To resolve monism to dualism, to change the course of human history 
(Mentoring)

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Abstract

Purpose: This paper is about the matching of at-risk youth with unrelated senior citizens for mentoring, tutoring, the youth in the 3 R’s – reading writing and arithmetic. The assumption is that at-risk youth are attachment-avoidant versus traditional role models.

Design/Methodology/Approach: The core is about youth viewing life as wholeness (monism) versus the lack of equality between subject and object (dualism), with life the wager. That, with wholeness, the inclination is to progress to safe-harbor with nothing gained the risk. That, with subject and object, the inclination is to recognize that a person’s fears and foibles both define and protect them, leaving progression open to evaluation.

Research limitations/implications: The intent behind mentoring of at-risk youth is to circumvent diversions in the environment. To encourage responsibility in youth by accounting for the expression of the human condition in humanness and personality by focusing on progression versus being satisfied with safe-harbor. And, to encourage awareness of that which separates should (presumption) from reality (reasonableness).

Findings: Exposes the acting, feeling, thinking human as the terse counter to apathy.

Social implications: It is the unrelated senior citizens who help the youth in the sorting of fears from foibles.

Originality/value: With life the ultimate wager, 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: mentalism, resignation, enthusiasm, attachment, progression, existentialism, apathy

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Introduction

The banner for this paper is Krafft-Ebing’s 1886 statement – “The sudden loss of virile powers often produces melancholia, or is the cause of suicide when life without love is a blank” (Krafft-Ebing, 1886[1900][1915, p. 13), where the reference to ‘love’ is about self-worth, and the reference to ‘blank’ is about ambivalence. Thus, the theme of this paper, the self and the object world (Jacobson, 1964, pp. 44-45). Regarding ‘self’ there are two actors in this paper. The first is at-risk youth and the second is at-risk senior citizens with at-risk the synonym for ambivalence, the unfortunate proxy for the object world. The idea is to give two persons without a familial relationship the opportunity to grow together. The advocated match is with the youth’s school homework assignments or equivalent the focus, where the senior’s role is the ability to be encouraging while at the same time being able to disagree without being disagreeable, which results in the youth being the recipient of the gift of caring.

The corollary to the banner is latent schizophrenia as the covert anti-thesis to ‘love’, self-worth, that in turn has been relabeled through the litany of the DSM’s beginning with the DSM-III to something akin to diagnostic discrepancies being masked over by certainty – “Biological psychiatry has failed to produce quick, convincing explanations for any of the mental disorders. This is because it has been unable to circumvent the fundamental and inherent flaw in the biological ‘realist’ approach – mental disorders don’t really live ‘out there’ waiting to be explained. They are constructs we have made up – and often not very compelling ones at that. It has, for example, become clear that there is no one prototype ‘schizophrenia’ waiting to be explained with one inclusive and sweeping biological model. There is no gene, or small subset of genes, for ‘schizophrenia’. As Bleuler intuited, ‘schizophrenia’ is rather a group of disorders, or perhaps a mob” (Francis, 2013). “As psychopathies we designate the mass of congenital or at any rate permanent psychic deviations from the normal which have not yet been included into any other class, and which exist chiefly in the borderline between health and disease. Among these one naturally finds many undeveloped real mental diseases, especially latent schizophrenia. Many believe that they connect a well-defined conception with this expression, but they are certainly mistaken” [Italics in original] (Bleuler, 1924, p. 164). Taking this challenge to at-risk, “In less severe cases we still see affective expressions, sometimes quite a number of them; but they are circumscribed. Especially often we find only irritability which is pathologically exaggerated. The negativistic patients are therefore impossible to maintain outside of the institutions because they quickly become enraged about everything and yell and fight. The mild and latent schizophrenics on the outside are simply considered sensitive and moody people who are hard to get along with” [Italics added] (Ibid, pp. 378-379). The italicized sentence reduces to narcissistic anxiety as a suitable alternative to latent schizophrenia, which, in turn, is only half the picture as there is the “slip of the tongue” and other day-to-day speed bumps of life (Freud, 1916|1963, pp. 25-79) that have the capacity to harm self-esteem.

Regarding at-risk and ambivalence versus the self and the object world there are three factors in play – clinical theory, clinical practice and the here-and-now. It is very possible to tout the value of each clinical theory and clinical practice as the anti-thesis to the above notation about diagnostic discrepancies being masked over by certainty. However, given the need for stable financing by the practitioners of each clinical theory and practice, compromised objectivity becomes the reality. Then there is the lapse of time. A practitioner of clinical theory has an idea that must be developed, reviewed, published in a manner that is discoverable by a practitioner of clinical practice who in turn must set time aside for study. The only hope then is to address the matching of youth and senior in the here-and-now and in a structured environment where expectations are flexible.

This paper is presented across eight tracks which include two parallel themes. The tracks first...
The first track summarizes the intent behind mentoring, to circumvent diversions in the environment, to encourage responsibility in youth by accounting for the expression of the human condition in humanness and personality. The second track focuses on philosophy and spans mentalism (monism versus dualism), progression versus safe-harbor, and existentialism (the acting, feeling, thinking human). The third track is about apathy, the everyday life side of philosophy, and accountability (consequences) as that which separates should (presumption) from reality (reasonableness). The fourth track is about dependency and covers the phobia, empathy and simplicity. The fifth track is about boredom and covers mood, identification and boundaries. The sixth track is about resignation and covers indifference, feeling and appreciation. The seventh track is about enthusiasm and covers anxiety, accomplishment and satisfaction. The eighth track is about youth gaining attachment to their own self and their fears and foibles. Now the themes...

The first term of each track forms a theme that is oriented to the youth with the trailing parenthetical term forming a theme that is oriented to the senior. The first set of terms are intent, mentalism, apathy, dependency, boredom, resignation, enthusiasm and attachment. The second set of terms are public health, philosophy, criminal justice, simplicity, boundaries, appreciation, satisfaction and sublimation.

**Intent - resolve unary to binary (public health)**

To resolve unary to binary is about self alone as unary, versus self and the object world as binary. At issue is a person conceited or practical.

