SOLOMON'S CRIME PREVENTION PACKAGE:
CHARACTER DEVELOPMENT

✓ CRIMINAL THINKING AND CRIMINAL CONDUCT
✓ VALUES AND VALUE JUDGMENTS
✓ RIGHTS AND RESPONSIBILITIES
✓ LEARNING TO TEACH AND TEACHING TO LEARN
“Behavioral Relativity”, also known as “Behavioral Economics,” is a cognitive-behavioral-existential (CBE) model of human behavior based on the principles of classical and operant conditioning.

Most of the material in the current publication was presented at the 1996 convention of the Northamerican Association Of Masters In Psychology (NAMP) under the title “Applied Behavioral Relativity: Personality Development ... (subtitle) Solomon VS DSM-IV or Solomon The Unknown Father Of Cognitive Behaviorism”.

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BPSsystems@aol.com

BPS Systems
2840 South College Road
PMB 435
Wilmington, NC  28412

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(back cover)
THERE IS A PLACE ... or Waves in the desert
Life Affirming Adaptation ... Shaping the Self
INTRODUCTION

Over 3000 years ago, Solomon, the son of David, the king of Israel, organized Proverbs as a crime prevention package for a nation, a survival manual for adolescents, and a developmental guide for parents, teachers, and care providers of all kinds. As long as it was followed by the leadership of Israel, Israel prospered ... in peace.

In marked contrast, modern psychiatry and the mental health care industry is increasingly driven by an ill-defined, loosely structured, self-serving HMO/medical model, which is based on grossly “classifying” (aka: labeling) very complex and highly individualized problems of life and living, “dispensing” simplistic, generic treatments and solutions (aka: therapy and drugs); and, last but not least, “collecting” patients and their money --- again, and again, and again --- by creating, teaching, and preaching life long dependencies on therapists, drugs, and so-called “therapeutic models” of human nature and development.

The original purpose of the current work was to demonstrate the descriptive and analytic powers of Behavioral Relativity (Behavioral Economics), by using it to compare and contrast modern psychiatry as revealed in DSM-IV™ (American Psychiatric Association: Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition. Washington, DC, American Psychiatric Association, 1994) with the ancient wisdom organized and presented by Solomon in Proverbs and Ecclesiastes (Bible: King James Version). The “comparison” revealed significant distinctions, and the theoretical and practical superiority of the latter. It exposed some serious pitfalls underlying DSM-IV™, and “naturally” tended to confirm my own biases against DSM-IV™ and for the Bible. Regardless of my bias, DSM-IV™ is loaded with assumptions and assertions about human nature and human development.
which have profound social, political, and economic implications.

The current “work” is intended to shed a little light in the dark corners of a self-serving mental health care industry and to point-out some of the implications of the assumptions underlying DSM-IV™. At a more fundamental level it is a search for order and value, and ultimately, a search for meaning. It is about the nature and development of the self --- i.e., the personality --- the “living soul” --- and, ultimately, the governor of all “executive functions” called a conscience.

The current work offers a reasonable, functional, developmental alternative to the dysfunctional medical model of human nature and human personality propagated by DSM-IV™.

Proverbs and Ecclesiastes are far more rational and “scientific” than Freud and his various disciples ever dreamed. Modern psychiatry has no “magic bullets” (aka: drugs) to correct the consequences of misguided beliefs, self-serving values, or a lack of critical thinking skills. Much less the capacity to form values and beliefs, shape behavior or create spiritual well-being through chemical prescriptions. The biochemical approach to cognitive-behavioral-spiritual problem solving ignores core aspects of human nature. The “art” of tinkering with the functioning of the human brain is extremely primitive. Not that “brain altering” medications are all bad, or that “mind altering” drugs have no effects, but that they are all too frequently designed, marketed, prescribed, sold, and taken for the wrong reasons.

After developing Behavioral Relativity (Behavioral Economics) based on modern principles of instrumental or operant (Western --- e.g., B.F. Skinner) and classical conditioning (Eastern --- e.g., I. P. Pavlov), I gradually came to realize that Solomon had said it better some 3000 years ago. I
had developed a very technically correct structural model to meet various professional and scientific standards, including the criteria for Medicaid and Medicare reimbursements. Solomon was also concerned with human development and human nature, but he was a much better scientist and teacher, and he was a king. He recognized the unity of the human mind and body, and he understood the ongoing power of human thought to shape conduct and “create” character --- i.e., personality --- the essence of “a living soul” --- a “spirit creature” that only exists in the neural pathways of the brain --- one’s self, with or without a conscience.

About The Model:
Behavioral Relativity provides a functional structure for systematic problem solving. It is an analytical tool which reveals patterns which might otherwise remain hidden. It is concerned with thought and behavior as expressed in relationship. Although containing no values of its own, when Behavioral Relativity is combined with Behavioral Economics, the nature and function of the values of the individual and the “economy” of the individual’s behavioral environment are revealed.

Behavioral Relativity and Behavioral Economics extend the principles of learning to the highest order of cognitive processes. This simple extension has profound implications not only for the activities of daily life but for the meaning of living. With or without awareness, each individual has direct responsibility for their own ongoing creation of self based on their thoughts as well as their deeds. How one thinks and what one thinks about shapes who one is becoming, each split second, in the domain of the imagination, which includes their hopes & dreams and fears & anger.

