolution presenting themselves as all-knowing [ambiguity] versus the likes of those who were never born [altruism], Freud comes to mind. Attention now turns to Pavlov and the dishwasher.

Pavlov inherited an intellectual history while the dishwasher’s inheritance was limited to documented procedure – water temperature and so forth. Pavlov’s reward was his shedding light on the darkness of mystery. The dishwasher’s reward was finishing a day at work. Each reward is an equal view of Maslow’s reference to the self-actualized person. Now, what is the definition of self-actualized – does it take days, years – or does it take a nanosecond-in-length decision to survive the current moment?

To state that Frankl spent only 3 days in Auschwitz and then to allow that statement to stand as condemnation raises a logical question. Was the length of stay reflective of an arrangement by a tour booking agent, or was the length of that stay reflective of an assignment of convenience by his captors. Does the number of days of occupancy really matter?

At issue is how a person resolves their will to live to the difficulties of the current nanosecond. So true with Auschwitz, so true with the Hanoi Hilton. This author’s motive is to do what the other guys never got a chance to do.
Existentialism:

This is about the fold of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107), particularly the result of bleed-through after the fold is completed, as a symbolic equal to Frankl’s specification of logotherapy, which is clear member of the object relations line of thinking.

Specifically, the resultant ‘medium’ intensity from the bleed through of the ‘weak’ of Calkins’ focus on introspection versus Modality and the ‘strong’ of Glover’s focus on progression versus Education Services, can be taken versus a person’s opportunity to define their personal theory of existentialism or the value of existence. An example from Frankl – “Recently I received a telephone call at three in the morning from a lady who told me that she was determined to commit suicide but due to her curiosity wished to hear what I would say. I evolved all the arguments speaking against this resolution and for survival, and I talked to her for 30 minutes – until she finally gave her word that she would not take her life but rather come to see me in the hospital. But when she visited me there it turned out that no one of all the arguments presented by me had impressed her. The only reason why she had decided not to commit suicide was the fact that, rather than growing angry because of having been disturbed in my sleep in the middle of the night, I had patiently listened to her and talked with her for half an hour, and a world – she found, in which this can happen, must be a world worth living in” (Frankl, 1967).

Continuing...

“By speaking of ‘being in the world’, [other] authors pretend to have overcome the split between object and subject. Yet, a truly phenomenological analysis would reveal that there is no such thing as cognition outside the polar field of tension between object and subject. To understand the phrase ‘being in the world’, properly, one must recognize that being human means being engaged and entangled in a situation, and confronted with a world whose objectivity and reality is in no way detracted from by the subjectivity of that ‘being’ who is ‘in the world’. However, misunderstandings in the field of existentialism may easily be understood. Here the terminology is sometimes esoteric, to say the least.

...When, on occasion of another lecture tour, I was asked to address the prisoners at San Quentin, I was assured, afterwards, that in a way it was the first time they really felt understood. I had just taken them as human beings – and not mistaken them as mechanisms to repair. I had just interpreted them in the same way as they had interpreted themselves all along, that is to say, in terms of being free and responsible – and I had not offered them a cheap escape from guilt feelings by conceiving of them as victims of biological, psychological or sociological conditioning processes. Nor had I taken them as helpless pawns on the battleground of id, ego and superego. I had not provided them with an alibi. Guilt had not been taken away from them, I had not explained it away. I had taken them as peers. They learned that it was a prerogative of man to become guilty – and his responsibility to overcome guilt”.

This is identity formation with respect to the execution of ego function and is the net of four points.

The first is “Identity formation, finally, begins when the usefulness of identity ends” [Italics in original] (Erikson, 1956). The second is Glover’s progression as situated between Erikson’s “usefulness of identity” and his “Identity formation”. The third is Allport’s focus on “what I perceive as belonging intimately to my body [saliva] is warm and welcome” (Allport, 1955, p. 43), which allows success to share the stage with disappointment. The fourth is a flurry of activity spread across defenses, emotions, excuses and so forth – gender neutral harmful thinking versus the many investments in creativity. Again, progression is the pivot with both sides of Erikson’s statement accounted of for by two views of an intellectual’s endeavors.

The first view of an intellectual’s endeavors, which accounts for Erikson’s “Identity formation is: “Let me describe what I mean with the aid of a practical example of a creative ego function, such as the writing
of a book. First of all, the intention normally arises from a previous interest in and concern with the issue about which the author wishes to write. This issue is the object which must become endurably vested first with libidinal, aggressive, and neutralized psychic energy to the point where the plan to write about it turns into action. Of course, the writing will never proceed if the writer does not have sufficient self-assurance at his disposal, self-assurance which must be based on an awareness and realistic evaluation of his abilities, and on a sufficient and sound cathexis of the function of writing. Even though his ego ideal and ambitious fantasies in general may be a further effective stimulus, his work will not be successful either if the main incentive for his writing is grandiose fantasies which surpass his abilities. As the author begins to write, he may ‘fall in love’ with his book. Since the book represents to him his own creation, his way of self-expression, this ‘love’ may be rather of a narcissistic type. Moreover, the function as such – the acts of thinking and writing – may be a highly vested, preferred form of self-satisfaction. After his work is published, its praise by the public, the splendid sale of the book, the gain of money from it, all these gratifications may be the writer’s additional narcissistic rewards” (Jacobson, 1964, pp. 81-82).

The second view of an intellectual’s endeavors, which accounts for Erikson’s “usefulness of identity” is: “But all these manifold narcissistic elements involved in such creative ego activity are bound to interfere with the function of thinking and writing if the major aim of the book does not remain the writer’s true interest in the selected field, in the special material he deals with, in the discoveries he has made, or the ideas which he wants to develop: in short, an ‘objective’ interest” (Jacobson, 1964, pp. 81-82).

Thus, existentialism settles on objective, as it did with the woman who decided not to commit suicide.

Normative experience:
This is a re-trace of Rogers’ view of personality as an extension of Calkins’s focus on self, and is entirely loyal to Wundt’s position that there be no divorce of psychology from philosophy with a caveat. The caveat is the therapy client is who determines the scope of pragmatic, of practical. Hence, the therapy client is the true philosopher.

An example is in the training of physicians. “Having taught students for over a decade, I pondered what was suddenly obvious: Why don’t we routinely solicit patient feedback as part of our students’ learning experience? Who better to teach them about humanism, compassion, empathy, and professionalism?” (Bell, 2016). Hence, listening in everyday life.

Flatten life
The flattening of life is about the defusing of the drama of life.

As an exercise, the first step is for a person to draw a line on a piece of paper from the top to the bottom. At the top is a tick mark that is their data of birth. At the bottom is the current date. The next step is to mark significant milestones of life leaving as optional the various deep dark secrets across time as well as what to be boastful about. Experience is that the person, when done with their “first draft”, will reach for a clean piece of paper and plot a different array of significant milestones, and through successive drafts, the deep dark secrets will fail to be noted with significant events sharing the timeline. Those events that do survive to the final plotting will in the main be objective in relation to each other, leaving open to circumstances the opportunity for mature pride, while the deep dark secrets that do not survive to the final plotting will simply have lost their luster, but not their reality.

The final plotting (that may be revised at some future date) is the resultant ‘medium’ intensity from the bleed through of the ‘weak’ of Calkins’ focus on introspection versus Modality and the ‘strong’ of
Glover’s focus on progression versus Education Services. It is a person’s certification of their personal theory of existentialism, their personal statement about the value of existence.

Focus now is on the wording – simply have lost their luster – as a placeholder for Frankl’s address to the prisoners at San Quentin where he had taken them as human beings – and not mistaken them as mechanisms to repair. The elements of that wording are dissociation, phantasy, microsuicide and human resilience.

**Dissociation:**

From above, Janet versus Freud, but with focus on the normal and not the neurotic.

In Janet’s own words, the difference between he and Freud – “At this time a foreign physician, Dr. S. Freud of Vienna, came to Salpêtrière and became interested in these studies. He granted the truth of the facts and published some new observations of the same kind. In these publications he changed first of all the terms that I was using; what I had called psychological analysis he called psycho-analysis; what I had called psychological system, in order to designate that totality of facts of consciousness and movement, whether of members or of viscera, whose association constitutes the traumatic memory, he called complex; he considered a repression what I considered a restriction of consciousness; what I referred to as a psychological dissociation, or as a moral fumigation, he baptized with the name of catharsis. But above all he transformed a clinical observation and a therapeutic treatment with a definite and limited field of use into an enormous system of medical philosophy” (Roback, 1936).

Focus now is medical philosophy versus what the flattening of life should aspire to emulate.

Given focus is limited to the normal, dissociation is about the fringe of the realm of the mature normal of Figure 11 (Human Mental Apparatus, p. 70). Thus the issue is a detachment from reality versus a loss, not to suggest that detachment is necessarily bad, as detachment can protect a person from unexpected uncertainty. What is important here is that the flattening of life is based on fact, the ‘how’ of life, Janet’s focus, and not the ‘why’ of life, Freud’s focus.

**Phantasy:**

This is about phantasy as captive of the pleasure principle, Figure 11 (Human Mental Apparatus), and is an extension of Frankl’s address to the prisoners at San Quentin with focus directed to the undercurrents of their incarceration. The Anna O story has a happy ending, the ‘talking cure’. The circumstances of the story however go well beyond the hysteria as reported by Breuer and Freud (Freud, 1895|1955, pp. 21-47) and do include drug addiction. It is now documented that “the diagnosis of chloral hydrate and morphine dependence, as well as that of mood disorder (primary or drug induced), has to be taken into account” (Ramos, 2003).

The narrative as presented by Breuer and Freud suggests a seriously confused Anna O at the emotional level. However, investigations since 1953 into her history set drug dependency as primary, but, nevertheless, leaving as untouched the overall clinical narrative as a necessary process. “At this time, I believe that it is useful to remember the significance of Breuer and Freud’s study, which was the first to approach – even though incipiently, as [author] stressed – such a therapeutic alliance of free association, catharsis, pathological mourning, the significance of dreams, transference and countertransference, and reconstruction. I prefer to take a different position from that of [other authors], concluding only that, because of lack of knowledge, Breuer and Freud ignored the importance of drugs in the case, something that, unfortunately, *still happens today*” [Italics added] (Ramos, 2003).

The undercurrents of difficulty such as circumstances that lead to incarceration should be taken as known by a person. By allowing a person to construct a timeline of their life as an iterative process
allows for discrimination as to the elements of their history, while presumably committing the deep dark secrets to non-disclosure on paper, and then on to the dust bin of history void of luster. Once the deep dark secrets are stripped of luster, a clinical investigation on a free association basis is then possible.

Microsuicide:

At issue here is seduction as a two-way street, and this has absolutely nothing to do with seduction as it appears in Figure 7 (Human Mental Apparatus, p. 21). There are two sides to this issue of microsuicide, the ‘what’ and the ‘why’. The ‘what’ digresses to “life-styles of gradual self-destruction” (Firestone, 1987), while the ‘why’ is active self-conduct such as “progressive self-denial, inwardness, withholding, destructive dependency bonds, and physically harmful lifestyles” (Firestone, 1987). The concern here is not the ‘what’ and ‘why’ but the progression to that dual reality.

Self-destructive behavior is a result. For example, the Pebeco toothpaste advertising campaign that encouraged women to smoke as long as Pebeco toothpaste was used regularly. The campaign placed women in harm’s way for a wide array of health issues. The campaign would have been less successful if women prior to exposure to the advertising had a basis for a focus on health and with any toothpaste an element of health, and with the focus strong enough to shun the encouragement to smoke. This sets a call for dissociation in a positive sense against phantasy in a negative sense, which is too much to expect.

Any advertising campaign is a call to action by an audience – seduction. The alternative is to encourage persons to individually and voluntarily, on the strength of an advertising campaign, to be their own biographers in the same sense as the many entries in the History of Psychology in Autobiography, knowledgeable persons who are active contributors to the knowledge base, while just as human as any non-descript private individual.

To focus on the ‘what’, “life-styles of gradual self-destruction” has no connection to the here-and-now, it is too abstract, thus, will accomplish nothing. However, the ‘why’ as active is open to seduction as induced by the person through the construction of their timeline. Assume a person does construct their timeline and that none of their deep dark secrets are listed – or are they. While a person likely will not be able to identify long-in-development life styles, they will be able to recognize self-harm in the form of diet and so forth, and to the extent such recognition is operative, self-induced seduction will be equally operative.