This is a nature versus nurture issue with the character of optimism to be understood. Taken as a given that optimism can never be neutral (Peterson, 2000), it then follows that optimism is either friend or foe for each the youth and the senior, and that the senior has more experience with the character of optimism. First, optimism versus nature is simply opportunity that is a given in the environment. Second, optimism versus nurture is the elective issue with outcome dependent upon the extent that narcissistic anxiety is challenged. An example is the “Anna O” case which she characterized as the “talking cure” while her joking reference was to “chimney sweeping” (Freud, 1895|1955, pp. 21-47). 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). What is important about the “Anna O” case is the level of patience that Josef Breuer extended to her is no different than the same patience that a senior has the capacity to offer youth. This accounts for the conceited half of the above question – is a person conceited or practical.

The other half of this accounting is about the distance between self and the object world, with that distance accounted for by intent to be practical with respect to “future selves” (Erikson, 2007).

This discussion develops the intent behind mentoring and covers six iterative topics. First, the nature of the problem as defined by the environment, the existence of opportunity. Second, contributors to the problem, diversions that mask opportunity. Third, complacency with diversions, avoidance of responsibility. Fourth, that which separates self from the object world, the human condition. Fifth, the mechanics of humanness with focus targeted to personality. Sixth, that which joins self to the object world, the fundamentals of personality.
The nature of the problem - environment

Every ‘happening’ encompasses a start, middle and end, leaving open to question the transition that is the middle. It is fair to assume that the character of the transition is an objective evaluation of what is accepted as available opportunity. Unfortunately, the entire process is quite slippery when narcissistic anxiety is the interpreter. However, narcissistic anxiety is only a point-in-time defense against the span of life accumulated to date by each of the actors – senior and youth, where the difference in years of life masks the underlying composition of personality. There are two issues here. The first is the need to recognize the structure of life’s experience as an evolving continuum yet as rigid as law. The second is the need to recognize that it is possible to think of life as an evolving ‘happening’ that encompasses a series of ‘bus stops’ that are not rigid determinants of the future.

The first, how the start of any ‘happening’ determines the strategic execution of the middle requires acceptance that the human mind is a proactive-reactive dynamic. Joseph Haven’s position in the science of mind is its completeness and symmetry (Haven, 1862, pp. 15-28), which compliments Edward Glover’s progression versus regression: “The approach to drug addiction was [and still is] profoundly influenced by the concept of regression. …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). Both Haven and Glover have precedent with John Locke who begins his An essay concerning human understanding – “Every step the mind takes in its progress towards knowledge makes some discovery, which is not only new, but the best, too, for the time at least” (Locke, 1689, p. ix). These few words expose Locke’s full position, that a person is born with a mind that is a clean slate, i.e., “No innate principles in the mind” (Ibid, pp. 12-42).

The second, how the start of any ‘happening’ determines the strategic execution of the middle requires acceptance that the human mind is an interpretive dynamic that has the capacity to uninitiate each unfortunate and fortunate extensions to Locke’s “but the best, too, for the time at least”. Based on experience that has formed the Preservative-Perception dynamic in Table 1, the unfortunate qualification to Locke is Freud’s reference to the “slip of the tongue” and other day-to-day speed bumps of life that have the capacity to harm self-esteem. Alternatively, based on experience that has formed the Representative and Reflective dynamics in Table 1, the fortunate qualification to Locke is the recognition of opportunity in the environment that has the capacity to influence a state of becoming (Allport, 1960).

<table>
<thead>
<tr>
<th>Powers of the intellect</th>
<th>Perception</th>
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<tbody>
<tr>
<td>Preservative</td>
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<td>Memory</td>
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<td>Intuitive</td>
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<td>Original conception</td>
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Table 1 - Haven’s summary of the intellect

Source: Haven, 1862, p. 35
The contributor to the problem - diversions

Only one word is necessary to account for diversions that mask opportunity – alienation. Hence, the alternative to latent schizophrenia, narcissistic anxiety, coupled with alienation, enables an accounting of Haven’s dual representation of each Representative (Memory apart from Imagination) and Reflective (Generalization apart from Reasoning). Before moving on, a reminder – this paper is addressed to two actors, a youngster aged 10 to 18 and a senior aged 60+, with the up-front assumption that each is at-risk in an age appropriate manner, with at-risk a placeholder for “sensitive and moody people who are hard to get along with”. This leaves open to question, of the two, who is the leader with the answer not the senior based on the extent of life’s experiences. The answer is the first person to focus on Haven’s Intuitive-Original conception dynamic. From this it follows diversions countered with alternative diversions have the capacity, from the title of this paper, to change the course of human history on an iterative basis with change potentially applicable to each actor.

An example where [Y] is the youth and [S] is the senior. This is a six-step narrative with focus on something the youth would like to do. [Y] I would like to <something>. [S] Well, then ask. [Y] They will probably say no. [S] Well, give them a chance to say no. [Y] Silence is the response. [S] Do you have a plan if they say yes. From this is follows that one person’s diversion can be reduced to slippery logic if their diversion is countered by an unanticipated diversion. This opens discussion to leadership.

The exacerbator of the problem - responsibility

At issue is leadership as the counter to complacency versus the risk of responsibility being trapped in circular logic. Hence, the alternative to latent schizophrenia, narcissistic anxiety, coupled with alienation and complacency, reduces to apathy. To be sure, apathy is what separates Haven’s Preservative from his Intuitive, which, in turn, sets focus in the wrong direction, Preservative first. And this is entirely in line with Locke’s position, that a person is born with a mind that is a clean slate, i.e., “No innate principles in the mind”. This does not imply that Intuitive then Preservative is the inflexible objective for room must be left for the discovery of “future selves” where the quest to those selves may begin with Preservative or Representative or Reflective.

Thus, at issue is leadership in the here-and-now versus a future resolution of time and uncertainty. The reference to here-and-now is not trite as either of the two at-risk actors are candidates for being classed as unfavorable for any number of institutional reasons, thus leaving open to question the character of responsibility. The only defense available to the two at-risk actors is proactive leadership that, ideally, contrasts with slippery logic.