I thought I was onto something new. I was not. There’s still nothing new under the sun — Solomon thought it, said it
and wrote it long before me, and others did it both before and after him.

The Details:
The current work does not go into any detailed description of the “Personality Disorders” presented in DSM-IV™. It does offer very clear and viable alternatives, presented in a similar format for easy comparison. The personality profiles presented for the Simple Personality Disorder (6612), the Scorned Personality Disorder (3887) and the Foolish Personality Disorder (3684) were developed based on the information provided in Proverbs and Ecclesiastes, but readers are forewarned to do their own reading and analysis. The current work is in many respects a direct application of Behavioral Relativity (Behavioral Economics) to these “characters”, but much inductive and deductive reasoning goes into such a project, and after all is said and done, I am still all three of these so-called “characters” ... so are we all ... more or less each day ... throughout our lives.

The Zeitgeist
There is a growing trend in the various “helping professions” to claim their “right to treat” every behavior they can label. The competition for “consumers” is aggressive and is often a matter of professional and economic survival.

The efforts of various “professions” to defend and expand their economic base has resulted in a flood of legislation related to licensing and credentialing to gain or maintain control of third party payments (i.e. the source and direction of cash flow). It has also resulted in a reorganization of “diagnostic categories” to be more inclusive with respect to the consumer market (e.g., Attention-Deficit/Hyperactivity Disorder, Depression, Posttraumatic Stress Disorder, Borderline Personality Disorder) and exclusive with respect to competing professions.
On the other hand, Behavioral Relativity (Behavioral Economics) is a functional model of human behavior based on the basic principles of learning. But, the basic principles of learning do not make value judgments — people make value judgments! Like it or not, psychiatrists, psychologists, social workers, and preachers and teachers of all kinds are professors of values and the meaning of life. So are psychics, academics, fortune tellers, humanists, politicians, legislators, masons, judges, the ACLU, your local Chamber of Commerce, and your next door neighbor. Politics and religion form a dangerous mixture, and the “politically correct” are no different than the “culturally correct”, and no more justified than the “economically expedient”. Yet, in this dark, dank climate comes DSM-IV™ to “teach” America and the world about human nature and related “value judgments”, all through the economics of the mental health care industry.

Where Are We Going?:
By the year 2000 the ICD-10 (the latest update of the International Classification of Diseases) will have merged imperceptibly with DSM-IV™ to allow for “our” (i.e., the United States of America as represented by the American Medical Association in general and the American Psychiatric Association in particular) full integration with the rest of the world under the auspices of the United Nations and its World Health Organization (WHO). Never before will so many have given up so much to so few without even realizing it.

Upon reflection and analysis it is quite a remarkable and unique coup — bloody and invisible. While the nation has focused on the costs and implications of national health care insurance, the health industry has created the fully functional structure and process for tailoring the health “care” of the nation to suit its own needs. In addition to the mental health and values of the nation, literally hundreds of millions of people and trillions of dollars are at stake — already
channeled for reimbursement through the purse strings of DSM-IV™.

Just consider: In spite of the much acclaimed end of the cold war and the hopeful words of politicians, mankind appears increasingly bent on self-destruction. In spite of armies of police in our cities and enough jails and prisons to house a nation, a simple walk in the park or leaving a door unlocked can cost you a life. In spite of material wealth and opportunity, people are unfamiliar with basic work ethics and have little satisfaction with their daily wages. In spite of the best trained physicians and most advanced technology in the world, people are plagued and the afflicted and the poor go without care. In spite of mandatory education and increasing knowledge, critical thinking skills are lacking and decision-making is imbalanced. In spite of thousands of religious foundations and institutions, there are no common values and each of mankind (i.e., male and female) does and teaches whatever is “right in their own eyes”; following after whatever line of reasoning will further their own causes and interests the most; “creating” after-the-fact value judgments to rationalize the past, justify their current fears and desires, and set their course to exploit the value(s) of others.

The following verses set the context and tone for the current work (all Bible references are the Authorized King James version and most quotes include Strong’s Concordance numbers for easy reference to the original Hebrew):


OVERVIEW OF BEHAVIORAL RELATIVITY

Behavioral Relativity (Behavioral Economics) is a model of human behavior developed in 1984 and first published in 1988 in BEHAVIOR PROBLEM SOLVING: BPS SYSTEMS. On one level it was designed to be descriptive, functional, and rational, to foster critical thinking skills with no agenda of its own, systematically making the unconscious conscious by increasing awareness of learning processes, including both operant and classical conditioning in thoughts as well as actions. Behavioral Relativity extends the application of critical thinking skills and the functional analysis of behavior to the domain of the imagination, which is considered to be a virtual reality in which the learning processes are real and the basic principles of learning have their full and usual effect on life and living.

Behavioral Relativity was originally developed to teach primary care providers the critical thinking skills necessary to solve complex problems of behavior. It was designed for parents and spouses, individuals and service systems. It has proved to be a flexible and effective instructional and problem solving device, facilitating both management and treatment decisions, and meeting its goal of keeping decision-making at the lowest level possible — at the level of the individual. However, with the information explosion and our increasingly computer driven decision-making, there has come a corresponding tendency to centralize authority and control, usually at the expense of the individual. When the same increasing information capacities are applied to leisure time activities and various pursuits of happiness, the resulting products and images are also the creations and reflections of our human nature. On the one hand we are at the mercy of our hunter-gatherer nature and on the other we are drawn to our pleasure-seeking selves. Power & control and pleasure &
comfort — where are we headed and what will we be when we arrive?