Human resilience:

While the ability to bounce back from loss or trauma is the implied issued (e.g., Bonanno, 2008), the focus is instead on mean self-esteem, Figure 5 (Mean Self-Esteem, p. 12), across the longitudinal event known as life, particularly the decline in self-esteem as a person enters their adulthood. This is about persons being educated in terms of the four keywords of interplay (Calkins), array (Glover), willingness (Wundt) and seems (James), and then encouraged early on to record their life as a timeline. It seems that empowerment to pursue life on life’s terms just might be the result.
Psychoanalytic jurisprudence

The symbolic anchor for this discussion is a static object, the common Stop Sign. That Sign is viewed as comprising three parts – the visual graphic that is the recognized image, the medium that supports the recognized image, and the likely-blank and ignored obverse of the supporting medium.

The visual graphic that is recognized as the Stop Sign is representative of therapeutic jurisprudence, while the likely-blank and ignored obverse is representative of psychanalytic jurisprudence. The medium itself will be address via two paired terms – the seemingly non-descript ‘cop’ and ‘pig’, and the unfamiliar FASB and GASB, the Financial Accounting Standards Board and the Government Accounting Standards Board.

These three pairs will be set as members of two columns. The two columns will then be used to effect resolution of Jimmy Carter’s call for zero-based budgeting to the theories of circumstances and invention, and of two views of ambiguity with the flattening of life the pivot. The two columns are therapeutic jurisprudence, ‘cop’ and GASB, and, psychoanalytic jurisprudence, ‘pig’ and FASB.

Each form of jurisprudence as well as each the theories of circumstances and invention will be taken as static out of necessity in the resolution of the complexities of Table 2 (Psychoanalytic Jurisprudence, p. 15) to the dynamics of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107) with the void-of-true-definition here-and-now the basis. The terms ‘cop’, ‘pig’, FASB and GASB will be treated as decidedly static if addressed in isolation, but as decidedly dynamic when ambiguity is a consideration.

What follows is an iterative step-through of the approach to zero-based and beyond to the final specification of psychoanalytic jurisprudence and spans thirteen topics – (1) ‘cop’ and ‘pig’, (2) FASB, GASB and zero-based, (3) the Stop Sign as the common law, (4) therapeutic versus psychoanalytic jurisprudence, (5) necessity of therapeutic jurisprudence alone, (6) therapeutic jurisprudence versus economics and sociology, (7) therapeutic jurisprudence versus everyday life, (8) four keywords and ambiguity versus the flattening of life, (9) the complexities of Table 2 (Psychoanalytic Jurisprudence), the dynamics of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme), (10) here-and-now and everyday life, (11) psychoanalytic jurisprudence versus everyday life, (12) psychoanalytic jurisprudence versus economics and sociology, (13) necessity of psychoanalytic jurisprudence alone.

‘cop’ and ‘pig’:

An attempt was made to trace the etymological history of the two terms ‘cop’ and ‘pig’ with no luck. The two terms do have a history with an accounting for each limited to comments gained over time. According to a conversation with a police officer many years ago, ‘cop’ is an acronym with its root Certified Officer of the Peace, while according to another more recent conversation, ‘pig’ is also an acronym with its root Pride, Integrity, Guts. In fact, for many years, the Detroit Police Department maintained a five-member band known as the Blue Pigs which fell to budget cuts a few years ago (to be referenced with GASB below).

These two acronyms will now be extended to the Stop Sign.

First, ‘cop’ is synonymous with the visual graphic that is recognized as the Stop Sign while ‘pig’ is synonymous with the likely-blank and ignored obverse. Second, given a ‘cop’ cannot be everywhere within their assigned patrol area, this deficiency is in tandem with the to-be-discussed extensive limitations of therapeutic jurisprudence, while ‘pig’ is an altruistic expression, this amorphous reality is the duty of psychanalytic jurisprudence. Third, ambiguity with respect to the visual graphic that is recognized as the Stop Sign seems to resolved but only if a vehicle comes to a full stop versus either a
rolling stop or no change in speed, while ambiguity with respect to the likely-blank and ignored obverse morphs to the flattening of life on the strength of ‘pig’.

A short accounting of the extensive limitations of therapeutic jurisprudence is gained by an expansion of the three states of a vehicle at the Stop Sign - a full stop, a rolling stop or no change in speed. A full stop represents the intended application of therapeutic jurisprudence with no warranty of success (transference). A rolling stop represents an attempt at the intended application of therapeutic jurisprudence where the attempt (versus intent) may result in subsequent success (introspection). No change in speed is tantamount to defiance (dissociation).

**FASB, GASB and zero-based:**

FASB (Financial Accounting Standards Board) is focused on commercial accounting while GASB (Government Accounting Standards Board) is focused on governmental accounting. Zero-based is an administrative tool, is independent of FASB and GASB, with its application unique to each FASB and GASB, largely inconsequential to FASB but a very active inter-accounting period factor with GASB aside from continue versus terminate decisions where there is nothing easy about terminate.

“Separate accounting and financial reporting standards are essential because the needs of users of financial reports of governments and business enterprises differ. Due to their unique operating environment, governments have a responsibility to be accountable for the use of resources that differs significantly from that of business enterprises. Although businesses receive revenues from a voluntary exchange between a willing buyer and seller, most governments obtain resources primarily from the involuntary payment of taxes. Taxes paid by an individual taxpayer often bear little direct relationship to the services received by that taxpayer. Overall, taxpayers collectively focus on assessing the value received from the resources they provide to a government. Governmental accounting and financial reporting standards aim to address this need for public accountability information by helping stakeholders assess how public resources were acquired and either used during the period or are expected to be used. Such reporting also helps users to assess whether current resources were sufficient to meet current service costs (or whether some costs were shifted to future taxpayers) and whether the government’s ability to provide services improved or declined from the previous year” [italics added] (GASB, 2013, pp. 1-2).

The task now is to expanded the two italicized segments – (1) *businesses receive revenues from a voluntary exchange between a willing buyer and seller*, and (2) *governments obtain resources primarily from the involuntary payment of taxes*. At issue is that both statements point to a happy and perfect world which is far from the factual reality. To set the stage for governments, businesses will be addressed first.

Assume a business has a single product that is priced at $1 each, and that the demand for the product is constant, at one item, for every month of the year. Now, assume that at the end of the third month only two items are sold, income is $2 versus the demand-based expected $3. Also assume there is no reason to expect the one item not sold during the first three months to be sold, hence, opportunity lost. With that opportunity lost, the creation of the supply of the single product will be adjusted downward to reflect the one item that was not sold. Now government which is constrained to encumbrance accounting, originally a subset of FASB but now an element within GASB.

To state that governmental revenue is from taxes is a partial truth. Governmental revenue is derived from many income sources – taxes, fines, penalties, fees as so forth. Let’s set focus on fines with focus further limited to Stop Sign violations issued by a single police officer to persons who do not obey the full stop requirement of a Stop Sign, thus, a municipal budget with only two line items, fines and the
police officer’s salary. Now, let’s assume that during the prior twelve-month period that the police officer wrote twelve citations stating “disobeyed a Stop Sign”. Continuing, let’s assume the budget for the current twelve-month period was built on the assumption of a continuance of twelve citations, one per month. Lastly, let’s assume that during the first three months two, not three, citations were issued. Question, how is the police officer’s salary to be paid, the answer is derived from zero-based.

Zero-based as an administrative tool in commercial accounting is nothing more than an adjustment to business experience as time rolls on. With governmental accounting the opposite is true.

If a budgeted line item is not met such as a citation for a Stop Sign violation, the amount in question remains in the budget with the current expected experience set at zero as one should expect. What this means is that a ‘bubble’, salary owed to the police officer, has been pushed forward, thus, the balance of the budget period is adjusted to reflect the ‘bubble’ being added to the balance-of-year budget as originally stated. This is one view of zero-based, risk of shortfalls within a budget period. There is a larger issue, the establishment of a budget. In the above the police officer writing twelve Stop Sign violation citations was carried forward to the new budget year. If the new budget were developed under zero-based, then two questions would need to be answered in the affirmative to satisfy zero-based. The first question is the Stop Sign; will its placement continue. The second question is the police officer; will that person’s employment continue. To state ‘no’ to either question requires a reframing of governmental activity with respect to each the Stop Sign and the police officer – no easy task, even if the placement of the Stop Sign is not optimal.

Thus, the difference between a FASB oriented business and a GASB oriented governmental entity is the ability to modify a financial plan. Attention returns to the ‘cop’ and ‘pig’.

The Stop Sign as the common law:

The evolution of the Stop Sign is consistent in principle with the common law. The only difference is the Stop Sign began as a convention while the common law began with a decision. Both adhere to the idea of a ‘cop’, Certified Officer of the Peace. From this point forward each the Stop Sign and the common law are symbols within the construct of the ‘cop’. The task now is to build-out each the Stop Sign and common law as symbols, the common law first.

“...social propositions figure in common law reasoning. The common law is heavily concerned with the intertwined concepts of injuries and rights, and moral norms largely shape our perception of what constitutes an injury and a right” (Eisenberg, 1988, p. 43). This statement is entirely in line with operant behavior (Skinner, 1963), the relationship between behavior and its consequences, but on the surface only, as exposed by a survey of domestic violence, which in turn exposes a substantial ‘bubble’.

“Domestic violence occurs among all races and socioeconomic groups. An estimated four million American women are battered each year by their husbands or partners. Approximately ninety-five percent of all adult domestic violence victims are women. An estimated fifty percent of all American women are battered at some time in their lives. According to one national survey, violence will occur at least once in twenty-eight percent of all marriages. Among intact couples, one of every eight husbands carries out one or more acts of physical aggression against his wife each year. Repeated severe violence occurs in one out of every fourteen marriages. In a survey of American college students, twenty-one to thirty percent reported at least one occurrence of physical assault with a dating partner. Even these figures are likely to be low. Most national estimates are obtained from surveys which have typically excluded the very poor, those who do not speak English fluently, those whose lives are especially chaotic, military families, and persons who are hospitalized, homeless, institutionalized, or incarcerated.
Therefore, some have estimated that the number of women battered each year is closer to six million” (Klein, 1993).

The common law as applied by the criminal justice system is attentive only to what has happened, and not to what might be happening or to what may happen. Thus, relative to concepts of injuries and rights, the common law is narrow in scope with respect to social dynamics and fails to expose the relationship between Skinner’s behavior and its consequences, a gap that allows the common law to be regarded as a symbol. To advance the common law beyond a symbol to a dynamic social proposition, requires the embracing of uniform success versus the proposition void of the iterative invocation of the transference by individual persons, the encouraging of uniform realization of intent of the common law to include invocation of introspection by individual persons, and, the dissemination of social impact statements of the common law versus the proposition that are targeted to presumed defiance to counter dissociation by individual persons.

As with the common law, the Stop Sign as applied by the criminal justice system is attentive only to what has happened, and not to what might be happening or to what may happen. There is a difference, the sense of immediacy with defiance included, which is no different than the survey of domestic violence which exposed a substantial ‘bubble’. For each the common law and the Stop Sign to advance past being a symbol only, each must be reframed to preempt Skinner’s reference to operant behavior in a manner that is supportive of a moral sense of civic responsibility that in turn defuses the likes of the transference and dissociation while encouraging introspection. Until then the symbol presents itself as the operation of law versus the operation of reason that is should be, with Spencer’s “exactly opposite to their real order” the basis.

**Therapeutic versus psychoanalytic jurisprudence:**

In a metaphorical sense therapeutic jurisprudence and psychoanalytic jurisprudence are equal in presence with respect to the longitudinal event known as life, but with therapeutic jurisprudence skewed to the current timeframe while psychoanalytic jurisprudence is skewed to human historicity, and, with the transference reflective only of a person’s understanding in their immediate timeframe.

Unfortunately, metaphor has no place in a comparison as each form of jurisprudence is foreign to the other. Psychoanalytic jurisprudence spans the contributions of William James, Morton Prince, Sigmund Freud, John Dewey, James Mark Baldwin, Mary Whiton Calkins, Carl Rogers and Abraham Maslow. Alternatively, therapeutic jurisprudence stands shoulder-to-shoulder with the sons and daughters of the cognitive psychology revolution. The challenge remains the same – jettison the revolution and join the solution, set focus to a common sense understanding of ‘thoughts’ versus ‘things’ as parameters with respect to Calkins’ call for introspection, Glover’s call for progression, Wundt’s call for philosophy and James’ call for habit, and with endgame focus limited to Rogers’ call for respect for the philosopher.