The element to be accounted for - human condition

This is about that which is fundamental to the human condition – “The acquirement of the power to become frightened is plainly a most important requisite for self-preservation, and thus is indicated as a very early factor in conscious life” (Stanley, 1894). This exposes two elements – fright (fear) and self-preservation, coupled with a predicament. If fright cannot be resolved the only safe harbor is ambivalence which sets self-preservation and narcissistic anxiety on an equal plane with resistance the net result.

The mechanics of humanness - personality

Given “sensitive and moody people who are hard to get along with” allows one to assume entrenchment in self-preservation is inflexible. The fact remains that “sensitive and moody” is only one aspect of personality even if it is the dominant aspect. From this it follows there must be more to the total persona. Attention now turns to the mechanics of personality – traits both normal and abnormal,
which, in turn, advances the integration of dispositions to consideration (Prince, 1929). One must accept the idea that traits such as doubt are a result of conditioning. What remains is the reconstruction of the disposition that defines a trait. Again, the importance of leadership.

The fundamentals of personality - progress

The gap between the self alone as unary, versus self and the object world as binary, conceited versus practical is then addressable with focus set at the overall disposition of an at-risk actor. Plato’s image of the cave in Republic Book VII makes this clear.

“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).

Mentalism - resolve monism to dualism (philosophy)

Wilhelm Wundt in his 1913 essay entitled Psychology’s Struggle for Existence 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 position is clearly parallel to Anna O’s “I want to say that a living organization can only exist against the background of a spiritual or ethical goal”. These two views of psychology versus philosophy are the sole basis for the resolution of monism to dualism. With no further attempt to defend psychology as a philosophical science, what is certain is that psychology alone cannot account for time and uncertainty an appreciation of which is necessary to coax the configuration of any given trait from one disposition to a different candidate configuration.

To be sure, the above simple statement – [S] Do you have a plan if they say yes – is philosophy in the absence of psychology. And, lest we forget, extending latent schizophrenia to narcissistic anxiety that in turn is coupled with apathy as a mask over alienation and complacency exposes the entire at-risk issue as a static here-and-now condition for each of the two actors.

What is missing is a structured environment for the two actors to interact and where expectations are very flexible but not necessarily in the here-and-now yet targeted to Haven’s Intuitive. That environment, with its basis summarized in Table 2, will be configured on an iterative basis across the last four tracks where the key terms for the youth are boredom, resignation,

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<tr>
<th>Source</th>
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<td>Wundt &amp; Anna O</td>
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<td>Mentoring</td>
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Table 2 - Dualism’s components
enthusiasm and attachment, while the key terms for the senior boundaries, appreciation, satisfaction and sublimation.

This discussion explores mentoring from the perspective of philosophical mentalism and covers five iterative topics. (1) Nature of monism as a statement about the wholeness of existence. (2) Nature of dualism as a statement about the iterative character of existence. (3) Execution of the existence through iterative progression. (4) An accounting of the pursuit of safe-harbor. (5) Fundamentals of resolution as gained through existentialism.

The nature of monism - wholeness of existence

The self and the object world are unconditionally monist, provided, the linkage between ‘if’ [self] and ‘then’ [object] is in-line, meaning, there is no gap that allows for time and/or uncertainty to be operative. An everyday example is ‘if’ [hunger] ‘then’ [food]. Unfortunately, having apathy as a mask over alienation and complacency advances circular logic to a science while leaving the self and the object world as the only option if, from this paper’s title, to change the course of human history on a continuous and iterative basis for each of this paper’s two actors remains the objective. Attention turns to the hornet’s nest of philosophy and the slippery side of psychology – pragmatic knowledge. The fundamental issue is the accounting of time and uncertainty.

“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. It claims that reality is determined as truth, and truth is a mode of mental organization. It claims to be able to point out the adequate processes of knowledge and action, of selection and systematization, which determine truth; and thus, to yield a theory of reality which admits dualism only in the mechanism of the psychological processes themselves” [Italics added] (Baldwin, 1904). To deny any dualism between reality and thought must be taken as accurate given the timewise difference likely at the picosecond level, hence, the wholeness of existence on an iterative basis. Fault lies in the reliance of cognition as wholeness alone. The fact is each new day of life is a declining percentage of life, thus, wholeness as a truism requires recognition of the all of life.

The nature of dualism - separateness of existence

This is about the contemporary evolution of our understanding of consciousness and spans the impact of the transition from the theology-based metaphysics of Descartes (1596-1650) to the theology-void metaphysics of Spinoza (1632-1677) (Wundt, 1897, pp. 87-97).

Locke is the opposite of Descartes and Spinoza given his position is that a person is born with a mind that is a clean slate, i.e., “No innate principles in the mind”. However, his stating that “Every step the mind takes in its progress towards knowledge makes some discovery, which is not only new, but the best, too, for the time at least”, fully anticipates the parallel positions taken by Wundt and Anna O, then on to Glover’s position with respect to progression. This focus on Locke, et.al., does not discount the privacy of thought by any individual person at any given time with respect to Descartes or Spinoza for that privacy, which nets to belief, has the capacity to overtrump time and uncertainty with the dualistic label set at Consciousness-Curiousness in Table 2. Haven’s dual representation of each Representative (Memory apart from Imagination) and Reflective (Generalization apart from Reasoning) is in line with this.
The execution of the problem - progression

The starting point is a prelude to the next track Apathy - resolve should to reality (criminal justice), with focus limited to criminal justice. The destination is progression in tandem with reasonableness, which sets latent schizophrenia as advanced to narcissistic anxiety coupled with apathy as a mask over alienation and complacency, versus, a disposition that defines a trait, which, in turn, nets to progression in tandem with reasonableness versus an incremental disposition.