Behavioral Relativity is somewhat presumptuously offered as the common man’s answer to all of the “helping professions” and those who profess to be helpers, but particularly the “politically correct” and the “economically correct” — the licensed, certified and credentialed helpers, healers, preachers and teachers of all kinds. If knowledge is power, Behavioral Relativity empowers. “Behavioral Economics” is simply Behavioral Relativity couched in economic terms for instructional purposes --- with value analysis added.

In the current context, Behavioral Relativity provides an objective framework to describe, compare and contrast the models of the self — i.e., the personality — as presented in DSM-IV™ and Proverbs. Such a structure allows for descriptive classification and functional analysis of matters of concern to science as well as religion. Most questions about life and living are empirical in nature and are subject to lawful investigation. Behavioral Relativity is a tool for such investigations.

Behavioral Relativity is concerned with human nature and development, with patterns and pattern recognition, with individuals and systems made up of individuals, with critical thinking skills and behavior problem prevention and solving, with personal responsibility and freedom. Behavioral Relativity is concerned with discovering the patterns of chaos in our daily lives in order to create order out of disorder, to clarify alternatives, to predict the course of events and to create choices where none existed.
All things are *relative* and even chaos is well patterned.

In our day to day lives, relativity is revealed in the regularity and order of things, in our recognition of patterns, matters of similarities and differences, causes and effects, antecedents and consequences, associations and relationships. It is this relativity that gives order and stability to our felt and experienced reality. It is this relativity that allows us to shape our behavior, and thus the behavior of others, to meet our needs. It is this relativity that allows us to plan and prepare for the future and to reflect on the past. It is this relativity that gives meaning to the events of our lives and affords us the structure and security of familiarity. It is this relativity that makes practice and repetition possible, that keeps the flood of our experiences from overwhelming us. It is this relativity, the perceived regularity and stability, the cycles and patterns of our nature and the nature around us, the interrelationship of time and space that allows for our learning and development, our predictability and control, or at least our risk and opportunity management. Ultimately, it is this relativity that gives us *our sense of self*, the common thread that we weave across the fabric of time and circumstance, our hopes and fears, our values and beliefs, our behavioral strategies and tactics, the patterns we create by and of our selves, our actions and reactions—*our personalities*. 
*Behavioral Relativity* is an instructional and problem-solving device, a communication tool that allows for describing, analyzing, preventing and solving problems of human behavior and adjustment. Although based on well established and generally accepted principles of learning, *Behavioral Relativity* addresses the internal reality of imagination as well as the external reality of our actions and reactions. *Behavioral Relativity* is concerned with covert thoughts, feelings and perceptions as well as overt, observable and directly measurable behavior. Overt behavior is merely the tip of the iceberg for *Behavioral Relativity*. The iceberg under the “behavioral environment” is cognitive and existential, consisting of beliefs, values, motivations, expectations, and the very real consequences of awareness, accurate knowledge and thought.

*Behavioral Relativity* is both a purely descriptive, functional model of human behavior based on the basic principles of operant and classical conditioning and it is the systematic extension of these “behavioral” principles to subjective, invisible, internal processes such as thoughts, desires and emotions. As it opens these aspects of life and living to “lawful” shaping and control, personal responsibility is extended to “self-creation”. Unlike other beasts, humans have the capacity to change their self by intent.

Although a radical departure from the intended narrow focus of behaviorism, *Behavioral Relativity* specifically rejects the dogmatism, circular logic, and subjectivity of traditions such as Freudian psychoanalysis. *Behavioral Relativity* is based on the basic principles of learning but it also directly extends these principles to the domain of the imagination. The implications of such an extension are quite significant and lead to conclusions that are contrary to much of popular psychiatry and psychology. The very concept of self changes as its place and nature are revealed.
Behavioral Relativity is a “value free” model, thus bringing the individual’s value judgments to the surface, allowing for true self analysis. It operationalizes the concepts of “adaptive” and “maladaptive” by defining them in terms of rights and corresponding responsibilities. It allows for a functional analysis of the values underlying behavior and it focuses attention on the importance of expectations. Behavioral Relativity takes personal responsibility to new heights (or perhaps old ones), asserting that we are ultimately responsible for what we learn and teach, including our selves, in terms of values, emotions and desires as well as behavior. It also takes the concept of personal power to new heights (or perhaps old ones), asserting that we each are creators and potential controllers of the awesome powers of chaos. We each establish “effects highly sensitive to initial conditions” through each action and thought of our lives.