By construction of the base focus of therapeutic jurisprudence, danger is a lurking. A specific example that extends from behavior therapy as literally sacrosanct is John B. Watson’s work with Little Albert, a neurologically impaired infant: “The origins of behavior therapy have been traced to two experiments reported in the early 1920s that applied these basic principles of learning theory, originally developed in experiments with animals, to the behavior of children. J. B. Watson, the founder of modern behavioral psychology, demonstrated that a fear response to a white rat could be conditioned in a young infant by presenting the rat, which previously did not elicit a fear reaction…” (Wexler, 1991b, p.225). Now, a finding that should be taken seriously by all advocates of the revolution – the results of an in-depth investigation into Watson’s work with Douglas Merritte (3/9/1919 - 5/10/1925), the infant identified as Little Albert. Please take the following quote seriously, while keeping in mind that the Little Albert case
was developed after Watson submitted his resignation to Goodnow, the President of Johns Hopkins in October 1920, with Watson a consultant to the J. Walter Thompson agency from that date forward.

“Watson was no less promissory about his psychological procedures or certain of their justification. In the Albert study, he aimed to show that a ‘normal’ infant could be made to have arbitrary, strong, and possibly permanent emotional reactions to random objects, using just a few simple Pavlovian trials. In 1930, he posed his famous challenge, after a Jesuit maxim, to ‘give me a dozen healthy infants well-formed, and my own specified world to bring them up in and I’ll guarantee to take any one at random and train him to become any type of specialist I might select – doctor, lawyer, artist, merchant-chief and, yes, even beggar-man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors’. If psychology could do that, the possibilities would be limitless – the wholesale positive transformation of society through scientific child rearing, including the control of the emotions.

Watson rejected charges that he was mistreating his participants, arguing, like the medical experimentalists surrounding him, that the ends justify the means:

You may think that such experiments [referring to the Albert study] are cruel, but they are not cruel if they help us to understand the fear life [sic] of the millions of people around us and give us practical help in bringing up our children more nearly free from fears than we ourselves have been brought up. They will be worth all they cost if through them we can find a method which will help us remove fear.

Decades would pass before medicine and psychology adopted ethical standards for research on children and other vulnerable populations, and this kind of consequentialist, cost-benefit calculus was repudiated ethically and legally. Douglas Merritte died 5 years after the Watson and Rayner (1920) study, one of thousands of anonymous ‘experimental children’ whom science and the law failed to protect. Irons family lore has it that Douglas never walked and may never have learned to speak. His hydrocephalus progressed until his death by convulsions.

John B. Watson, however, gifted Douglas with immortality. He made Douglas psychology’s legendary ‘lost boy’. Advertising himself as an expert on child development, Watson developed the cover story that Douglas/Albert was ‘healthy’ and ‘normal,’ and used the ‘Little Albert’ study as one of the bases for the best-selling Psychological Care of the Infant and Child (1928), which preached regimentation and stoicism over spontaneity and nurturance, and profoundly influenced the ways of child rearing for generations to come” [Italics added] (Fridlund, 2012).

For the architects of therapeutic jurisprudence to blindly accept as safe what has proven to be outside of reason to include unlawful can be overlooked on a timing basis – the specification of therapeutic jurisprudence was crafted in 1991, versus the investigation into the Little Albert case that originated about the year 2002. The issue is much larger.

“Behavior therapy postulates that maladaptive behaviors are learned and reinforced by the same principles of conditioning as ‘normal’ responses, and that they therefore may be altered through the systematic application of principles of learning theory validated experimentally in the animal, and now the human, laboratory. Although principles of behavior modification were first introduced into clinical settings less than forty years ago [about 1951], the past twenty-five years have marked a phenomenal growth in their development and application. Evidence of the general acceptance of behavioral treatment, and of it increasing influence, can be found in the emergence since 1963 of at least eleven new research journals devoted to behavior therapy, the widespread availability of courses in behavior therapy in psychology doctoral programs, and the dramatic growth in government-funded research.
devoted to the field. Moreover, since 1973, when an American Psychiatry Association Task Force concluded that behavior therapy had progressed sufficiently that it had ‘much to offer’ psychiatry, it has become an increasingly accepted part of modern clinical practice” (Wexler, 1991b, pp. 222-223) – three caveats followed by a fundamental flaw.

First, there is but a single reference to “behavior therapy” in the DSM-III, effective from 1980 to 1994, while there are many in-stream references to “behavior”. The statement “concluded that behavior therapy had progressed sufficiently that it had ‘much to offer’ psychiatry” seems to profess authority, not a good idea as this is tantamount of an implied endorsement of that which does not exist. Specifically, the reference is “The clinician considering behavior therapy will do a functional analysis of the behavior disturbance. This begins by defining the problem behavior as objectively as possible in terms of developmental history and present antecedents and consequences. These may be external (environmental, social) or internal (affects, cognitions). When appropriate, attention will be paid to the patient’s idiosyncratic thinking patterns (cognitions) and unfounded beliefs about himself or herself and his or her relationship to others (schemas) which may contribute to the onset or maintenance of the problem behavior. The frequency of the problem behavior and the circumstances under which it occurs are monitored during the behavioral analysis and as treatment progresses. The functional analysis leads to the formulation of a set of hypotheses concerning the acquisition and maintenance of the problem behavior, which is then tested by the application of a specific behavioral treatment” (DSM-III, 1980, pp. 11-12). There is no strength in this statement that justifies “progressed sufficiently”.

Second, behavior therapy and its successor cognitive therapy have been identified as ineffectual versus recidivism as noted in above references.

Third, to set focus on the “psychological power of the bet” (Wexler, 1991b, pp. 221-250), fails to taken under consideration that every person has an inheritance – social, personal and so forth, which the highly touted cognitive psychology dismisses to hypothesis testing while in search of the pontifical brain cell, not to mention that the idea of “the bet” is literally a call for resistance with the transference in competition with dissociation, with the end result being self-preservation in the face of adversity – intimidation by smart people – with capitulation projected to the extent necessary.

The fundamental flaw extends from the frustration imposed upon the legal system by the expert witness (Wexler, 1991b, p. 7) – with plagiarism a confounding variable (Levin, 1993).

The flaw is the embracing of expert-ness in the form of presumptions about assumptions, with focus now on Grants to Expand Substance Abuse Treatment Capacity in Adult and Family Drug Courts, Request for Applications (RFA) No. TI-15-002 (SAMHSA, 2015). The core of this announcement is about the use of evidence-based practices on page 13 that states in part “An evidence-based practice (EBP) refers to approaches to prevention or treatment that are validated by some form of documented research evidence”, which in turn is over-trumped by a truly clever qualification, that “SAMHSA recognizes that EBPs have not been developed for all populations and/or service settings”.

Now, by what magic might one expect to find in a presumption about an assumption, the blood of evidence-based specifications, when population data states clearly no change is to be expected. For the twelve years, 2002 - 2013, an average of 23 million persons per year in the U. S. have been identified as being in need for treatment for illicit drugs or alcohol, while an average of 20.6 million persons per year did not receive treatment, 89.6% (NSDUH, 2015, Table 7.70A). Of the reasons for not seeking treatment the top five as a percent of total averaged for the years 2011 – 2014 were, Not Ready to Stop Using - 41.2%, No Health Coverage and Could Not Afford Cost - 30.8%, Might Have Negative Effect on Job - 11.6%, Might Cause Neighbors/Community to Have Negative Opinion - 11.1%, and, Did Not Know Where
to Go for Treatment - 10.4% (Ibid., Table 5.56B). To prevent any of these reasons as being interpreted as an outlier versus normal day-to-day life, there is the “as if” (from Maslow versus Freud) confounding side of life. “But our nature, besides this, has another section. We start occasionally ten thousand miles awry. We resign the scepter of reason, and the high dignity that belongs to us as beings of a superior species; and, without authority derived to us from any system of thinking, even without the scheme of gratifying any vehement and uncontrollable passion, we are impelled to do, or at least feel ourselves excited to do, something disordinate and strange. It seems as if we had a spring within us, that found the perpetual restraint of being wise and sober insupportable. We long to be something, or to do something, sudden and unexpected, to throw the furniture of our apartment out at window, or, when we are leaving a place of worship, in which perhaps the most solemn feelings of our nature have been excited, to push the grave person that is just before us, from the top of the stairs to the bottom. A thousand absurdities, wild and extravagant vagaries, come into our heads, and we are only restrained from perpetrating them by the fear, that we may be subjected to the treatment appropriated to the insane, or perhaps be made amenable to the criminal laws of our country” (Godwin, 1831, p. 94). Yet, there is magic if attention is directed to Rogers’ call for respect for the philosopher.

The proponents of therapeutic jurisprudence need to recognize it is their duty to accommodate psychoanalytic jurisprudence if for no other reason than the extensive history that frames the psychoanalytic variant, a reason that pales by comparison to standards of evidence within law. It seems that behavior versus the consciousness (only to be followed by cognition versus consciousness) was accepted by the proponents of the therapeutic variant without a true investigation – eleven new research journals since 1963 represents a tiny contribution to the knowledgebase given the build that began with Plato’s teachers. To abandon Plato and others from antiquity has parallel in legal scholars deciding to abandon Justinian I. Attention is now directed to Freud.

Freud fully anticipated behaviorism as problematic – “The starting point of this investigation [of psychical qualities] is provided by a fact without parallel, which defies all explanation of description – the fact of consciousness. [Fn] One extreme line of thought, exemplified in the American doctrine of behaviorism, thinks it possible to construct a psychology which disregards this fundamental fact!” (Freud, 1938|1964, p. 157). And, Watson gave the unconscious notoriety by simply selling sex appeal. Freud believed that no effort should be spared in the search for repression in a patient. “Today, many dismiss the importance of lifting repressions and label such efforts as passé. Yet, when we understand the manifold ways Freud revealed how the unconscious becomes conscious, we can better appreciate the extent to which such a process covers far greater territory than he initially proposed and than is usually assumed. At the turn of the century, Freud espoused therapist-directed hypnotic infiltration into the patient’s unconscious to uncover repressed memories. He rapidly substituted this approach with the more collaborative method of free association. With increased attention to the roles played by fantasy, conflict, and defense, Freud observed the ways in which memories become distorted and constructed. Behaviors that are repeated or enacted, as well as identifications and object relations, provided Freud with additional clues to illuminate repressed memories. Analysis of the transference came to represent the optimal venue by which to address a person’s simultaneous wish to maintain repressed memories as well as the hope of having them uncovered” [Italics added] (Knafo, 2009). This is not to be taken that behavior is not important, it is, provided that behavior is the ‘what’ of the psyche while consciousness is the ‘why’. Further, this is not to imply that only Freud deserves attention.

With all parties to the question acting objectively and not as revolutionaries, consensus is most deserving of being a contribution to the knowledge base that is greater than the sum of its parts.
“The psychology of the affective aspect of the mind is at present relatively undeveloped. If we know something about 'thinking' and 'doing', we know next to nothing about 'feeling'. This fact has been emphasized by the recent rapid development in applied psychology. The demand for a method of evaluating the affective make-up of the individual has not yet been satisfactorily met. This demand becomes the more urgent as we realize more vividly the importance of affective differences among individuals in any attempt to explain past delinquencies, to predict future achievement, or to guide and control behavior. The inadequacy of psychology has also been brought home to us by educationists who seek assistance in their aim to train feelings and sentiments as well as behavior and intellect.

In the face of these demands we find psychologists occupying much of their time in aimless controversies as to the nature of emotion. The introspectionist, the behaviorist, the functionalist, the structuralist, the psychoanalyst, and what not, each expounds and advocates his own view and its implications. Each imagines he is wholly right and the others wholly wrong. It is the writer’s object to show that these diverse views may be reconciled, that each view may present an aspect of the truth, and that a pooling of all the views may bring us nearer the whole truth than any single one.

If this be the case, psychology would advance more rapidly if the exponent of a theory devoted himself to the promotion and development of his own views rather than to the refutation of the views of others. It is, therefore, with a hope for greater cooperation that the writer suggests the possibility of a reconciliation. He presents this paper merely as a suggestion, inviting criticism and discussion; and, if he appears dogmatic, it is due to expediency rather than conviction.

A reconciliation is of course possible only if both consciousness and behavior are accepted as facts. It seems as absurd to deny the one as the other” [Italics added] (Bridges, 1924).

**Necessity of therapeutic jurisprudence alone:**

This is about therapeutic jurisprudence as a deliberate process that recognizes conflict as an essential contributor to the process with success the practical expectation. While the process is executed in the here-and-now, it is operative across time with Figure 6 (Functional Causal Chain, p. 12) a necessary age-appropriate assumption. The starting point is the short accounting of the extensive limitations of therapeutic jurisprudence as exposed by an expansion of the three states of a vehicle at the Stop Sign - a full stop, a rolling stop or no change in speed. A full stop represents the intended application of therapeutic jurisprudence with no warranty of success (transference). A rolling stop represents an attempt at the intended application of therapeutic jurisprudence where the attempt (versus intent) may result in subsequent success (introspection). No change in speed is tantamount to defiance (dissociation).