A focus on criminal justice in the context of this paper implies recognition of data is a must. Currency of data is nonexistent given no help is available from the U. S. Bureau of Justice Statistics. This does not translate in bleak given the introduction to a 1960 paper titled Juvenile Recidivism. “Much of the research on the recidivism of juvenile delinquents has been directed towards the classical problems of the home, and has often included the closely related environmental elements of the school and the juvenile gang. Other studies have probed areas dealing with personality factors, and the effects of institutional programing on the juvenile's tendency towards recidivism. The disturbing increase of juvenile delinquency in recent years has disposed people in a number of fields to take a second look at the general treatment of youths in the court situation and to reassess the value of current juvenile court practices. Such inquiries have resulted in many doubts regarding the efficacy of present court actions and have led to considerable criticism of contemporary youth probation systems” [Italics added] (Clayson, 1960). U. S. Senator George McGovern highlighted problems of home with one word – television! – to which we today add the internet, social media and video games. Alternatively, U. S. Secretary of Education William J. Bennett highlighted the federal government’s failure over the past two decades to alter problems facing the nation's youth suggesting that the family is better able to make decisions regarding the wellbeing 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).

To achieve progression in tandem with reasonableness versus an incremental disposition three issues must be resolved. The lack of data is likely due to the protection of privacy of youth, but, data of some sort is needed to give a baseline metric. Second, McGovern’s reference to devices, babysitting objects, have always been a part of life with diversion an option to be explored. Third, Bennett’s reference to the family only replaces federal procedure with family emotions. Now a second scenario that follow the above six-step example where [Y] is the youth and [S] is the senior. This is a three-step narrative with focus on something the youth would like to do. [Y] I need to do something about my anger. [S] Well, accomplish something such as homework that is appropriate to your age, then more homework, until anger becomes boring. [Y] Silence is the response.

To each scenario an additional step is allowable and should be expected [S] Smile. Again, this opens discussion to leadership, but with reasonableness now added. Setting Charles Peirce and Sigmund Freud as equals with respect to reasonableness enables an accounting of the Dualism’s Components of Mentoring – Consciousness coupled with Curiousness, Table 2.

Peirce stated “experience of life has taught me that the only thing that is really desirable without a reason for being so, is to render ideas and things reasonable. One cannot well demand a reason for reasonableness itself. Logical analysis shows that reasonableness consists in association, assimilation, generalization, the bringing of items together into an organic whole – which are so many ways of regarding what is essentially the same thing. In the emotional sphere, this tendency towards union appears as Love; so that the Law of Love and the Law of Reason are quite at one” (Nubiola, 2009). Freud, in his Introductory Lectures on Psycho-Analysis (Freud, 1916|1963, pp. 1-496), 28 in total, devoted lectures II-IV to Parapraxes and Lecture V-XV to Dreams as his parallel to reasonableness
without explicitly stating so while the implication is quite clearly asserted through his discussion. Beyond Dreams and into Psycho-Analysis, reasonableness is imbedded in complex narratives. For example, “the dynamics of internal objects” (Boag, 2014), which addresses the dynamics that govern the relationships between the self and the object world.

The element to be accounted for - pursuit of safe-harbor

The task here is to account for the entries in Table 2 as a continuum with respect to the pursuit of safe-harbor. The starting point is an assertion about monism. “First of all I accept a monistic theory of knowledge. The dualist starts with the conception of a subject introduced into the midst of a separately and independently existent objective world. For him the problem of knowledge is how these independent existences, subject and object, can be brought into relation. In the monistic theory of knowledge, it is maintained that to start with the conception of subject and object as independent existences is false method, and that the assumed independence and separateness is no wise axiomatic. Starting then from the common ground of naive experience it contends that, prior to philosophizing, there is neither subject nor object but just a bit of common practical experience. ...Secondly, I accept a monistic interpretation of nature and of man as a product of natural development. The essence of this view is that man as an organism is one and indivisible (though variously maimable), no matter how many aspects he may present objectively and subjectively. ...Thirdly, I accept and have attempted to develop a form of analytic monism. Assuming a concomitance between the nervous changes in some part of the brain and the psychical states experienced by the individual whose brain it is, and assuming further that the nervous changes are transformations of energy, it is suggested that what is under its objective aspect a complex series of transformations of energy in the nervous tissue is under its subjective aspect a complex series of psychical states. It is also suggested that something allied to consciousness, that is to say of the same aspect in nature (let us call it infra-consciousness), may be similarly associated with all manifestations of energy” (Morgan, 1894). This description is largely a here-and-now and fails to account for time and uncertainty. Alternatively, ...

Wundt and Anna O having Psychology coupled with Philosophy accounts for the complexities of life – past, present and future. Descartes and Spinoza account for privacy of thought, which nets to belief. Freud having Consciousness coupled with Unconsciousness accounts for the factual passage of time. Each new day is akin to the tip of an iceberg, Consciousness, while the ever-expanding mass of the iceberg below the waterline is the Unconsciousness. Mentoring having Consciousness coupled with Curiousness accounts for the [S] Smile addendum to the above two scenarios.

The fundamentals of resolution - existentialism

This discussion of Mentalism - resolve monism to dualism (philosophy) concludes by resolving knowledge to existentialism.

Knowledge, the capacity to integrate logic in the abstract, “…at both ends of the scale evolitional psychology has erred. It has retained intuition as the last stage of knowledge with the same blind persistence, or rather with the same misunderstanding of the true meaning, that has characterized its treatment of simple sensations or of sensation as stimulus or original continuum. Neither sensation nor intuition is a content of consciousness. The former is the vital impulse to self-expression; the latter is that impulse fully mediated in an act” (Lloyd, 1897).

Existentialism is about “being in the world” (Frankl, 1967).
Apathy - resolve should to reality (criminal justice)

The starting point is a narrative that is tantamount to closing the barn door after the horse is long gone. “Reducing recidivism is a key indicator of success for juvenile corrections agencies. But a recent survey of these agencies in all 50 states and the District of Columbia found that 1 in 4 does not regularly collect and report recidivism data, and fewer than half use measures that provide a comprehensive picture of youth reoffending. Stronger data collection would give policymakers a better understanding of how their systems are performing and help identify strategies for improvement” (PEW, 2014).