Behavioral Relativity is N O T “new age”. It is founded on the firm ground of descriptive science and it lends itself to testing. It is an extremely powerful and versatile model of human behavior which specifically teaches the critical thinking skills necessary for effective decision making and related behavior change. It does for the brain what physical exercise and good nutrition do for the body. That is, learning Behavioral Relativity and Behavioral Economics adaptively stimulates the brain. In fact, it is reasonable to contend that Behavioral Relativity literally exercises the brain in a balanced and integrative manner, stimulating and building adaptive, constructive, generative neural networks while “extinguishing” maladaptive, destructive, degenerative neural networks through the systematic differential stimulation of the associative links and pathways in the brain --- pathways of biochemical electricity --- of which our self consists and travels.
### BEHAVIORAL ECONOMICS and RELATIVITY

**PEOPLE WORK OR “BEHAVE” (i.e. EXPEND ENERGY, TIME OR RESOURCES) FOR (i.e. to get, keep) RELATIVE PLEASURE/COMFORT AND AGAINST (i.e. to avoid, get rid of) RELATIVE PAIN/DISCOMFORT.**

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<thead>
<tr>
<th>BEHAVIOR(B)</th>
<th>CONSEQUENCES (R+, R- P+ OR P-)</th>
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<td>(emitted)</td>
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<td>ADAPTIVE(B+)</td>
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<td>PHYSICAL OR PSYCHOLOGICAL, REAL OR IMAGINED, LEGAL OR ILLEGAL, MORAL OR IMMORAL, PRESENT OR EXPECTED, ETC. .....</td>
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### PRINCIPLES, ASSERTIONS AND ASSUMPTIONS:

1. Reinforcers are unique for each individual.
2. People work (behave) for relative (net) gain: to increase pleasure/comfort and/or to decrease pain/discomfort.
3. The same behavior may serve different functions and have multiple consequences.
4. The function and potency of reinforcers change across time and circumstance.
5. Reinforcement of any given behavior is punishment of all other alternatives and vice versa.
6. Short term gains have long term costs and vice versa.
7. Relatively low-energy, high-effect behavior is predisposed to selection.
8. Behavior is lawful and the principles of learning operate independent of our awareness of them.
9. Imagined behavior has real consequences.
10. The principles of learning are amoral but values and beliefs are learned.
11. One’s behavior is another’s consequence.
12. What a person does NOT do is as important as what a person does.
The manner in which *Behavioral Relativity* fully integrates an individual’s external and internal realities has profound implications for physical as well as mental health. Medical and mental health professions typically discount “placebo effect” as an annoyance to research which gets in the way of theories, economic interests, or the experimental treatments of the moment. *Behavioral Relativity* has the potential to harness the placebo effect and systematically strengthen it.

There is nothing new in the *Behavioral Relativity* model, but it does provide a new framework for the systematic functional analysis of problems of life and living, including “behavior problem” prevention and solving, with the emphasis on interpersonal behavior. *Behavioral Relativity* simply establishes all of the possible functional categories of events and behavior (both real and imagined) as a logical extension of...
modern learning theory — or, again, perhaps it is more a matter of applying modern terminology to ancient truths.

**Behavioral Relativity** should not be confused with “Relativism”. Relativism speaks to an absence of truth and makes the concept of values meaningless, asserting that what is right and good is whatever an individual or group says is right.
or good, or whatever “feels good” or suits the self at the time. "Behavioral Relativity" speaks to the interrelationship of all things and defines what is right and good in terms of personal and interpersonal effects.

"Behavioral Relativity" defines individual rights in terms of responsibilities and asserts the inherent and equal value of each member of the human family. However, "Behavioral Relativity" is a descriptive, functional, cybernetic model of human behavior based on the basic principles of learning, and it is as “value free” as the laws of physics — it is humans that must add the values. "Behavioral Relativity" will reveal the values that are added, whether they be good or otherwise, regardless of one’s awareness or understanding.

"Behavioral Relativity" sharpens critical thinking skills and interpersonal awareness, serving as an effective defense against self-delusion as well as the politics of violence and deception, whether they be of fascism or communism, theocratic or democratic. Although the values and value judgments must be added by the user, "Behavioral Relativity" is intended to be a friend of the politically correct only when the politically correct support individual freedoms and personal responsibility.
CHAOS and RELATIVITY:
The concept of chaos is a matter of irregularity and disorder, an absence of understanding or the presence of confusion, a lack of pattern recognition. Chaos is defined by the degree and range of complexity we can perceive or conceive — a matter of associations and interrelationships **beyond our current ability to describe and predict, and thus beyond our current ability to prepare for or control**. Humans are great for labeling things they do not understand in negative terms and chaos only exists where our “laws” of understanding run out of steam or vision, when we can no longer account for the complexities of time or circumstance and the patterns are lost or, perhaps, have never been discovered. Chaos is simply a relative measure of our present ignorance — all things are relative, even chaos — and **even chaos has laws it must follow**.

As accurate knowledge is acquired, chaos is diminished. Even confusion is lawful and relative to understanding. Mathematicians define chaos as any phenomena which is **highly sensitive to initial conditions**, such initial dependency insuring that any minute variation will have dramatic, increasingly complicated, and for all practical purposes, unpredictable effects. However, complexity does not mean randomness and even “chaotic” processes such as the weather, the stock market, a seizure, heart irregularities, riots, and “loss of control” are ultimately finite and thus “lawful”.

**Behavioral Relativity** diminishes the domain of chaos by exposing the underlying patterns of apparent disorder, increasing our knowledge and awareness of basic truths about human nature, the principles of learning, and the “lawful” nature of our dark side. However, knowledge in and of itself is no guarantee it will be used or that it will be used appropriately, or even that its potential or power will be appreciated.
While it is true that one person’s chaos may be another’s beauty, the accuracy of the eye (or I) of the beholder and the level of complexity perceived are not measured by intelligence alone. The awesome powers and complexities of the universe put all human knowledge and understanding to shame and, relatively speaking, all humans are quite ignorant. Fortunately, patterns and relationships are relatively simple matters once the laws governing their generation are discovered but humans have a strong tendency to get lost in the details long before such discovery is made.