The reference to ‘extensive limitations’ is to be taken as a positive attribute as are the three possible reactions – transference, introspection and dissociation, which in turn are treated as a single reaction but with variable characteristics. The result then is a problem-solving behavioral process that can be executed and evaluated in a step-wise fashion through stages (D'Zurilla, 1971).

The problem-solving behavioral process has two subjective components that are oriented to, but not limited to, the circumstance(s) that led to a person’s exposure to therapeutic justice via the likes of a drug court. The first step is the enumeration of an array of responses to the problematic situation. The second step is to assign a probability of success which is intent on identifying the critical path to success. A total by-in by the person is necessary to insure an understanding of each candidate response to the problematic situation, while natural frustration with the process is resolved through a comingling of the reactive transference, introspection and dissociation, that in turn has the capacity to emerge as a self-directed psychotherapy. The self-directed psychotherapy is key to a total by-in by the person.
There are five stages to be stepped through by the person, with the stages in total accounting for the problem-solving behavioral process. The first stage is a general orientation to the process with emphasis given to by-design limitations so as to defuse intimidation of the person by the process. The second stage is the creation of a ‘shopping list’ of options versus the problematic situation, a stage that can be re-visited as often as a creative thought emerges. The third stage is the narrowing of options to practical and achievable tasks, to be re-visited as often as necessary to insure comfort. The fourth stage is task oriented with self-directed psychotherapy key to resolving uncertainty to include the potential for uncertainty. The fifth stage is a reenactment of the prior four stages to insure understanding, with verification that actions already taken are in line with elements of the stages.

The traverse of the five stages leaves open to observation Freud’s assessment of characteristics that mark the end of a process typically associated with psychoanalysis, but equally applicable to self-directed psychotherapy, “that so much repressed material has been made conscious, so much that was unintelligible has been explained, and so much internal resistance conquered, that there is no need to fear a repetition of the pathological processes concerned” (Freud, 1937|1964, p. 219).

**Therapeutic jurisprudence versus economics and sociology:**

As a static specification therapeutic jurisprudence offers respite to turmoil in society. With respect to economics alone particularly the many costs of substance abuse as enumerated in Table 3 (Cost of Substance Abuse, p. 17), the iterative application of therapeutic jurisprudence at any point in that Table can be calculated at least at the macro level if for no other reason than the cost of doing nothing is already exposed. The same holds true with respect to sociology with basis in the NSDUH data that exposes the scope of the available ‘customer’ population. Yet, frustrations versus attempts at progress remain durable.

The following presents, as a proxy for all operational components of therapeutic justice, the ten Key Components of drug courts as detailed by the Drug Court Standards Committee of the National Association of Drug Court Professionals (BJA, 1997), which is then followed by a survey of frustrations to progress, and a retort to the frustrations.

**Key Component #1:** Drug courts integrate alcohol and other drug treatment services with justice system case processing.

**Key Component #2:** Using a non-adversarial approach, prosecution and defense counsel promote public safety while protecting participants’ due process rights.

**Key Component #3:** Eligible participants are identified early and promptly placed in the drug court program.

**Key Component #4:** Drug courts provide access to a continuum of alcohol, drug, and other related treatment and rehabilitation services.

**Key Component #5:** Abstinence is monitored by frequent alcohol and other drug testing.

**Key Component #6:** A coordinated strategy governs drug court responses to participants’ compliance.

**Key Component #7:** Ongoing judicial interaction with each drug court participant is essential.

**Key Component #8:** Monitoring and evaluation measure the achievement of program goals and gauge effectiveness.

**Key Component #9:** Continuing interdisciplinary education promotes effective drug court planning, implementation, and operations.
Key Component #10: Forging partnerships among drug courts, public agencies, and community-based organizations generates local support and enhances drug court program effectiveness.

Each component begins with a Statement of Purpose which is then followed by a variety of Performance Benchmarks. The components are presented as interdependent, yet, capable of being deployed alone. In fact, the DARE project could be re-framed as a program-policy element of Key Component #8, while the entire array of ten Key Components could be re-framed as an element of DARE. Each Statement of Purpose taken alone is extensible to a wide array of investigations with expansion of the evidence-based knowledge base the objective. The same holds true for the various Performance Benchmarks. While many of those entries can be expanded into job descriptions of the various participants including the violator, expansion of the evidence-based knowledge base is equally available. Thus, if not one judge, attorney or violator are ever exposed to the drug court as defined by the ten Key Components, the capacity to contribute via other initiatives is available. Now, a survey of frustrations to progress.

The starting point is a plausible benchmark. Assume a single court operates for a standard 2,080-hour work year, that one hour is devoted to each violator over eight court sessions, and that there is no recidivism. The result is a standard work year equates to 260 violators.

Now, the ‘customer’ base which extends across two NSDUH data sets. First, the number of persons for the years 2013 and 2014 aged 18 and over who “Drove Under the Influence of Illicit Drugs or Alcohol in the Past Year” was an average of 31.1 million persons (NSDUH, 2015, Table 6.94A). Second, the number of persons for the years 2013 and 2014 aged 18 and over who were characterized by “Illicit Drug or Alcohol Dependence or Abuse in the Past Year among Persons, by Past Year Parole/Supervised Release” was an average post-prison population of 20.2 million persons, which included 517 thousand persons On Parole/Supervised Release and 19.7 million persons Not On Parole/Supervised Release (NSDUH, 2015, Table 6.107A).

Now, the factual dilemma, or frustration, limiting attention to the 517 thousand persons On Parole/Supervised Release, versus 260 violators per court, equates to about 2,000 courts, while about 120,000 courts would be required to service the entire 31.1 million persons who “Drove Under the Influence of...” an impossible situation. Now the retort to this frustration.

The drug court is a governmental accounting expenditure with GASB the source of definition. Like any element in governmental accounting, zero-based is an ever-present intermittent risk. Given the drug court has the capacity to convert tax consumers into tax payers on a violator-by-violator basis, it follows that the drug court has the capacity to, not only be a contra budget expenditure, but to serve as a research affiliate to the entire rehabilitation effort.

**Therapeutic jurisprudence versus everyday life:**

A closed system framing of therapeutic jurisprudence is synonymous with what is implied by the “psychological power of the bet”. The objective here is to reframe “the bet” as a sub-operative of the ‘cop’, with a resultant open system framing as the initiator of self-directed psychotherapy by a violator as key to a total by-in by that person. This involves the violator engaging in life-related global thinking versus being fixated on the current administrative drug-court action from two perspectives.

First, for the violator to serve as a research affiliate to the entire rehabilitation effort with realization gained by an expansion of everyday life of Figure 11 (Human Mental Apparatus, p. 70) into the balance of the human mental apparatus and with the violator an active participant in the molding of experience to research evidence.
Second, to leverage the violator’s three resultant states of a vehicle at the Stop Sign – no warranty of success (transference), subsequent success (introspection) and defiance (dissociation) – versus anxiety, by offering a contra-anxiety influence versus the trough in mean self-esteem of Figure 5 (Mean Self-Esteem, p. 12)

Not one elementary statement across the ten Key Components can be construed as being akin to “the bet”. Each elementary statement is either about an initial deterministic condition or about an incremental deterministic action. As such, each statement speaks away from a violator, leaving that person in an administrative vacuum. By reframing the incremental deterministic statements as thematic discussion points, symbolically incorporates Rogers’ observations about the process of therapy, which, in turn, can be documented and submitted as a research affiliate to the entire rehabilitation effort. The result is the deterministic statements are symbolic of the Stop Sign as a ‘cop’, while the thematic discussion points are symbolic of a proactive ‘cop’ that has issued a challenge deemed worthy of consideration, nothing more than a reframing of “the bet”.

To advance the array of deterministic statements and thematic discussion points to a contra-anxiety influence versus the trough in mean self-esteem requires partitioning between ‘what’ and ‘why’ constructs much like descriptive psychiatry (biological) versus dynamic psychiatry (emotional). The elementary statements across each Key Component’s Statement of Purpose is consistent with ‘what’ while the elementary action points of each of the Key Component’s Performance Benchmarks are consistent with ‘why’. Further, that each ‘what’ and ‘why’ element can be framed as deterministic statements as well as thematic discussion points, symbolically incorporates Rogers’ statement that the patient/violator is the philosopher.

Lastly, this reach into everyday live by therapeutic jurisprudence is an enhancement of the capacity to convert tax consumers into tax payers on a violator-by-violator basis.

Four keywords and ambiguity versus the flattening of life:

This topic and the next two form the transition from therapeutic jurisprudence to psychoanalytic jurisprudence were the intent is to void the above comparison between the two forms as foreign to each other. There is an upfront assumption, that the sons and daughters of the revolution have jettisoned all references to the revolution and are now active participants in the pursuit of a solution.

In this discussion therapeutic jurisprudence and psychoanalytic jurisprudence are equal in presence with respect to the longitudinal event known as life, but with therapeutic jurisprudence skewed to the current timeframe, while psychoanalytic jurisprudence is skewed to human historicity, and, with a great deal of overlap between the two forms. The overlap is accounted for by the interplay between transference, introspection and dissociation, collectively rationalizations. The rationalizations in turn are reflective of a person’s understanding of their presence in the immediate timeframe. Now, three assumptions – first, the rationalizations protect a person from ambiguity as a constraint, second, the flattening of life tends to resolve the rationalizations, third, the four keywords are necessary to analysis of the rationalizations.

Four additional paired distinctions between therapeutic and psychoanalytic jurisprudence are needed to support discussion of the rationalizations. With the psychoanalytic variant the first member, the four paired distinctions are ‘thoughts’ versus ‘things’, James connected internal phenomena versus his connected external phenomena, Fechner’s inner psycho-physics versus his outer psycho-physics, and, the theory of invention versus the theory of circumstances. The task now is to step through the four paired distinctions, with ambiguity versus the flattening of life a consistent theme and with an incremental step-through the four keywords of interplay (Calkins’ call for introspection), array (Glover’s
call for progression), willingness (Wundt’s call for philosophy) and seems (James’ call for habit) accounting for method.

The starting point is a qualification about the rationalizations. The three elements – transference, introspection and dissociation – are to be viewed as comingled and not as pure. For example, some percent of transference is dissociation in character, while some present of introspection is also dissociation in character. Thus, dynamic defense mechanisms all of which, in a positive sense, are intent on managing uncertainty. It is most important to note that a reasonable expectation is for the violator to be interested in putting the entire formal encounter with therapeutic jurisprudence in their past, while being exceedingly vigilant with respect to persons who do not appear to be focused on “moving forward”. The latter person needs to be afforded greater time for self-reflection as their view of everyday life just might be the unstable actors, or beyond, of Figure 11 (Human Mental Apparatus, p. 70). Responsibility is a two-way street between the court and the violator.

With ‘thoughts’ versus ‘things’, James call for habit is taken as durable and in a steady-state mode. Calkins’ call for introspection is taken as fluid with state dependent upon the prior initiating of self-directed psychotherapy. Glover’s call for projection is accounted for by the person’s self-immersion into the array of deterministic statements and thematic discussion points that were derived from analysis of the above ten Key Component’s Statement of Purpose. Wundt’s call for philosophy is accounted for by the person’s self-immersion into the array of deterministic statements and thematic discussion points that were derived from analysis of the above ten Key Component’s Performance Benchmarks. Thus, ‘thoughts’ are synonymous to the ‘why’, while ‘things’ are synonymous with the ‘what’, while ‘thoughts’ enable the resolution of ambiguity and ‘things’ enable the focus on the flattening of life.

With James connected internal phenomena versus his connected external phenomena, where the internal phenomena extend focus to ‘thoughts’, the external phenomena extend focus to ‘things’, there is much overlap to be accounted for. James call for habit provides safe-harbor to the overlap between the connected internal and external phenomena resulting in a dampening effect on ambiguity while contributing little to the flattening of life. Calkins’ call for introspection extends safe-harbor to momentary instances of self-directed psychotherapy with those instances allowing a blending of ambiguity and the flattening of life. Glover’s call for projection is an invitation to self to initiate self-directed psychotherapy relative to each the connected internal and external phenomena. Wundt’s call for philosophy is an invitation to self to initiate self-directed psychotherapy as an act of self-kindness. Thus, James connected internal phenomena extends basis to ‘thoughts’ as the ‘why’, while his connected external phenomena extends basis to ‘things’ as the ‘what’, resulting in a more natural alignment between ambiguity and the flattening of life.