The alternative is the Dualism of Mentoring, Consciousness coupled with Curiousness.

This discussion resolves should to reality and covers three iterative topics. (1) Nature of should as a statement about presumption. (2) Nature of reality as a statement about reasonableness. (3) Nature of accountability as a statement about consequences.

The nature of should - presumption

Covered here are the impediments to progress to safe harbor, to an understanding of disposition to a trait of personality, and includes the limitations of introspection, limitations of suggestion, fear of action, and deception and self-deception.

The limitations of introspection radiate from focus – the past – e.g., motives behind dispositions of traits. While introspection is consistent with each of Haven’s main four components of the intellect – Preservative, Representative, Reflective and Intuitive, introspection effectively violates each entry in Dualism’s components. “There are specific differences of introspective procedure, but all the forms show a general likeness; introspection always presupposes the point of view of descriptive psychology, and the introspective methods thus do us the same service in psychologizing that ‘observation and experiment’ do in natural science” (Titchener, 1912).

The limitations of suggestion are its only strength – implied magic (Coriat, 1923).

The fear of action spans phobias and the like (Janet, 1921). However, for the present purposes said fear is an extension of Freud’s “slip of the tongue” and other day-to-day speed bumps of life that have the capacity to harm self-esteem, yet, pale in strength to a potential application of reasonableness suggested by the [S] Smile addendum to the above two narratives.

Deception and self-deception (Adler, 1928) are the basis to the antonym for each entry in the table of Dualism’s Components, hence, deception coupled with self-deception.

The nature of reality - reasonableness

Covered here is the intent of clinical theory and clinical practice but, with an at-risk youth and an at-risk senior operating in concert, and includes comments on pleasure and pain as a proxy for clinical theory and valuing as a proxy for clinical practice.

Clinical theory – “People approach pleasure and avoid pain. To discover the true nature of approach-avoidance motivation, psychologists need to move beyond this hedonic principle to the principles that underlie the different ways that it operates. One such principle is regulatory focus, which distinguishes self-regulation with a promotion focus (accomplishments and aspirations) from self-regulation with a prevention focus (safety and responsibilities). This principle is used to reconsider the fundamental nature of approach-avoidance, expectancy-value relations, and emotional and evaluative sensitivities” (Higgins, 1997).
Clinical practice – A parallel to Frankl’s existentialism, “being in the world” – “…the value orientation of the individual from infancy to average adulthood ...[leads]... to a greater degree of psychological maturity attained through psychotherapy or fortunate life circumstances. ...that there is an organismic basis for the valuing process within the human individual; that this valuing process is effective to the degree that the individual is open to his experiencing; that in persons relatively open to their experiencing there is an important commonality or universality of value directions; that these directions make for the constructive enhancement of the individual and his community, and for the survival and evolution of his species” (Rogers, 1964).

The nature of accountability - consequences

This is about incarceration in-kind and not in-fact, hence, emotional recidivism as choice. The intent of mentoring as the alternative to the criminal justice alternative is “to give constructive help to [at-risk persons] to counter the feelings of helplessness and despair which largely account for their anti-social attitudes, and to help them adjust socially” (Schmideberg, 1960).

Dependency - resolve phobia to empathy (simplicity)

The purpose of this discussion is to present progression to an altered disposition that defines a trait that approaches normality, in tandem with reasonableness, with narcissistic anxiety as a placeholder for inferiority.

“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 [real or imagined] 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'. ...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” (Bagby, 1923).

Normality is an abstraction only. By construction of the Dualism of Mentoring, Consciousness coupled with Curiousness, normality is approachable only on an iterative basis assuming Curiousness is never exhausted. More to the point, “The psychologist asks whether there is any essential difference between the normal and the abnormal, and whether we are to deal with the normal in terms of the abnormal or vice versa. The psychiatrist has a concern with the nature of normality, since normal personality is always the ideal present in his treatments of cases” (Mursell, 1923).

This discussion resolves phobia to empathy and covers three iterative topics. (1) Nature of phobia as a statement about presumption. (2) Nature of empathy as a statement about reasonableness. (3) Nature of simplicity as a statement about safe-harbor.
The nature of phobia - presumption

The focus here is on aloof and obstinate, two renditions of “sensitive and moody people who are hard to get along with”. It is probably rare that either aloof or obstinate appear in a pure form while each aloof and obstinate are likely not prejudiced to abnormal versus normal thus demoting compulsive-obsessive to a subset of aloof versus obstinate. The task now – actually, the exercise of opportunity – is to highlight the value of two at-risk persons engaged in a common challenge, the resolution of their common entrenchment in “sensitive and moody”. This exercise of opportunity will be through a therapist’s narrative.

“There is a broad consensus among clinicians that the treatment of obsessive compulsive neurosis is long, difficult and often accompanied by many breakdowns of meaningful communication between therapist and patient. ...has related the terrible ambivalence of these patients to their fear of commitment, arising out of contradictory treatment by their parents in their formative years.

I would like to emphasize that I have been discussing ways of opening the therapeutic enterprise with the obsessive compulsive and not the entire span of therapy. Some readers may feel that I am leaving out the need for any neurotic to confront his unrealistic demands on life and therefore this approach is too protective. I assume that the patient will finally have to confront his neurotic pattern of life in all of its unworkability. I feel that there is grave danger of his never arriving at this point unless we realize that the crux of the difficult therapeutic situation with the obsessive-compulsive lies in the atmosphere of threat and blame he projects on the therapist. To summarize, the therapist can work better with the obsessive-compulsive when he makes himself sensitive to the patient’s idiosyncratic methods of communication. This may mean accepting a form of dialogue which seems on the surface of things to be trivial, substitutive, and barren but may be the best the patient can offer out of his painful conflict between hiding and self-revelation. The most meaningful communications will come in situations around the periphery of the standard therapeutic encounter. This careful attention to the atypical is made necessary by the high amount of threat projected into the therapeutic situation by the obsessive-compulsive” (Scarborough, 1966).