In spite of these tendencies, or perhaps because of them, humans appear to be driven to diminish uncertainty and to seek control. Behavioral Relativity contends that this “drive” is directed and expressed through the equally powerful, complementary, mutually exclusive cognitive forces of generalization (similarities) and discrimination (differences) — the “I am … not” of human experience. Combine the drive or need to diminish uncertainty and to seek control with the natural desire to increase pleasure/comfort and decrease pain/discomfort and you have the essence of Behavioral Relativity.

“Without form and void” sounds much like infinitely small and infinitely dense — the nature of all things before they begin. And “darkness was upon the face of the deep” sounds much like the dark matter of the universe — the “thick darkness” where God said he would dwell. Chaos is not void and is not without form — it has both form and function. Chaos or accurate knowledge may begin or end with any step — or with the absence of any step. This is our paradox from Eden. Enough is enough when enough is known and enough is never known till it’s done — and the consequences of NOT can be known only if NOT is exactly what occurs. Doing or Not is always the question and there are no other alternatives. Obedience in omission and commission creates and destroys opportunities — and disobedience does the same. It is the
images and words of our thoughts — which are spirit not physical — that are the unifiers of the relativity of our overt behavior and the quantum of our covert behavior.

Accurate knowledge and understanding are suppressed by the desire for personal power and control of others. Associations and relationships based on force or deception are limited in kind. Chaos like beauty is a two edged sword and what goes around comes around in the same lawful manner it was sent. The exercise of personal power for exploitive control narrows the range and complexity of life, limiting experience and narrowing perceptions in an increasingly rapid spiral of fear and violence. Power acquired through force must be maintained by violence and power acquired based on deception makes the living a lie. Both processes drain resources and give way to various pathologies. As one’s defenses are strengthened at the expense of others, all without increases and the forces of chaos grow. The lack of self-restraint eliminates an entire range of experience, making one increasingly subject to impulses and the inevitable flood of unseen consequences.

BEHAVIORAL ECONOMICS:

Behavioral Economics is simply Behavioral Relativity couched in economic terms with the emphasis on the reinforcers (i.e., values) and related decision-making (value judgments). It is an integration of the basic principles of economics with the basic principles of learning as an aide to understanding, preventing and solving complex behavior problems in an effective and therapeutic manner. People are generally more familiar and comfortable with economic terms than the terminology of modern learning theory and it is often easier for them to conceptualize and identify with economic interests and concepts, such as “work,” “pay,” “cost” rather than behavior, reinforcement and punishment. Economic concepts such as “value,” “consumer,” “market,” “purchasing power,” “buying habits” and even “depressed or inflated economy” are powerful metaphors directly applicable to human behavior. In fact, it is
human behavior that economics attempts to describe, predict and manage.

**Behavioral Economics** intentionally employs the terminology and concepts of both economics and psychology. “behavioral economics” is a metaphor which emphasizes both individual differences and relationships, as well as the relative and dynamic nature of motivation and performance.

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**BEHAVIORAL ECONOMICS**

✔️ **FIRST!!!** ✔️ **THEN...**

- **STOP**
  - REINFORCEMENT OF MALADAPTIVE BEHAVIOR
  - PUNISHMENT OF ADAPTIVE BEHAVIOR
  - USING MALADAPTIVE REINFORCERS
  - USING MALADAPTIVE PUNISHERS

- **START**
  - REINFORCEMENT OF ADAPTIVE BEHAVIOR
  - USING ADAPTIVE REINFORCERS
  - USING ADAPTIVE PUNISHERS
  - PUNISHMENT OF MALADAPTIVE BEHAVIOR
Economic systems obey the same basic laws as any other behavioral system and *each person has their own personal economy*. Each person is also a *contributing member of various other economies*, the economies of friends, family, associates, social groups, community, county, state, country, et cetera. Economies are by their very nature interpersonal and *most behavior problems are interpersonal in nature and require interpersonal solutions*.

In a scientific sense, *all learned behavior is lawful and rational*, even those behaviors that are apparently self-destructive or appear to be completely irrational. Understanding is the key to solving, and *the key to understanding such behavior is to first understand the “laws” which govern their development and maintenance* (i.e., the
basic principles of learning), then to discover how those laws are currently operating for the individual(s) in question.

The benefits of applying *Behavioral Relativity* or *Behavioral Economics* to any particular “problem” or life situation derive primarily from:

- its lack of theoretical bias,
- its suggestion of possibilities that may well be overlooked by less systematic approaches,
- its clear distinction between learning principles and value judgments,
- its suggestion of prevention, intervention and treatment alternatives,
- its operational definitions of adaptive and maladaptive with equal and clarifying emphasis on rights and responsibilities,
- its clear recognition that imagination “works” the principles of learning,
- its focus on individual differences,
- its focus on the ultimate interrelatedness and relativity of all things,
- the fact that after a basic introduction it can be effectively applied by nonprofessionals on an ongoing basis,
- its integration of overt and covert learning processes,
- its wide range of practical and theoretical applications,
- its clarifying emphasis on the use of accurate descriptive terminology, and
- its analytic powers.