Fechner’s inner psycho-physics versus his outer psycho-physics are about the speed to resolution of the relationships between the connected internal and external phenomena and the self, with strengthening of global self-esteem of Figure 5 (Mean Self-Esteem, p. 12) the intent. James call for habit, where the involvement of the consciousness falls to a minimum, life on auto-pilot, is desired for the greater the strength of habit, the more durable the embracing of instances of self-directed psychotherapy. Calkins’ call for introspection is about a person seeking gaps in habit. Glover’s call for projection is about a person extending suspect gaps in habit to opportunity to initiate creative instances of self-directed psychotherapy. Wundt’s call for philosophy is about a person/violator not becoming their own judge, jury and executioner. Thus, Fechner’s inner psycho-physics extends legitimacy to ‘thoughts’ as the ‘why’, while his outer psycho-physics extends legitimacy to ‘things’ as the ‘what’, resulting in a more proactive alignment between ambiguity and the flattening of life.
The theory of invention versus the theory of circumstances is a sense of theme as the reaction to life, where invention is recognized as supportive of circumstances with the opposite equally true, with tendency towards Rogers’ whole person fully operative. James call for habit is about a person holding respect for their processes of a connection to reality versus terminal uniqueness as depicted in Figure 9 (Structure of Human Thought, p. 23) (p. 22). Calkins’ call for introspection is about a person being ever vigilant of the molding of, and deployment of, memory images as depicted in Figure 9. Glover’s call for projection is a person’s determination, with kindness, to recognize instances of remorse management as depicted in Figure 9 through creative framing of new instances of self-directed psychotherapy. Wundt’s call for philosophy is about a person recognizing the inter-dependence of the theories of invention and circumstances as indicative of having achieved Maslow’s specification of the self-actualized person. Thus, the theory of invention is the ‘why’ of life, while the theory of circumstances is the ‘what’ of life, with the resolution of ambiguity to the flattening of life a self-fulfilling prophesy.

The rationalizations remain as the steady-state lifeblood of progress.

The complexities of Table 2, the dynamics of Table 4:

The task now is the to account for the construction of each Table 2 (Psychoanalytic Jurisprudence, p. 15) and Table 4 (CSAT-SAMHSADHHS Classification Scheme, p. 107), and then to create dialog that merges the intent of each Table.

The top two rows of Table 2 have a one-to-one relationship to the organization of Figure 9 (Structure of Human Thought), as does the last row of Table 2 with but one caveat. To this point the construction of Table 2 is a static presentation. The caveat is that Freud’s source is the pivot from static to dynamic, where, as noted in the opening comments under the heading Pragmatic and Logic above (p. 54), Freud’s qualification that source in mental life can only be known by its aim. This in turn allows source to be the placeholder for pragmatic and logic, to be unbounded, which expands to Maslow’s comment that coping behavior is purposive while expression behavior is more often unmotivated.

The row labeled circumstances has the theory of circumstances as chameleon in nature and expanding through seduction, ambiguity aversion and the theory of invention. In this vein, the theory of circumstances is coincident with Freud’s superego, the influence of others, as depicted in Figure 7 (Human Mental Apparatus, p. 21).

The row labeled rationalizations echo the closing comment from the prior discussion – the rationalizations remain as the steady-state lifeblood of progress, with one enhancement. That enhancement has introspection advanced to hypothesis testing, which gives emphasis to the creative framing of new instances of self-directed psychotherapy, hence, less selective awareness is empowered as it must be.

The row labeled dynamic forces to active recognition the developmental target for each of the rationalizations.

The row labeled Spencer requires extensive discussion as each of the three entries provides rationale that allows all entries of each column to be approached as a single intertwined dynamic, where each radiates from everyday life. This dialog will set the stage for the transition to Table 4.

Spencer’s specification of Priority – “Habit, thus shown to produce so striking result in the sphere of simple external perception, is capable of producing no less striking result in the sphere of that complex internal perception which we call reasoning. Here, too, by frequently presenting sequences of thought under an inverted relation, there is gradually superinduced the belief that this is their direct relation. From persistently contemplating them in a certain hypothetical order, exactly opposite to their real
order, the hypothetical order eventually comes to appear as the real order and the real order as the hypothetical.

This is the attitude of mind generated by habit in the metaphysician. So accustomed is he to look through the introspective instrument which reverses the succession of his experiences that the reversed succession is taken by him for the direct succession; and when he is made to look through an 'erecting glass' which rectifies the succession, everything seems to him turned the wrong side up" (Spencer, 1873b, pp. 368-368).

Priority then is intent on regarding ‘thoughts’ as equal to ‘things’, as a starting point from within everyday life, and from within the presumed true nature of reality. This then is a binding of perception, reasoning, the unconscious, seduction and dissociation into a steady-state basis for free associations.

Spencer’s specification of Simplicity – “…if we compare the mental process which yields Realism, with the mental process said to yield Idealism or Scepticism, we see that, apart from other differences, the two differ immensely in their lengths. The one is so simple and direct as to appear, at first sight, undecomposable; while the other, long, involved, and indirect, is not simply decomposable but requires much ingenuity to compose it. Ought we then to hold that in the short and simple process there is less danger of going wrong than in the long and elaborate process; or ought we to hold, with the metaphysician that in the long and elaborate process we shall not go wrong, though we go wrong in the short one?

This comparison will be objected to on the ground that the two processes differ not in their lengths only but in their natures. Doubtless they do this. …the process carrying us to the Realistic conception, is qualitatively so immensely superior that, lengths being supposed equal, its outcome is far more trustworthy than that of the process carrying us to the Idealistic conception. But claiming nothing here for this superiority, the two processes are, otherwise, so far alike that they may be properly compared in respect to their lengths” (Ibid., pp. 375-376).

Simplicity then is intent on regarding James connected internal phenomena as equal to his connected external phenomena, a logical extension to ‘thoughts’ as equal to ‘things’, as a starting point and at the fringe of everyday life of Figure 9 (Structure of Human Thought, p. 23), while being neutral to the presumed nature of reality. This then is a binding of awareness, the preconscious, ambiguity aversion and hypothesis testing into an unscripted challenge to remorse management.

Spencer’s specification of Distinctiveness – “The trustworthiness of any outer perception is universally held to be great, in proportion as the elements of it are distinctly presented.

In like manner among ideas, we always put greater faith in those of which the components can be clearly recalled, than in those of which the components can be dimly recalled. If I repeat a sentence I heard a moment since, while the impressions made on me are quite fresh, I feel, and my hearers feel, far greater confidence in the exactness of my repetition than if the sentence was one I heard last week. The description of a person or a place seen yesterday, is regarded as much less liable to be erroneous than the description of a person or a place seen a year ago or ten years ago.

Immensely more marked is a further contrast of kindred nature. Deliverances of consciousness given in the vivid terms we call sensations, excite a confidence immeasurably exceeding the confidence excited by deliverances given in the faint terms we distinguish as ideas.

... By all persons, then, and in all cases, where the characters of the acts of consciousness are in other respects the same, the deliverances given in vivid terms are accepted in preference to those given in faint terms. Obscure perceptions are rejected rather than clear ones; remembrances which are definite
are trusted rather than those which are indefinite; and, above all, the deliverances of consciousness composed of sensations, are unhesitantly preferred to those composed of the ideas of sensations” (Ibid., pp. 379-380).

Distinctiveness then is intent on regarding Fechner’s inner psycho-physics as equal to his outer psycho-physics with ‘thoughts’ as equal to ‘things’ a contributing subordinate factor, as a starting point and outside the fringe of everyday life of Figure 9 (Structure of Human Thought, p. 23), with focus directed away from the presumed nature of reality. This then is a binding of attention, the conscious, theory of invention and transference into an unscripted challenge to terminal uniqueness.

Attention is now directed to Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107) and the flattening of life. Equating Table 4 to the flattening of life seems like an unlikely proposition given that Figure 8 (Formation of Thought, p. 22) is the basis for Table 4. However, when it is recalled that what is represented by the formation of thought spans a nanosecond or two, graphical representations of ideas are reduced to the intended purpose. The task now is to resolve Table 2 (Psychoanalytic Jurisprudence, p. 15) to Table 4, which will be accomplished by establishing as an initial condition a single point of logical commonness.

The condition that cannot be lost to focus is Freud’s qualification that source in mental life can only be known by its aim, this in turn corresponds the initial ‘weak’ notation assigned to the master treatment plan. Further, given that free associations has dissociation as its immediate parent, and that dissociation by the definition of rationalizations includes some portion of introspection (advanced to hypothesis testing) and transference, the stage is set for a global view of life, the precursor to the flattening of life.

The initial condition, the single point of logical commonness, is completed by Education Services operating on progression, a child of the theory of invention. The completion of the aligning of Table 4 to the flattening of life is accomplished by aligning each remorse management and terminal uniqueness of Table 2 to elements of Table 4.

Remorse management has introspection (advanced to hypothesis testing) as its immediate parent. This first-level child of the initial condition spans two bleed-through elements of Table 4. The first is Treatment Services operating on introspection (theory of circumstances) in tandem with Education Services operating on introspection (theory of invention). The second is Modality operating on progression (theory of circumstances) in tandem with Medical Services operating on progression (theory of invention).

Terminal uniqueness has transference as its immediate parent. This second-level child of the initial condition spans three bleed-through elements of Table 4. The first is Case Management Services operating on introspection (theory of circumstances) in tandem with Education Services operating on habit (theory of circumstances). The second is Treatment Services operating on progression (theory of circumstances) in tandem with Medical Services operating on introspection (theory of invention). The third is Modality operating on habit (theory of circumstances) in tandem with After-Care Services operating on progression (theory of invention).

The result of the flattening of life has ‘thoughts’ and ‘things’ in balance, and well as James connected internal phenomena and his connected external phenomena, and, Fechner’s inner psycho-physics and his outer psycho-physics.
What remains is an accounting of the flattening of life with respect to Calkins’ call for introspection, Glover’s call for progression, Wundt’s call for philosophy and James’ call for habit, and with endgame focus limited to Rogers’ call for respect for the philosopher.

**Here-and-now and everyday life:**

The here-and-now is anchored in the formation of thought, Figure 8 (Formation of Thought, p. 22), with its everyday life counterpart working memory of Figure 9 (Structure of Human Thought, p. 23). In a sense, each representation plays out as habit in action. This is parallel to James’ comment that “Consciousness, for example, is only intense when nerve processes are hesitant. In rapid, automatic, habitual action, it sinks to a minimum”. This, then, suggests that habit acts out on fact only.

If this were true, then the case can be made for habit to be the factual motive behind each of the five entries in the second column of Figure 2 (Ischemic Causal Chain, p. 11) – physical activity, fat intake, overweight, alcohol and smoking. The counter to habit, with the members of the causal chain as reference, is that habit is in actually the acting out of a lifestyle in spite of environmental indications to the contrary. The next logical step is to turn to Watson’s declaration that behavior is the defining characteristic. This is certainly plausible for that is what each of the causal chain members are all about.

But, then, Watson proved the subliminal to be a defining force, which affirms the superego, as being formed by seduction, Figure 7 (Human Mental Apparatus, p. 21), which points to the lower left corner of Figure 9 (Structure of Human Thought), the inertia of influence – the true proxy for habit. Thus, what is alleged to be a behavioristic habit, is behavior under the direction of a deep-seated history with working memory of Figure 9 its worldview stage.

Thus, consciousness is dealt a pre-formed conclusion with that conclusion formed, not on an ‘if’, but on given the X-axis (perceived physical environment), then the Y-axis (scope of the potential for change that a person admits to consideration) is unconditionally operative – where scope is subject to the slippery state of rationalizations, ‘slippery’ as positive.

This is where the four keywords fit, but not to the point of an orientation to the flattening of life, but as, at least, an introduction to encouraging a person to re-consider the environmental indicators that run counter to the lifestyle being acted out.

The first logical step is Rogers’ call for respect for the philosopher. This immediately sets focus on Modality operating on philosophy (theory of invention) of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107). There is additional rationale. Given the low point of mean self-esteem of Figure 5 (Mean Self-Esteem, p. 12) is at age 21, and given that functional causal chain of Figure 6 (Functional Causal Chain, p. 12) also begins at age 21, it is practical to set Pavlovian conditioning as the thematic basis for Calkins’ call for introspection, Glover’s call for progression, Wundt’s call for philosophy and James’ call for habit. And, there is nothing wrong in assuming the viewing audience to be age 21.

Even if a person is formally exposed to therapeutic jurisprudence, there is value in metaphorical retrace of the aged-21 point in life.

**Psychoanalytic jurisprudence versus everyday life:**

We humans are easy to understand, our fears and foibles both define and protect us – with those fears and foibles subject to the slippery state of rationalizations.

The use of the word slippery seems in poor taste, it is not, as the resulting rationalizations are reactive to what is perceived to be the initiating circumstances. Recall, the formation of thought follows – given the X-axis (perceived physical environment), then the Y-axis (scope of the potential for change that a
person admits to consideration) is unconditionally operative. Thus, rationalizations are not necessarily negative or positive, even if negative, there is no guarantee self-harm of some incremental sort is a foregone conclusion. There is, from above (p. 55), Sidis’ psycho-physiological theory of the subconscious, which include the causation and nature of subconscious activities, and the laws of normal and abnormal suggestibility.