The nature of empathy - reasonableness

The above discussion, presumption, presented the two ends of the quest to change the course of human history. At one end two at-risk persons and at the other end an emotionally incapacitated patient. The focus now is on a reasonable objective outcome. The intent is to place clinical theory and practice on an equal plane with the here-and-now.

A naïve objective to target is the disposition that defines a trait. This approach assumes the disposition-trait inventory is complete and the ranking of priorities is error free. A gamble to say the least. The alternative objective is to encourage situation specific habit and creativity (Glaveanu, 2012) with Curiousness the desired endgame.

The nature of simplicity - safe-harbor

This is a continuation of Frankl’s existentialism, “being in the world” and Rogers’ “the value orientation of the individual”.

“An increasing number of investigators are engaging in the problem of classifying and measuring the traits of personality with the result that the advance in method is rapid and gratifying. But with analyzing, testing, and correlating most of these investigators become blind to the true nature of the problem before them. They lose sight of the forest in their preoccupation with individual trees. What
they want is an adequate representation in psychological terms of the total personality; what they get is a series of separate measurements which pertain only to isolated, and arbitrarily defined, traits...

(1) The way in which traits are joined together is as much a part of the personality as are the traits themselves.

(2) This form of combination, or form-quality, is irretrievably lost in any scheme for the analysis of personality.

(3) The form-quality being as it is an attribute of the entire integrated personality, is manifest in every act of the individual (so long as it is not a 'dissociated act'); but certain behavior and certain products of behavior are more accessible to investigation than others.

(4) In practical life, we gain a knowledge of personality without conscious reference to any of the signs by which the perception is mediated.

(5) A really thoroughgoing comprehension of personality entails a sympathetic understanding of the individual's driving interests and sentiments, and of the way in which these interests and sentiments are organized and are expressed in his habitual adjustments to the major problems of life.

(6) This understanding is gained through a kind of 'empathy', the genetic nature of which is not entirely clear, but which undoubtedly enables us to experience sympathetically the form-quality in the personality of an associate, without obscuring our apprehension of his total personality by an undue emphasis upon single traits” [Italics in original] “(Allport, 1924).

Boredom - resolve mood to identification (boundaries)

The tone of this paper now changes to application to be configured on an iterative basis across these last four tracks where the key terms for the youth are boredom, resignation, enthusiasm and attachment, while the key terms for the senior boundaries, appreciation, satisfaction and sublimation. The starting point is a recap of the prior Dependency - resolve phobia to empathy (simplicity) track.

The purpose of that discussion was to present progression in tandem with reasonableness from narcissistic anxiety as a placeholder for inferiority to an altered disposition that defines a trait that approaches normality, which, in turn, is an abstraction only. By construction of the Dualism of Mentoring, Consciousness coupled with Curiousness, normality is approachable only on an iterative basis assuming Curiousness is never exhausted.

That discussion resolved phobia to empathy across three iterative topics. (1) Nature of phobia as a statement about aloof and obstinate, two renditions of “sensitive and moody people who are hard to get along with”. (2) Nature of empathy as a statement about a reasonable objective outcome. The intent is to place clinical theory and practice on an equal plane with the here-and-now. (3) Nature of simplicity, Allport’s “undivided personality” as a continuation of Frankl’s existentialism, “being in the world” and Rogers’ “the value orientation of the individual”.

The immediate task is to leverage the prior track’s development of presumption, reasonableness and safe-harbor.

There are two ways for an at-risk youth and an at-risk senior to meet. The first is by chance and the second is by invitation. By-chance is nothing more than a roll-of-the-dice leaving by-invitation the survivor.
How by-chance works is a community announcement about helping students with their academic studies that asserts – (1) “you got a ‘B’ and want an ‘A’”, we got you covered. (2) “you got a ‘C’ and want a ‘B’”, we got you covered. (3) No mention is made of persons who are struggling with the lower grades as they will participate as the curious anonymous. (4) Seniors, you bored, we got you covered. (5) The meeting location is next to the Police Station. (6) The core organization is three groups – Reading, Writing and Arithmetic, with additional break-out sessions as required. (7) The three groups will be led by a Police Officer with the Police Chief involved as often as that person’s schedule permits. (8) A volunteer student will record the group action for the group in which they participate.

Regarding (7), once the youth and seniors take the Chief’s smile as genuine, they will likely be “chirpin’ like carnies” thus allowing that community to drift towards a dangerous place for drug dealers and other culprits.

The reasonable expectation of the by-chance configuration spans three combed phenomena – (1) The deemphasis of mindlessness of social comparisons (Langer, 2010). (2) The adaptable realization that there is more than one kind of learning (Tolman, 1949). (3) The adaptable realization that positive emotion and life satisfaction are synonyms (Bastian, 2014).

This discussion resolves mood to identification and covers three iterative topics. (1) Nature of mood as a statement about presumption. (2) Nature of identification as a statement about reasonableness. (3) Nature of boundaries as a statement about safe-harbor.

The nature of mood - presumption

The task now is to resolve by-chance to the banner for this paper, Krafft-Ebing’s 1886 statement – “The sudden loss of virile powers often produces melancholia, or is the cause of suicide when life without love is a blank”, where the reference to ‘love’ is about self-worth, and the reference to ‘blank’ is about ambivalence.

First, learned helplessness and learned restlessness (Fogle, 1978) will suffer. Second, depression will lose its luster (Weiner, 1982). Third, self-esteem and selective social information (Tafarodi, 1998) will converge at the expense of television, the internet, social media and video games. Now, a fourth...

Regarding (3) No mention is made of persons who are struggling with the lower grades as they will participate as the curious anonymous. These persons who are burdened with felt ostracism (Lau, 2009) be that ostracism real or imagined, with be countered with “may I help” and in a kindly fashion.

The nature of identification - reasonableness

Alternatively, the task now is to resolve by-chance to the corollary to the banner, latent schizophrenia.

All participants, even the Police Officers, will be exposed to the role of awareness in the process of self-affirmation (Marewski, 2010), and the realization that good judgments do not require complex thinking (Sherman, 2009).