Once again ... *If knowledge is power, Behavioral Relativity empowers.*
THE CONTENDERS:
Solomon was the second born son of David and Bathsheba, their first born having died shortly after birth. Solomon reaped the benefits of his father’s successful wars and reigned as king of Israel in Jerusalem during some 40 years of peace and prosperity. He was an ordinary man with extraordinary opportunities and he sought to make the best of them. The Bible story of Solomon as characteristic of mankind begins in Genesis with the wisdom story in Eden and ends in Revelation with the call to those that have wisdom, but the particulars of his conception, life and death are detailed from chapter 11 of II Samuel through chapter 11 of I Kings, and again, from I Chronicles chapter 28 through II Chronicles chapter 10.

Solomon is of current interest both as characteristic of mankind (male and female) and as a king of great fame, fortune and reputed wisdom who felt a deep sense of personal responsibility to his subjects and had the time, interest and ability to learn and to teach. He was interested in every aspect of nature and human nature and he sought out patterns to understand and reveal. He assembled the temple his father could not, built grand estates with magnificent vineyards, designed cities, established a thriving international economy, and investigated and profiled every aspect of human behavior and experience, particularly what he called wisdom, madness and folly.

Solomon had a passion for acquiring, applying and sharing accurate knowledge. He was a good student and an effective teacher who documented his observations and experiences for others. As he predicted, his findings (the gold of wisdom and the silver of understanding) have been distorted, ignored and claimed by others over the past 3000 years. He collected, organized and contributed to the known wisdom of his time in Proverbs, and wrote Ecclesiastes after years of personal study, applied practice and experience, offering the perspective of a purely rational man “under the sun”, concluding that death
begins at birth and life without hope is empty and meaningless — void and without form. He also wrote the Song of Solomon as a descriptive expression of the intimate spiritual love and intensely personal relationship between mankind and God.

The current focus is primarily on Proverbs, which Solomon organized for instructional purposes. In recent years, some of the particular words used by Solomon have taken on more of a moralistic, “holier than thou” tone and connotation to some. But such attributions serve only as rationalizations and justifications “to kill the message”, by discarding it as an imposed value judgment of mankind rather than considering the message and its context. Solomon was the king of an international world power — a nation governed by laws. He was specifically concerned about the peace and prosperity of the nation — but he started his “lesson plan” by focusing on crime prevention. Human nature and criminal conduct was the same then as it is now. A “sin” was any illegal act, a transgression of the law. A “sinner” was simply someone who habitually broke the law (habitual felon) — a criminal, an outlaw, or if caught, tried and found guilty (at the mouth of two or three witnesses), a modern day convict --- i.e., those who did or actively thought and sought to pervert justice and judgment, who were “greedy of gain” at the expense of others, predatory users of deception and/or violence, habitual offenders who were “comfortable” with their selves and their behavior until caught, were collectively referred to as “the wicked” or “evil men”.

Solomon recognized that it was essential to focus on individual security and prosperity in a family and social context in order to establish national security and prosperity. He started Proverbs as a crime prevention package which addressed the economy, social conduct and character (personality) development from the perspective of the
individual — matters of relativity and value judgments, risk management and behavioral economics.

**DSM-IV™** was dedicated to “a man for all seasons”, who was described as possessing “special wisdom and grace”. Such a man organized *Proverbs*. **DSM-IV™** dismisses knowledge older than 2000 years as unworthy of comment much less analysis. *Proverbs* was organized some 3000 years ago and its author saw fit to gather all the ancient knowledge he could. **DSM-IV™** was written for clinicians, researchers, administrators, teachers of psychopathology, the European Common Market, the World Health Organization, insurance carriers, managed care providers, and the business office. *Proverbs* was written as a developmental guide for parents, young adults and adults — no license required, no drug treatments, no fees, no reimbursements, all stated in the common language of the times in objective, measurable terms, subject to modern day empirical measurement and tests of predictive validity.

**DSM-IV™** is a “categorical classification” based on a medical model of human nature and related mental “illness” — it “divides mental disorders into types based on criteria sets with defining features”. **DSM-IV™** very directly implies that the labeling of symptom clusters or “types” (called a diagnosis) leads directly to some clear and available medical cure or treatment, which only physicians are qualified to be taught or provide. With respect to personality “disorders”, it very reluctantly admits that a “categorical approach to classification works best when all members of a diagnostic class are homogeneous, when there are clear boundaries between classes, and when the different classes are mutually exclusive” — however, **in spite of its admitted failure on all three counts**, **DSM-IV™** goes on in a rather convoluted manner to rationalize and justify its satisfaction with such failure and why it rejects a dimensional system (one based on
the quantification of attributes), which DSM-IV™ acknowledges to be preferable since such systems “increase reliability and communicate more clinical information”.

Even DSM-IV™ must admit that a dimensional system “works best in describing phenomena that are distributed continuously and that do not have clear boundaries” — i.e., a developmental model rather than a medical model — which certainly is more applicable to human nature, including “mental health” and personality development — which any sane society must recognize and reinforce as a matter of parental authority and responsibility. A dimensional approach to personality is ultimately dismissed by DSM-IV™ because the traditional medical model is more familiar, more convenient, and more expedient (i.e., more politically and economically correct).

Proverbs, on the other hand, embraces a dimensional system, lending itself to quantification without protest, excuses, protectionism, legalities, elitism, or claims of secret, restricted or private knowledge or privilege. It certainly meets the politically correct standard of being “person centered” and it is very “consumer sensitive”, “user friendly”, and markedly “culture-free”, in content if not in language (original in Hebrew). It also meets the standards of descriptive science, is open to testing and measurement, and prides itself on predictive validity.