One defect of therapeutic jurisprudence is it focuses on observed behavior, a necessary practice, but a practice that takes the here-and-now as fact versus the result of a stream of facts that are spread over time. And the idea of “the bet” only adds to the formation of rationalizations.

Attention is now on causation as an ignored issue in literature in general, an example of the void exposed by a focus on causation, how the topic is addressed in this paper, and then a survey of antecedents to human fears and foibles not addressed in therapeutic jurisprudence. The return point is the ‘cop’ and the ‘pig’ in tandem with the standard drug court work year which equates to 260 violators.

The current literature is replete with problems. First, the phrase “may be the basis for future research” returned “about 16,000 results” from Google Scholar. Then there is the additional distractor, “Research should make substantive contributions and conceptually integrate recent developments bearing on the topic. Procedural concerns involve terminological clarity, confounding and controlled factors, the effects of a laboratory orientation on classroom research, and the appropriateness of a statistical analysis. Ethical issues include piecemeal and duplicate publications, plagiarism, and falsification/fabrication of data” (Levin, 1993). The larger problem is the failure to ignore the contributions of prior contributors to the knowledge base.

A survey of the contributions of persons beginning with Aristotle, transitions to dialog that meshes with the above two comments, first, causation and nature of subconscious activities, second, therapeutic jurisprudence’s focus on observed behavior.

“...every instance of causal processing involves or implies something ... Suppose one wishes to explain why a car accident occurred. The process used to identify a cause is only part of what is involved. The need for a process of the sort suggested implies that the actual cause was not directly perceived. Causal identification will be constrained by beliefs about the sorts of things that can be causes (for example, if only events can be causes, then the condition of the road will not be identified as the cause). The occurrence may be seen as an instance of a causal law (e.g., a law relating road holding ability to road wetness and tire condition). The understanding of the occurrence is founded on beliefs about order in reality (e.g., that reality is sufficiently stable for explanations that are valid for similar accidents to hold in the present case as well). Part of this natural order may be an order of morality (‘drunk drivers deserve what they get’). The causal identification is founded on a concept of the causal relation (e.g., as a generative relation), which may legitimate the use of certain cues to causal identification, such as temporal contiguity or necessary conditions. The causal identification may be facilitated or otherwise be influenced by the choice of a causal frame (e.g., other occurrences on that stretch of highway, other occurrences involving that driver). It may specify an interrelation between internal and external factors that must conform to a causal structure believed possible in common sense (e.g., between a releasing condition and a causal power). Finally, the kind of causation involved takes its character from beliefs about the domain in question (e.g., events involving the car conceptualized in mechanistic terms). ...These things are not merely ancillary to the process. A comprehensive theory of causal inference should include statements on all the issues identified here, organized into an integrated explanatory account. Theories that confine themselves to processes are incomplete in important ways” (White, 1990).
An accounting of how causation is addressed in this paper is limited to the authors highlighted in the discussion of relevant literature above (pp. 30-54).

William James pounced on the pontifical brain cell while giving chapter-level attention to Association, his equivalent to Freud’s unconscious. With focus limited to psychoanalytic jurisprudence, taken as a given is his requirement that “propositions take account both of the connected internal phenomena and of the connected external phenomena to which they refer. In a physiological presentation an inner relation is the essential subject of thought; but in a psychological proposition an outer relation is joined with it as a co-essential subject of thought”. The importance of this is the current therapeutic jurisprudence is a child of connect external phenomena while Spencer’s ‘Priority’ and Freud’s ‘source’ of Table 2 (Psychoanalytic Jurisprudence, p. 15) requires basis in connected internal phenomena.

Morton Prince presented the multiple personality narrative, the basis for recovered memories that so many, smart, sons and daughters of the revolution, have declared do not exist. Specifically, “The mechanism of the psychoneuroses can be conceived by the study of normal mechanisms like associative memory. In psychopathology, memory as a process, is a principal mechanism in certain psychoneurotic phenomena. Pathology of certain functional disturbances of the mind and body may be regarded as perversions of memory. Memory as a process consists in registration, conservation, and reproduction of experiences. Based on clinical observations, recurrent fixed ideas or obsessions involve registration and conservation of an experience, and are always accompanied by strong feeling tones, which are of fear.”

Recall, this narrative was immediately followed by Fiona Geraghty, a 14-year-old student at a private boarding school, suffered from bulimia, who hanged herself.

Sigmund Freud, the only contributor to the knowledge base that many wish was never born, but, given that he was born, Freud advanced to bring fired by a research oriented body, the transition from DSM-II to DSM-III, just one more reason to take heed from Wundt, the risk of a divorce between psychology and philosophy. The entry for Freud in the A Psychiatric Glossary with DSM-II its basis reads “Founder of psychoanalysis. Most of the basic concepts of dynamic psychiatry are derived from his theories”. And the entry for Kraepelin in that same book reads “A German psychiatrist who developed an extensive systematic classification of mental diseases”. Yet, Pierre Janet and Freud were the poles of psychopathology – with Janet the 'what' and Freud the 'why' – the roots of dynamic psychiatry. Kraepelin needs to be recognized as equal to Janet and Freud as he provided the basis for the language of dynamic psychiatry. With the start of the DSM-III build Freud was completely eliminated from consideration with, on the surface, Kraepelin the survivor. “It was the explosion of new psychopharmacologic agents in the 1950s that made the field [of psychiatry] sit up and take notice of nosology”. This was step number one of three down the wrong path. With step number one the true survivors were the pharmaceutical companies with Kraepelin no more than a pawn of convenience. Step number two, the RDoC, a program that is determined to prove the human being as nothing more than an up-scale monkey, a notion that is well-embraced by therapeutic jurisprudence. Step number three killer pharmaceuticals. Is this really what the sons and daughters of the revolution planned as an outcome? While these words are caustic, there were written in memory of the five slain Dallas Police Officers, along with the many previous victims, mostly civilians, who have met death by violent means, held in equal esteem. This is not to suggest that Freud was right on all accounts, even he revised his own work, that fact remains he opened doors, pathways, into the human mental apparatus, pathways that will never be approached by hypothesis testing, except if the person executing the testing is Rogers’ philosopher. Per Janet (p. 117) “But above all [Freud] transformed a clinical observation and a therapeutic treatment with a definite and limited field of use into an enormous system of medical philosophy”.

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John Dewey, “That the greater demand for a unifying principle and controlling working hypothesis in psychology should come at just the time when all generalizations and classifications are most questioned and questionable is natural enough. It is the very cumulation of discrete facts creating the demand for unification that also breaks down previous lines of classification. The material is too great in mass and too varied in style to fit into existing pigeon-holes, and the cabinets of science break of their own dead weight”. Given the association between Dewey and James’ connected external phenomena as a dynamic becoming Fechner’s outer psycho-physics also a dynamic is sufficient to state the Dewey viewed life as a continuum and not as a series of incremental steps which is an undercurrent in the therapeutic jurisprudence. “[Dewey] identified the problem of social psychology as the relationship between human nature and changing social circumstances, proposed means and a rationale to broaden the empiricism of psychology to encompass domains outside of the traditional laboratory setting”. While Dewey was not an experimentalist as was Wundt, Dewey would have endorsed Wundt’s fear of a divorce between psychology and philosophy. “The following concepts are essential to Dewey’s system: (1) Habits constitute the content of perception, thought, meaning, object, imagination, mind, and self. The genesis of impulse, desire, purpose, motive, and consciousness is through blocking or conflict among habits. Habits are dynamic, persistent, learned, selective, and purposive. (2) Character is the interpenetration of habits. The self is a complex Gestalt of habits. (3) Impulse is the dynamic phase of habit. (4) Emotion is perturbation from the clash or failure of habit. (5) Motive is an impulse viewed as a constituent of habit. (6) Desire is activity surging forward to break through obstacles. (7) Thought is the mode of organic behavior in which past experience, as habit, controls the present course of behavior in fulfilling some desire or purpose. (8) Mind is a way in which organisms behave on the basis of past experience. It is not private and subjective, but is known through experimental observation. (9) Consciousness is either bare immediacy or awareness of meaning, having ideas. (10) Meanings are ways of viewing things in the interests of action. The chief criticism of Dewey’s system is against (1) the ambiguity in using such terms as meaning, mind, consciousness, as consisting wholly of organic responses [Freud’s starting point], (2) the concept of habit as fundamental to psychology, and (3) employment of popular concepts in technical applications”.

James Mark Baldwin, “his instrumental view of the mind was based on the model of intentional action, and he accounted for knowledge in terms of the triangle of ‘habit’, ‘assimilation’ and ‘accommodation’. He proposed a comprehensive genetic epistemology embracing various modes of experience organized into sequential stages of logical, scientific, social, moral, religious, and aesthetic consciousness. Developmental progress through these stages was conceived as a necessarily interpersonal process, a conceptualization related to turn-of-the-century American social history”. And, moving forward into Baldwin’s future, “It is now generally recognized that the writings of philosopher-psychologist J. M. Baldwin anticipated much of Piaget’s work. The goals, genetic approach, and epistemological assumptions underlying Piaget’s inquiry into cognitive development found explicit statement around the turn of the century in Baldwin’s work. Both men agreed that (1) transformations of the relationship between thoughts and things occur in an orderly, progressive way; (2) the processes of assimilation and accommodation are complementary in the progressive development; (3) individuals experience dualisms of control that are manifested as perpetual reformulations of previous points of view; and (4) the principles of development apply to a domain far more comprehensive than individual cognitive development”.

Mary Whiton Calkins, “The word self does not loom large in recent psychological literature but none the less, according to the observation of the writer, psychology, however defined, is more and more often treated neither as the study of mental states, contents, or processes, nor yet as the science of psychic functions, but as the science of selves, or persons. Three causes have of late contributed to this result:
the vigorous onslaught of the behaviorists on the exclusively ‘structural’ conception of psychology, the development of social psychology, and the heightened attention, during the time of the war, to problems of personnel, of morale, and of mental reconstruction. ...It would, of course, be preposterous to claim the out-and-out behaviorist as a self-psychologist; in truth, his rejection of introspection as a psychological method proves that he is really no psychologist at all but a biologist concentrating his attention on human behavior”.

Carl Rogers, in a paper titled "The necessary and sufficient conditions of therapeutic personality change", he stated "For constructive personality change to occur, it is necessary that these conditions exist and continue over a period of time: (1) Two persons are in psychological contact. (2) The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious. (3) The second person, whom we shall term the therapist, is congruent or integrated in the relationship. (4) The therapist experiences unconditional positive regard for the client. (5) The therapist experiences an empathic understanding of the client's internal frame of reference and endeavors to communicate this experience to the client. (6) The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved”. This paper was first published in 1957 in the Journal of Consulting Psychology, Vol. 21(2), Pp. 95-103, then as a reprint in 1992 in the Journal of Consulting and Clinical Psychology, Vol. 60(6), Pp. 827-834, then as a second reprint in 2007 in the Psychotherapy: Theory, Research, Practice, Training, Vol 44(3), Pp. 240-248. Editors obviously see the paper as important.

Abraham Maslow provided the most if-then response to causative in his call that a distinction must be made between expressive and coping components of behavior. Coping is purposive, motivated, more determined by environmental variables, more often learned, more easily controlled, and designed to cause changes in the environment. Expression is more often unmotivated, determined by the state of the organism, more often unlearned, often uncontrolled, not designed to do anything, and an end in itself.

Now, a survey of antecedents to human fears and foibles not addressed in therapeutic jurisprudence. This survey spans the self and objects, evolution of behavior, evolution of consciousness and evolution of the senses. Each of the four topics are lessons from history.

Regarding the self and objects, a trap that therapeutic jurisprudence has fallen into is being stuck on ‘things’ at the expense of ‘thoughts’. Consciousness of Figure 9 (Structure of Human Thought, p. 23) has presence but not measure. The self is an expression of a reaction to reality as understood at a point in time, objects unlike the self generally are static (Dunlap, 1914).