The nature of boundaries - safe-harbor

While normality is an abstraction only, the construction of the Dualism of Mentoring, Consciousness coupled with Curiousness, sets normality as approachable on an iterative basis assuming Curiousness is never exhausted, which will be true to the extent the boundaries around safe-harbor are stable but not necessarily durable – and, that safe-harbor can expand against time and uncertainty.

As the by-chance configuration matures, the by-invitation configuration will form as a natural process, with the two configurations resulting in five dynamics. First, assertiveness expands into safe-harbor
with boundaries around safe-harbor expanding as well (Ames, 2008). Second, “...the social construction of knowledge – knowledge arising out of the interactions of people in communities rather than from interaction with the nonsocial environment” (Guerin, 1992). Third, Curiousness emerges as a passion for long-term goals (Duckworth, 2007). Fourth, the Dualism of Freud, Consciousness coupled with Unconsciousness, tends to the here-and-now with physical health of benefit (Sheeran, 2013).

Resignation - resolve indifference to feeling (appreciation)

Having established the by-chance and by-invitation mechanics in the prior track, the task now is to explore the potential for the resolution of time and uncertainty enabled by the by-chance mechanics.

The starting point is the altruistic as exposed by Aristotle. “virtue ethics and the good life (eudaimonia) ...has been subject to persistent, disguised commitments to the ideologies of individualism and instrumentalism. ...Aristotle’s account of eudaimonia [has] the overarching human good consisting of participation in characteristically human goods (e.g., knowledge, belonging) through virtuous activity” (Fowers, 2012). The alternative to Aristotle’s view is quite problematic with focus limited to the costs of anger and anxiety – “anxiety and anger increase vulnerability to illnesses, compromise the immune system, increase lipid levels, exacerbate pain, and increase the risk of death from cardiovascular disease and from all sources of death” (Suinn, 2001).

This discussion resolves indifference to feeling and covers three iterative topics. (1) Nature of indifference as a statement about presumption. (2) Nature of feeling as a statement about reasonableness. (3) Nature of appreciation as a statement about safe-harbor.

The nature of indifference - presumption

Indifference as used here is not about being open to not-yet-received information but is about ingrained prejudices between the self and the object world. Summarized here are delusions, repetition and meaninglessness.

Delusions, projective processes including projective identification through the transference to the world at large (Karon, 1989), the effective source of “sensitive and moody“.

Repetition is about ‘old’ and ‘new’ relational experiences that fail to merge thus setting the ‘new’ being held hostage by the stuck ‘old’ (Stern, 2002).

Meaningless is an extension of repetition. The difference is in the lack of common association between each ‘old’ and ‘new’ (Josephs, 2003).

The nature of feeling - reasonableness

This is the mirror image of indifference and is about a person allowing not-yet-received information to be objectively evaluated versus ingrained prejudices between the self and the object world. Summarized here are personal immersion, reinforcement and hope.

Personal immersion, an extension of Aristotle, “is integrating head and heart, emotion and reason, in a process by which people are constantly making sense of their lived emotional experience to form narratives of told experience. Because much of the processing involved in the generation of emotional experience occurs independently of and prior to conscious thought, therapeutic work on a purely cognitive level of processing is unlikely to produce enduring emotional change. The questions especially relevant to psychotherapy are how we can best facilitate change in emotions rather than only changes in cognition or behavior” [Italics added] (Greenberg, 2012).
Reinforcement is about the continuance of newly learned information (Skinner, 1958), the hallmark of the by-chance and by-invitation mechanics.

Hope is “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).

The nature of appreciation - safe-harbor

Appreciation is what separates indifference from feeling with respect to the self and the object world. Summarized here are social ties, quality of life, community goals and integrated habit.

Social ties “and mental health outcomes (defined as stress reactions, psychological well-being, and psychological distress, including depressive symptoms and anxiety). First, the pathways by which social networks and social supports influence mental health can be described by two alternative (although not mutually exclusive) causal models – the main effect model [here, by-invitation] and the stress-buffering [here, by-contact] model. Second, the protective effects of social ties on mental health are not uniform across groups in society. Gender differences in support derived from social network participation may partly account for the higher prevalence of psychological distress among women compared to men. Social connections may paradoxically increase levels of mental illness symptoms among women with low resources, especially if such connections entail role strain associated with obligations to provide social support to others. Third, egocentric networks are nested within a broader structure of social relationships. The notion of social capital embraces the embeddedness of individual social ties within the broader social structure” (Kawachi, 2001).

Quality of life – “Two traditional approaches to conceptualizing quality of life are distinguished: the individualist which, emphasizes the position and activities of individuals; and the transcendentalist, which emphasizes the overall order of society. Both of these approaches are shown to be inadequate because they presuppose the logical separation of individual and society. A third approach, which conceives of individuals and society generating each other via a continuing process of negotiation is proposed. Such an approach leads to a ‘quality of life' defined in terms of the outcomes of these negotiations; at a single point in time these are called the sovereignties of individuals and settings. Sovereignties are thus conceptualized as patterns of commitment made by individuals among settings” (Gerson, 1976).

Community goals – “...when individuals do not identify highly with a group, their contributions will mimic others': An emphasis on things done will increase their contributions toward achieving a goal, because such emphasis suggests the goal is worth pursuing. ...when individuals identify highly with a group, their contributions will compensate for others': An emphasis on things left undone will increase their own contributions, because missing contributions suggest insufficient progress toward a goal they already consider worthwhile” [Italics added] (Fishbach, 2011).

Integrated habit results from integrated investment (Kantor, 1922).

Enthusiasm - resolve anxiety to accomplishment (satisfaction)

This is an extension of the prior track but with focus set on the potential for the resolution of time and uncertainty enabled by the by-invitation mechanics.
The starting point is parallel to the prior track – there virtuous, here idealism. “That an experience will change in meaning is the one thing certain. How it will change is the one thing naturally uncertain. Hence the import of the art of reflection and invention” [Italics in original] (Dewey, 1906). “Change in meaning” in the prior context however invites anxiety, the alternative is unabashed happiness, full of pleasure and free of pain (Kirwan, 1810). Idealism and happiness are assumed to be components of anxiety, with emotional investment (Pelham, 1989) and optimism (Schneider, 2001) the parallel components of accomplishment.