Men of good reason — or at least good intentions — might contend that those interested in the precepts of Proverbs should keep to themselves and leave the matters and sponsors of DSM-IV™ alone. However, it is DSM-IV™ that is expansive and presumptuous, identifying religious and spiritual matters as within the realm of their expertise and “reimbursement rights” (code V62.89 for Religious or Spiritual Problem). Beware academicians (code V62.30 for

**Personality Disorders:**

DSM-IV™ defines Personality (Disorder) as “an enduring pattern of inner experience and behavior that deviates markedly from the expectations of the individual’s culture, is pervasive and inflexible, has an onset in adolescence or early adulthood, is stable over time, and leads to distress or impairment”. This definition does little more than say *a cultural problem suddenly appears in adolescence and won't go away*. It is of little value for prevention, intervention, treatment or research.

DSM-IV™ goes on to list ten personality disorders which are grouped into three clusters based on “descriptive similarities”. There is little rhyme or reason to these clusters (i.e., cluster A includes Paranoid, Schizoid, and Schizotypal because these individuals appear *‘odd or eccentric’*; cluster B includes Antisocial, Borderline, Histrionic, and Narcissistic because such individuals appear *‘dramatic, emotional, or erratic’*; and cluster C includes Avoidant, Dependent, and Obsessive-Compulsive because these individuals appear *‘anxious or fearful’*). The rather lame acknowledgment that *‘this clustering system, although useful in some research and educational situations, has serious limitations and has not been consistently validated’* is a far cry from acknowledging that DSM-IV™’s state-of-the-art treatment of the human personality is more a matter of economics and politics than either art or science.

In high contrast, Proverbs “defines” personality as the current consequence and creation of one’s learning history, including the decision-making and values reflected and exercised in imagination (i.e., inner experience) as well as in overt words.
and actions (i.e., behavior). The personality is the self, the individual, the you, the living soul — the current, cumulative outcome of three core dispositions of human thoughts, words and actions, which are inherent in human nature and thus common to the human experience and clearly evident — the three core tendencies being both developmental and regressive (lifelong), always requiring active management to control and shape. The three core tendencies are personified as three personality or character types, which the author will refer to as the Simple Personality Disorder, the Scorned Personality Disorder, and the Foolish Personality Disorder. The corresponding Strong’s reference numbers (6612, 3887, 3684) are reflected in the following verse:

(Proverbs 1:22)


and the [3887] scorners [2531] delight in their [3944] scorning,

and [3684] fools [8130] hate [1847] knowledge?

Proverbs was organized and written as a step-by-step descriptive, functional, and predictive guide for personal (personality) development, an individual’s survival guide for life and living. Proverbs is loaded with age appropriate examples which deal with the behavioral specifics of both inner and outer experience. Proverbs teaches the “lessons of wisdom” (what to do and what not to do) and provides the underlying rationale for the conclusions drawn (“understanding” — or, if you prefer, “insight”). Proverbs gives both positive and negative examples for objective outcome measures and interrelates opportunities with personal decision-making and choices. Proverbs reveals human nature in a manner that is initially easy to swallow but difficult to digest. The negative examples turn out to be where you have been and the positive examples are a far cry from where you
are. But the lesson plan is clear, the goals and objectives are common to all, and the rod of chastisement is revealed as the tongue of one who both knows and cares --- and one’s own conscience.

Being well aware of human nature, Proverbs introduces the negative examples subtlety, but it becomes increasingly apparent that the enemy is us and it is we that must watch and change our ways to survive as individuals, families and communities. The ultimate responsibility for the self created (you) rests with the individual creator (you) ... but the influence each individual has on others ultimately defines the nature of their self. It becomes a difficult and bitter pill to swallow, but its good individual and social medicine.

Contrary to modern humanist traditions, after applying his observational skills and completing his own functional analysis of human nature, Solomon concluded:


This conclusion reveals both a foundation principle of learning and an enduring truth about human nature. Apparently, human nature had not changed much since the flood:

It is our human nature that we must learn to discipline and control, our “natural” inclinations. If allowed to develop without limits or structure, humans do NOT blossom into adult versions of innocence! If left to their own devices, people do not naturally treat each other equitably or with respect. Adaptive behavior does not come naturally — it requires ongoing active effort (work) to achieve and maintain.

Proverbs recognizes and emphasizes the interrelationships of our individual and collective “behavioral economies”, from family values to the market place to the seats and courts of justice and judgment. It is individuals that fill the seats and courts and gather in the market place at the gates of the city. It is individuals and their collective personalities that make up our social order and form our government. It is each student and teacher, each “living soul”, that must be alert to ponder reason and effect, to see the patterns and know the way to follow and lead.
It is you and I that “create” the well trodden paths and neural networks we call our selves. Our lot in life is different but our human nature is the same. No one else can live our lives for us, and for “good” or for “evil” we have a hand in creating our selves. It is this hand which holds the reins of our hearts and lives — and it is this hand for which we are personally accountable and can cast no blame. This is the beauty and power of Proverbs, which DSM-IV™ so lightly esteemed.