Regarding the evolution of behavior, with inheritance in the Lamarckian sense, i.e. soft inheritance, the organization of a world of values follows. “We shall not have arrived at a comprehensive view of the evolution of behavior without calling attention again to a fact presupposed in all that has been said: namely, that all this elaboration of stimulus and ramification of response is ultimately and always for the sake of bringing fulfillment to certain inherited or acquired propensities. All this development of bilateral symmetry and the metameric form, this cephalization of the sense-organs and magnification of the brain, all the complications presupposed in the building up, through these, of spatial and temporal adjustments, and particularly of a world of incipient responses or symbolizations through the action of the accessory muscles – all this may be said to be for the sake of finally reaching the distant object and its ingestion or manipulation in connection with food or sex. In other words, there is a final consummation of the means in the ends, of the instruments in the values, of life. This may be called the ultimate equation of a world of methods or means with a world of ideals or ends. In our human sphere it is the culmination of efficiency in culture, of science in art. In terms of the evolutionary process, it is a
consummation of the function of the distance-receptors in that of the interoceptors and proprioceptors. The tactile-kinaesthetic imagery is the carrier of the meaning: an object, a situation, a world, seen, heard, smelled, is for the sake of a world touched, manipulated, enjoyed. It is the contact values which are the goal of the pursuit of the distant object, and all of our economic and social institutions in human society are capable of interpretation from this point of view"(Bawden, 1919).

Regarding the evolution of consciousness, an extension for Wundt’s call for the continuance of the psychology to philosophy linkage follows. “Finally, I believe that the applications of psychology to practical problems will be fully worked out only when we recognize the importance of consciousness in evolution. The relation of rationality to self-control, the relation of intellect to the arts and industries which characterize civilization, the relation of thought to the growth of institutions, these are practical problems and at the same time psychological problems. We have been in some doubt in the past as to whether society is based on instincts or on ideas. We have talked about our institutions as intelligent, but studied them as if they were mechanical. Our whole treatment of human life has been biological rather than psychological. I believe that the period of biologizing human life is over. We shall lose none of the advantages gained from a study of reflexes and instincts if we recognize that these are primitive phases of human organization and less significant than the higher conscious phases. We shall understand the productive forms of activity better if we recognize them as related to intelligence which is the consummate product of evolution. If time permitted one could carry out this reference to applications in great detail. I have referred to the development of tools. Think of the way in which modern industry exhibits in its use of commercial paper the growth of the power of conscious abstraction. Think of how early barter exemplifies the concrete, perceptual character of savage intelligence. Think of the growth of the fine arts and note how it illustrates the growth of the power to distinguish more clearly the elements of experience and combine them into more elaborate wholes. Think of the development of science in the modern world as a sudden fruition of intelligence which had been in training for long generations. In short, take any phase of human life and see how it becomes suggestive material to the student of evolutionary psychology. Note from the other side how utterly incomplete the study of these phases of life would be and would remain with consciousness left out. I believe we are on the eve of a newer psychology than any which we have known. This new type of psychology will not be unfriendly to biology for it will study evolution, but it will not be dependent on biology for its formulas. Psychology will boldly assert its right to existence as the science which deals in a broad way with the evolutionary processes by which consciousness arose and through which the trend of life has been changed from organic adaptation to intelligent conquest” (Judd, 1910).

Regarding the evolution of the senses, with inheritance in the Lamarckian sense, i.e. soft inheritance, an extension for Wundt’s call for the continuance of the psychology to philosophy linkage follows. “The gradual increase of the capacity of the central sense, the brain, is easily observed. The lower animals are restricted to reflex actions, they are nearly entirely unable to accumulate individual experiences, as experiments with snails, spiders and moths have shown. Some fishes show a much higher intelligence, while the birds have already a comparatively considerable memory. The higher mammalia have a good mechanical memory and can undoubtedly distinguish between identical and different phenomena. But only man acquires the faculty of forming and connecting long series of ideas. The evolution of the senses is the basis of human history. The development of the fine arts depends mainly and hence keeps pace with the evolution of our optic sense, our perspective- and color-faculty. The development of music is a consequence of the evolution of the auditory sense. The evolution of the faculty of forming longer and longer series of ideas is described in the history of the sciences. The development of the senses shapes the arts, the sciences, the technical progress and the social conditions” (Nagel, 1908).
Now the return point is the ‘cop’ and the ‘pig’ in tandem with the standard drug court work year which equates to 260 violators.

Everyday life is an undeniable reality. Not generally recognized is that everyday life has reach into that which essentially begets a human’s presence in the everyday, Figure 11 (Human Mental Apparatus, p. 70).

With the standard drug court work year, which equates to 260 violators, it is absolutely impossible for therapeutic jurisprudence to reach into society’s intertwined fears and foibles, and this has nothing to do with “the bet”.

The drug court’s GASB parent must rise to the challenge as presented by the pool of persons who are candidates for the attention of the drug court, by advancing at the popular media level, communiques that present the criminal justice system as both the ‘cop’ and the ‘pig’. The DARE program requires attention but not the RDoC, while the likes of the Detroit Police Blue Pigs band requires consideration.

But, most important, given the Dallas tragedy, the simplest in structure we-as-a-community communiques are needed immediately – as well as always. The communiques must be oriented to the flattening of communal distrust to which only the idea of psychoanalytic jurisprudence can contribute, beginning with Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107) as folded over.

This however does not absolve therapeutic jurisprudence as a co-conspirator with the continuance of the problem. As long as therapeutic jurisprudence stands shoulder-to-shoulder with the sons and daughters of the revolution, the therapeutic form will be akin to a power boat with no propeller. For someone to present evidence of the contribution of the therapeutic form, the immediate counter is such evidence is worthless given there are far too many variables involved.

**Psychoanalytic jurisprudence versus economics and sociology:**

Continuing from the companion discussion above, therapeutic jurisprudence versus economics and sociology (pp. 129-130), while the therapeutic form is a static specification, the psychanalytic form has the capacity to be dynamic, but only if deployed with targeted purpose, else it is static. With respect to economics, while the elements of Table 3 (Cost of Substance Abuse, p. 17) can be aligned to the therapeutic form as an objective, no such calculation is possible, though there are many related but not connected costs. The issue is the available ‘customer’ population, with the selected reference the number of persons for the years 2013 and 2014 aged 18 and over who engaged in “Alcohol Use in the Past Month” was an average of 138.3 million persons (NSDUH, 2015, Table 2.37A). The 138.3 million is just a number, one of many candidates to include, e.g., self-harm, divorce, consumer credit, student loans, and so forth.

It is impossible for therapeutic jurisprudence to extend direct influence on such a population, however, it is very possible and very practical for the therapeutic form to extend influence to that population with the psychoanalytic form the medium, to include direct influence by the psychoanalytic form.

The following details three forms of influence that can be launched into the general population with the psychoanalytic form either acting alone or with support from the therapeutic form, followed by comments about frustrations to progress.

First, psychoanalytic jurisprudence acting alone is to communicate at the popular media level the existence of the CSAT-SAMHSA-DHHS data model, Table 4 (p. 107), with commentary heavily skewed to the bleed-through result of the entry for Modality under the X-axis introspection, the master treatment plan, being merged with entry for Education Services under the Y-axis progression, thus, the linkage is
free associations and the master treatment plan, with much emphasis on free associations of Table 2 (Psychoanalytic Jurisprudence, p. 15).

Second, psychoanalytic jurisprudence emulating the ten Key Components of therapeutic jurisprudence by exposing the array of TIPs publications. The TIPs (Treatment Improvement Protocol series) is a series of SAMHSA sponsored best-practice manuals for the treatment of substance use and other related disorders. At this time there are sixty documents with each targeted to a particular issue, e.g., “TIP 30, Continuity of Offender Treatment for Substance Use Disorders from Institution to Community”. Each document is a consensus publication with an array of knowledgeable contributors and with all material based on well-documented research as well as clinical experience. The phrase “Treatment Improvement Protocol” returned “4,350 results” from Google Scholar, a good number, but not good enough, given the phrase “self-help” returned “About 1,520,000 results”. Distribution needs to be wider than the academic arena. Distribution needs to be common where individual persons are in a situation where they have time to browse while waiting for an appointment with a clinical counselor for some purpose.

Third, the application of therapeutic jurisprudence needs to emulate the discoveries of psychoanalytic psychology in the professional arena with experience exposed to the general public via psychoanalytic jurisprudence. “Psychoanalytic psychology not only has much to offer those who wish to gain a better understanding of the law and the emotional purposes it serves, but can also point the way to needed reforms” (Schoenfeld, 1984, p. 137).

Regarding frustrations to progress, there are two.

The first is the slippery state of rationalizations on a person-by-person basis. Given is there are only three interacting together – dissociation, introspection and transference, and given it is practical to think of excuses as emerging from a vacuum in thinking, there is nothing wrong with publishing examples to the general population. It is fair to highlight sample excuses and their relationship to an individual rationalization, keeping in mind the rationalizations are protection against uncertainty.

The second is self-help the scope of which is suggested by the 1,520,000 result set from Google. Given the expanse of exposure by self-help information, versus the array of problems in society, the Google result set suggests just how ‘hungry’ persons are for information that truly makes sense.

**Necessity of psychoanalytic jurisprudence alone:**

Continuing from the companion discussion above, this is about psychoanalytic jurisprudence as a deliberate but broad process that recognizes uncertainty due to anxiety as the essential contributor to difficulties in life, with success illusive but attainable. While the process is executed in the here-and-now and principally through communications in the public media, it is operative across time against what is alleged to be behavioristic habit – which instead is behavior under the direction of a deep-seated inertia of influence, with working memory of Figure 9 (Structure of Human Thought, p. 23) its worldview stage.

In general, people wish for a predictable and stable life with their slippery rationalizations their only safe harbor. The idea of safe harbor is in need of emphasis, not in the sense of a problem-solving behavioral process that can be executed and evaluated in a step-wise fashion through stages as is appropriate with therapeutic jurisprudence, but in the sense of hypothesis testing as shown in Table 2 (Psychoanalytic Jurisprudence, p. 15). This is where the four keywords fit, but not to the point of an emphasis on the flattening of life, but, at least, as an introduction to encouraging a person to re-consider the environmental indicators that run counter to the lifestyle being acted out, with the flattening of life presented as a practical consideration.
The first logical step is Rogers’ call for respect for the philosopher. Given the low point of mean self-esteem of Figure 5 (Mean Self-Esteem, p. 12) is at age 21, and given that functional causal chain of Figure 6 (p. 12) also begins at age 21, it is practical to set Pavlovian conditioning as the thematic basis for Calkins’ call for introspection, Glover’s call for progression, Wundt’s call for philosophy and James’ call for habit. And, there is nothing wrong in assuming the entire audience to be age 21 as people are quite capable from adapting from a firm point of reference.

The second logical step is through communications in the public media to set broad focus to ‘things’ as a child of the X-axis “perceived physical environment” and its resultant coping behavior, and to set focus on ‘thoughts’ as a child of the Y-axis “scope for the potential for change that a person allows to consideration” and its resultant expressive behavior. Here, there is no equal to the problem-solving process of therapeutic justice, instead, the entire goal is to flatten life with its aim the reverse engineering of thought that allows the acting out of a lifestyle in spite of environmental indications to the contrary such as with the Ischemia causal chain, Figure 2 (Ischemic Causal Chain, p. 11).

These two logical steps are not to be taken as akin to a recipe for a desert – clean bowl, cup of flour, and so forth, but to be presented as long-term themes for consideration, with, at the base of each, a centrist narrative and approach.

The centrist narrative includes exposure to (1) Erikson’s “Identity formation, finally, begins when the usefulness of identity ends”, (2) Glover’s progression as situated between Erikson’s “usefulness of identity” and his “Identity formation”, and (3) Allport’s focus on “what I perceive as belonging intimately to my body [saliva] is warm and welcome”. The tree taken together gives solid legitimacy to a person’s slippery rationalizations.

The approach, with focus set at Modality operating on philosophy (theory of invention) of Table 4 (CSAT-SAMHSA-DHHS Classification Scheme, p. 107), is to encourage people to create the timeline of their life as developed under the heading Flatten Life (p.116).

As with therapeutic jurisprudence, the traverse of psychoanalytic jurisprudence leaves open to observation Freud’s assessment of characteristics that mark the end of a process typically associated with psychoanalysis, but equally applicable to the flattening of life, “that so much repressed material has been made conscious, so much that was unintelligible has been explained, and so much internal resistance conquered, that there is no need to fear a repetition of the pathological processes concerned”.

Beyond this we have what individual persons should want from themselves, and that is what physicians want from their patients – “(1) patients' knowledge of their own health, diagnosis and medications, (2) communication skills in organizing and prioritizing, and presenting clear, concise descriptions of symptoms, and (3) personal attitudes of ownership, trust, and honesty” (Talen, 2008).
Communications in healthcare

This final discussion asserts the necessity of outlier arguments about cognition and its basis as necessary to establish the stated psychoanalytic jurisprudence specification, and with that specification dependent on communications in healthcare.