This discussion resolves anxiety to accomplishment and covers three iterative topics. (1) Nature of anxiety as a statement about presumption. (2) Nature of accomplishment as a statement about reasonableness. (3) Nature of satisfaction as a statement about safe-harbor.

The nature of anxiety - presumption

Presumptions are about expectations that are practical but not completely thought through with respect to resources, with the lead members of the prior summary – idealism and emotional investment, the issue. The result is persons "who have mixed symptoms of anxiety and depression that are below diagnostic thresholds ... they often have significant impairment in social and vocational functioning" (Katon, 1991). Said persons present themselves as “sensitive and moody people who are easy to get along with”. Now to address the trailing members of the prior summary – happiness and optimism.

The nature of accomplishment - reasonableness

Happiness and optimism taken together comprises the basis of altruistic as exposed by Aristotle. “virtue ethics and the good life (eudaimonia)”, with goals and beliefs (Rothbaum, 2009) the basis. Hence, with reasonableness assumed to be operative, happiness is the consequence of goals while optimism is the consequence of beliefs. Said persons present themselves as “confident people who are (?) to get along with”.

The nature of satisfaction - safe-harbor

The focus now is centrist as an approximation of safe harbor with respect to anxiety versus accomplishment, idealism versus emotional investment, and, happiness versus optimism.

Anxiety versus accomplishment – Aristotle’s eudaimonia, idealistic yet practical, but short on the recognition of the passage of time – each new day of life versus the all of life, then there is time and uncertainty. “It has become a habit to think of reality simply in terms of experience, and reflective experience at that” (Boodin, 1907), while at the same time setting aside the implicit undercurrents of life – Freud’s focus in his Introductory Lectures on Psycho-Analysis on Parapraxes and Dreams. The dynamics that govern the relationships between the self and the object world are not direct but are dynamic.

Idealism versus emotional investment – encourages recognition of the passage of time. At issue are the many relationships between the self and the object world, with those relationships spread across time with confidence the only guide, where confidence is the core of Rogers’ fully function person – “functioning freely in all the fullness of his organismic potentialities; a person who is dependable in being realistic, self-enhancing, socialized and appropriate in his behavior; a creative person, whose specific formings of behavior are not easily predictable; a person who is ever-changing, ever developing, always discovering himself and the newness in himself in each succeeding moment of time” (Rogers, 1963).
Happiness versus optimism – requires recognition of responsibilities with respect to the passage of time. At issue are the many relationships between the self and the object world, with those relationships spread across time with courage the only guide. This is about fantasies (happiness) and binding goals (optimism) (Oettingen, 2001).

Attachment - To change the course of human history (sublimation)

To change the course of human history is a goal, that, due to an everchanging sense of wholeness, an elusive goal. Just because a person strives for a goal there is nothing that suggests they stop being human. A person continues to stumble along through life – their eyes are on one self-state, their fingers are on another self-state, and their minds are on still another self-state, with congruence, if any, probably short lived. Yet, these various self-states are moldable, to higher self-states, on the strength of factual experience that in turn are the enablers of the realization of simplicity, healthy boundaries, appreciation with satisfaction only to re-engage the everchanging sense of wholeness.

The stated intent of this paper is the matching of at-risk youth with unrelated senior citizens for mentoring, tutoring, the youth in the 3 R’s – reading writing and arithmetic. The assumption is that at-risk youth are attachment-avoidant versus traditional role models. That intent however morphed to a micro-community in action first by-chance then by-invitation between two persons – the youth and the senior – who are equally at-risk but in an age appropriate manner, which led to focus on the 3R’s unchanged but accompanied by co-tutoring in the art of living. Thus, the core is about wholeness (monism) versus the lack of equality between subject and object (dualism), with life the wager. That, with wholeness, the inclination is to progress to safe-harbor with nothing gained the risk. That, with subject and object, the inclination is to recognize that a person’s fears and foibles both define and protect them, leaving progression open to evaluation.

This paper concludes with comments about everyday life, celebration, loyalty and common sense.

Everyday life – slips of the tongue and dreams are the prods that give life challenge, with frustration often the price. Yet, if these prods are accepted as part of the price of being human – the transference across a person’s many independent self-states (Yerushalmi, 2003) are simply part of life that form the fears and foibles.

Celebration – humanness has the capacity to be contagious. The at-risk youth and at-risk seniors scurry about intent on keeping the Police Chief confident in the health of that person’s community. The result – “in Alice in Wonderland ...’Who has won?’ ... ‘Everybody has won, and all must have prizes!’” (Duncan, 2002).

Loyalty – is a result of attachment. With loyalty, the Descartes/Spinoza Cartesian mind is a liability. Thus, loyalty as an abstraction of social attachment, can only be described as being molded by Philosophy, Unconsciousness and Curiousness of Table 2.

Common sense – regarding formal psychoanalysis as a proxy for clinical theory in tandem with clinical practice, “Most patients come for analysis as for any other form of treatment with the concrete aim of getting rid of some definite symptom. Although ...their rational ideas are bound up with unconscious fantasies, they have on the whole a reasonable idea of what they can expect from analysis. 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. He expects that after being ‘fully analyzed’ he will never have any more difficulties or disappointments in life, and never under any circumstances experience
that he will develop remarkable intellectual or aesthetic powers, perhaps even prove to be a genius, be blissfully happy, perfectly balanced, superhumanly unbiased and absolutely free from the slightest neurotic symptom, caprice of mood or bad habit. ...A patient of mine told somebody at a party that she had been analyzed. This individual looked at her with great amazement and said she could hardly believe it, because my patient was so free and easy and natural, quite like an ordinary person in fact, and unlike any ‘analyzed person’ she had met before. I consider that for a patient to become ‘just like anyone else’ is the best result one can expect from analysis” (Schmideberg, 2009).
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