Amariah Brigham, one of the founding members of the Association of Medical Superintendents of American Institutions for the Insane, which eventually became the American Psychiatric Association, stated in 1833 that “Of the nature or essence of mind we are ignorant. We believe it is distinct from matter. We do know, however, that it manifests itself solely by the aid of material organs, and that a well-formed and healthy condition of these organs is as essential to correct and powerful mental action, as well-developed and healthy lungs are for the performance of free and perfect respiration, or a sound state of the eye and the ear for seeing and hearing. In consequence of the intimate connexion between the mind and the body, we cannot doubt that mental labor calls into action some organ, and that, if continued for a great length of time, it will fatigue, and may injure this organ, and unfit it for its accustomed duties, just as too much excitement of the heart or stomach will injure these organs, and derange the circulation and digestion” (Brigham, 1833, p. 15). This paragraph is a sufficient summary of the thirst for self-help material in tandem with the hope the material will be relevant to a person’s perceived circumstances. Given monies can be allocated for the likes of DARE and the RDoC, there is no reason why a healthy-living counterpart to SAMHSA TIPs should continue to be unavailable as carefully prepared consensus documents.

The alternative is already in play to some extent, people who maintain a journal of their life. On the surface, journaling seems to be a direct accounting of everyday life of Figure 11 (Human Mental Apparatus, p. 70). Now, given that the slippery state of rationalizations have the uncanny ability to morph from configuration to configuration seamlessly, how does one recognize during the reading of a journal entry days later the momentary nature of those slippery rascals. Days later, can the writer be certain that what was recorded was a true representation of that day, or, something outside the realm of everyday life and well into the region of phantasy. From childhood play to reality-oriented fantasies to dreams to works of art, the common element: is the human desire to alter the existing and often unsatisfactory or unpleasant world of reality. Mental activity is directed toward inventing a situation in which unsatisfied wishes will be fulfilled. When this activity becomes too powerful, the individual is close to mental illness (Freud, 1907|1959, p. 147). Nothing in journaling is akin to the flattening of life. It is the recording of reflections in the form of hills and valleys. People need guidance. The balance of this discussion spans emotion, seduction, language and resolution. Relevant to what follows is this author’s personal experience – create the timeline once, write the story once, then declare the deed is done.

**Emotion:**

One danger with journaling is a motivation to escape from aversive self-awareness through a causal chain. That “chain begins with events that fall severely short of standards and expectations. These failures are attributed internally, which makes self-awareness painful. Awareness of the self’s inadequacies generates negative affect, and the individual therefore desires to escape from self-awareness and the associated affect. The person tries to achieve a state of cognitive deconstruction, which helps prevent meaningful self-awareness and emotion. The deconstructed state brings irrationality and disinhibition, making drastic measures seem acceptable. Suicide can be seen as an ultimate step in the effort to escape from self and world” (Baumeister, 1990).
For a person to be caught in a *mea culpa* state is fraught with danger. Spencer’s “exactly opposite to their real order” is at risk of being a self-fulfilling *modus operandi*.

Association is normal as well as philosophical.

Association as normal encompasses basis and execution. As basis there is “[Baldwin’s] instrumental view of the mind was based on the model of intentional action, and he accounted for knowledge in terms of the triangle of ‘habit’, ‘assimilation’ and ‘accommodation’” (p. 40). As execution there is Maslow’s coping versus expressive behavior. Coping is purposive, motivated, more determined by environmental variables, more often learned, more easily controlled, and designed to cause changes in the environment. Expression is more often unmotivated, determined by the state of the organism, more often unlearned, often uncontrolled, not designed to do anything, and an end in itself (p. 54).

Association as philosophical begins with a thematic declaration – *our standard of normality is too low* (p. 110)). To insure a practical view of *normality* requires focus on Wundt’s call for protection of the psychology/philosophy linkage, which is reflective of the human as a thinking ‘animal’. At issue is the fundamental focus on thinking that overshadows introspective with respect to experience versus the immediate invocation of life. The idea of ‘overshadows’, which is synonymous with ‘emotional entanglements’, is a subset of Hume’s associationism, which expands Wundt’s reference to a psychology/philosophy linkage to include Freud’s professor and Rogers’ philosopher.

**Seduction:**

Freud’s counter (p. 100) – “The starting point of this investigation [of psychical qualities] is provided by a fact without parallel, which defies all explanation of description – the fact of consciousness. [Fn] One extreme line of thought, exemplified in the American doctrine of behaviorism, thinks it possible to construct a psychology which disregards this fundamental fact!” And, Watson gave the unconscious notoriety by simply selling sex appeal.

“Communication scholarship has witnessed an explosion of disciplinary divisions and specific topic interest groups in the past 50 years that represents either noteworthy maturation or a troubling splintering, depending on your vantage point. As a result, important intersections remain ... three general categories of roles of interpersonal communication: (planned or unintended) media campaign outcome, mediator of media campaign effects, and moderator of campaign effects. Half a century ago, Katz and Lazarsfeld’s (1955) *Personal Influence* presaged the trajectory of late twentieth-century mass communication research and its move away from an assumption that mass media messages dictate people’s behavior directly. In that frequently cited volume, they noted that information often does not flow from media outlets directly to audience members, but instead travels via intermediary opinion leaders. In doing so, they highlighted the importance of understanding interpersonal communication in order to grasp media effects” (Southwell, 2007).

TIPs caliber communications in healthcare is necessary to protect the average person from quackery, a phenomenon that already exists in psychology in the form of plagiarism and so forth. And, most important, to communicate the difference between objective and subjective.

However, objective versus subjective is not enough, from above (p. 59) – “Immanuel Kant the eighteenth-century German philosopher, and Niels Bohr, the twentieth-century Danish physicist, both noted that driving human reason too far in the analysis of deep problems often leads to irresolvable contradictions. Kant (1934) epitomized his insight into this fundamental limitation of human reason with his aphorism ‘Out of timber so crooked as that from which man is made nothing entirely straight
can be built’. And Bohr (1949) drew attention to the limits of human reason by citing what he referred to as an ‘old saying ...there are two kinds of truths: one kind is an ordinary truth, which is so simple and clear that its opposite is obviously false, while the other kind is a deep truth, whose opposite is also a deep truth’.

**Language:**

As if the slippery rationalizations were not enough, there is communication between persons.

Intertwined in those communications is “the idea of a relational unconscious, which presumes three interconnected ideas about human interaction. First, meaning and understanding are coconstructed and intersubjective and not universal, absolute, and preformed. Second, there is a fluid boundary between conscious and unconscious experience that is inter-subjectively mediated. Third, language is basic to human experience, whether or not a particular experience can be verbally expressed. This view of unconscious experience suggests that a therapist's participation [or some other unrelated party] is a major determining influence on the generation, awareness, and expression of a patient's unconscious experience. In applying a relational view of unconscious processes, self-disclosure is used to consider the usefulness of therapeutic interventions, to think critically about the nature of human interaction, and to specify how the therapeutic relationship promotes healing and growth” (Zeddies, 2000).

This alone sets the stage for the Achilles heel of therapeutic jurisprudence, and the fundamental flaw of cognitive therapy – the entire ‘knowing’ and ‘thing known’ puzzle. Continuing with a therapist only, …

“The analytic setting is not a pure culture that is uncontaminated by the therapist's personality. Instead, it is ‘a breeding ground of convictions' for the patient and for the therapist. The assumptions clinicians make about human growth and development, how they view pathogenesis, what they consider to be the best clinical approach to address a patient's concerns, and how they think about the good life within psychoanalysis and in the wider culture are not arbitrary choices or stances that they just happen to endorse because they feel good in the moment. Rather, they reflect fundamental beliefs and values that cannot be stripped away or minimized by even the most sophisticated of rationalizations. In the final analysis, therapists need to come to terms with the fact that ‘there is no risk-free position to which [the therapist] can retreat’.

A full appreciation of the unconscious dimensions of the analytic situation requires seeing it as historically and culturally situated. Meaning and experience are not properties of the isolated minds of radically independent and autonomous agents, nor even of particular intersubjective contexts. People and events are embedded within certain communities and cultures, which are defined by shared commitments, activities, values, and beliefs. It is in this sense that some have observed that the larger political, social, moral, and professional community contextualizes the analytic dyad. ...the 'myth of the isolated mind,' in which the essence of an individual is presumed to exist 'separately from the world of physical nature and also from engagement with others'. A similar myth has also been perpetuated in psychoanalysis ... the isolated analytic dyad. This myth has the unfortunate effect of preventing therapists from realizing just how much analytic meanings and values reflect those of the wider culture. Rather than being separated from the outside world by the consulting room door, it is more accurate to view the analytic relationship as embedded within, emergent from, and meaningful because of the understandings, values, beliefs, and dispositions of the surrounding community. Thus, the analytic situation is not just an individualized space within which therapists treat patients, but also a communal space in which both therapist and patient participate in something that is larger than who they are individually. In this manner, the notion of a relational unconscious provides a language that better captures the within, outside, and in-between shades of experience.
Faulkner’s (1951) [Nobel acceptance speech] words about the writer’s struggle to capture in ‘the materials of the human spirit something which did not exist before’ speaks to something fundamental about the analytic process. A piece of literature brings together meaning and understanding in a way that can provide a fresh, enriched, and fuller perspective on life and living. After reading a moving and deeply-felt piece of prose or poetry, one often feels inspired, elevated, more appreciative of and open to a broader range of experiences, and perhaps a little more human, as if reminded that he or she is a part of something larger than our singular existence. Therapists do well to inspire and generate something similar in their clinical work. By connecting with and helping to articulate the unformulated, underdeveloped, and ephemera aspects of a patient’s experience – their unconscious processes – therapists provide a linguistic and experiential scaffolding around which the patient’s sense of him- or herself and the world can be expanded in positive and more satisfying ways. In this way, therapists not only encourage a process of healing and transformation, but also promote a more courageous and loving way of living in the world. At least this is the hope” (Ibid., 2000).

The greater the number of players in a person’s life, the simple fact is the greater the number of permutations and combinations, not just between persons, but between ideas. Then, there is the issue of time – meaning, interpretation, etc. versus an idea at time ‘t’ – versus – meaning, interpretation, etc. versus an idea at time ‘t + n’. The fewer the variables the better it is for a person, any person. This leaves language as a lone variable with a person working on their timeline. TIPS style communications, while consensus and ordered as to topic, presents commonness in language to a person in the building of their timeline, and, perhaps, the writing of their own story. Further, if a person choses to pursue self-help literature and other related tools, their [baseball] batting position is not at home plate but at first base, perhaps even second base. Now language...

Language includes three thematic dynamics. First, language acquisition embraces “the development of the self” (Meissner, 2008a), Erikson’s “identity formation, finally, begins when the usefulness of identity ends”. Second, thoughts and words embrace “the capacity for thought [that] arises developmentally before the emergence of the capacity for linguistic expression” (Meissner, 2008b), Glover’s progression as situated between Erikson’s “usefulness of identity” and his “identity formation”. Third, pronouns embrace “the thought content of the self-concept [that] precedes the emergence of the pronoun that specifies, concretizes, and names the subjective self” (Meissner, 2008c), Allport’s focus on “what I perceive as belonging intimately to my body [saliva] is warm and welcome”.

Resolution:

Deserving of repetition is James’ reference to Rousseau (p. 113) – “But now let us see what our duty is. I have already said, I know not how many times, that it’s use. Which of us would wish to go through life without leaving a trace behind to mark his passage … Suppose we do nothing and die; we have swindled society. Nature, in giving us birth, had saddled us with a debt which we must pay off some time or other. I saw today at school a sentence of Rousseau which I agree with perfectly. ‘What are 10, 20, 30 years for an immortal being? Pleasure and pain both pass like shadows. Life is gone in an instant. In itself it is nothing. Its value depends upon the use to which you put it. The good which you have done is lasting and that alone, – and life is valuable only by that good!’ It is hard to translate it into English, but that is the sense. By good I do not mean mere force, muscle and sinew … For what was our mind given us if not that we should employ it? We should, then, each in his own particular way, find out something new, something which without us could not be… I think you will agree with me that everyone has his own particular use, and that he would be a traitor were he to abandon if for something else for which he had little taste….”.
Empowering a person with language extends to that person being empowered with a social humanistic sense of purpose as developed in Saul Rosenzweig's classic 1936 paper, "Some Implicit Common Factors in Diverse Methods of Psychotherapy," with particular emphasis on his clever and prophetic invocation of the dodo bird’s verdict from Alice in Wonderland.

Specifically, "in Alice in Wonderland, Lewis Carroll (1865-1962) tells the story of a race that was run to help the animals dry off after they were soaked by Alice's tears. The animals ran off helter-skelter in different directions, and the race was soon stopped. The dodo bird was asked, 'Who has won?' He exclaimed the now famous verdict, 'Everybody has won, and all must have prizes'" (Duncan, 2002).
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