Proverbs was organized and written for individuals about individuals and it asserts the full integration and “interrelatedness” of mind and body. It discusses personality (character types) in behavioral terms and the weight of its emphasis is on prevention, with no concern for the politics of ICD-10, no vested interest by the AMA or the APA, no peddling by the drug industry, no manipulations by third party carriers, no pressure tactics by special interest groups, no bartering and trading with politicians, no compromise with the “culturally correct”, no necessity for committee agreement, no Medicaid or Medicare or reimbursement, and certainly no blessings from the business office.

Proverbs is a matter of thoughts, words, and deeds and their relativity to life and living. Proverbs is a student’s handbook and a teacher’s aide — it reveals the rationale underlying the law — the reasons why of life and living — the Spirit of the law — a tree of life to those who “find” (the pathways being increasingly clear in the darkness of our present wilderness), “keep” (fueling the light by application of its guiding principles to our selves), and “do” those things written in it (becoming increasingly aware of our responsibility to likewise teach what is true — or at least to comment on and oppose instruction to the contrary — clearing our selves out of the way). Proverbs too is the stridulous sound of one crying in the wilderness, whether it be associated with the wisdom evident in the midst of the street of the city, the voice of Ishmael as placed just a
bowshot away, the locusts which nourished John the Baptist, or perhaps just a flying eagle.

**Proverbs** stands the tests of *Behavioral Relativity* (**DSM-IV™** does NOT), **filling the void with meaning and providing form for function.** The essence of life and living is defined in terms of the ever changing self, which in turn is defined in terms of the tensions and energies generated by our controlling or being controlled by our own primary core tendencies. Regardless of our lot in life, it is we that are the potters, **shaping the nature of our selves by the choices we make in thought, word, and deed.**

**Proverbs** is a curriculum for self development and the subject matter and the “**Instructors**” are personified as **WISDOM AND JUSTICE AND JUDGMENT AND EQUITY.**
THE PROVERBS OF SOLOMON

TO KNOW

WISDOM
(MIND, WORD OR ACT)

TO RECEIVE
THE INSTRUCTION
OF

INSTRUCTION
(CHRISTIE WITH
BLOWS OR WORDS)

TO PERCEIVE THE
WORDS OF UNDERSTANDING
(SEPARATE MENTALLY)

TO GIVE

WISDOM

JUSTICE

JUDGMENT

EQUITY

TO SUBTILTY
(TO THE SIMPLE)

TO KNOWLEDGE
(TO THE YOUNG MAN)

TO DISCRETION
(TO THE YOUNG MAN)
6612 Simple Personality Disorder

Diagnostic Features

The essential feature of Simple Personality Disorder is a developmentally evident (or regressive) pattern of seducibility and immaturity of thought based on self-delusion, fanciful flights into unrealistic expectations, and an absence of relevant and constructive focus; associated with a cultivated habit of self-justification based on simplistic generalizations and discriminations; marked by both cognitive and behavioral avoidance of the normal stresses of life; and, an enduring tendency to take the easy way to success and out of difficulties, all at the expense of others.

Cognition (i.e., ways of perceiving and interpreting self, other people, and events, including attributions, values, and beliefs about life and living):

The most essential characteristic of an individual with a Simple Personality Disorder is an overly simplistic world view which always affords advantages to self and disadvantages to others. It is primarily a cognitive disorder based on unwarranted, unrealistic and ultimately irrational and destructive generalizations and discriminations. It is a learned manner of thought and action based on current convenience and self-justification rather than coordinated effort or applied values. Such individuals display a marked absence of foresight, hindsight and insight. However, the Simple Personality Disorder is a problem of development and application not capacity.

Specifically, “simple” should not be confused with intelligence, although young children are certainly “simple minded” by their nature and are of low intelligence compared to an average adult. Individuals with a Simple Personality
Disorder may be quite brilliant in terms of raw intelligence but their patterns of behavior reflect a narrow minded, self-centered, unrealistic, and short sighted view of life and living — a view which is no longer age congruent — a “cognitive tunnel vision” based on simplistic “one-way” problem solving (the easy path — short cuts to dead ends — both for pleasure/comfort and against pain/discomfort). The light at the end of the tunnel is typically an illusion but the darkness in back of them is increasingly real. Such individuals are easily swayed and they are highly subject to suggestion and cognitive (thus emotional) manipulation by others, which leads to disappointments, lost opportunities, frustrations, and dead ends and darkness, both literally and figuratively, both to and for self and to and for others. They eventually become quite desperate.

The individual with a learned Simple Personality Disorder certainly has underdeveloped capacities for life and living, including matters of intelligence. Such capacities are increasingly less likely to ever be realized in a socially acceptable manner --- and more difficult to tap --- the older the individual gets, due to missed opportunities, cumulative consequences, and increasingly ingrained and defensive patterns of thought and action. Such is the progressive and destructive nature of all personality disorders—i.e., disorders of the person, character, or self.

Conceptually (mentally) “taking the easy way” to success and out of difficulties does stunt cognitive (including intellectual) development in the same manner that a lack of physical exercise stunts or retards physical strength, precision, dexterity, speed, endurance, etc. — resulting in the loss of muscle mass, contractions, and eventually atrophy of muscles and related neural connections — at any time in life. An individual behaving in a manner consistent with a Simple Personality Disorder has either:
• failed to develop healthy, adaptive patterns of generalization and discrimination (a problem of development which is readily evident in values and beliefs as well as in problem solving and critical thinking skills);

• functionally regressed (temporary or periodic) due to excitation, disinhibition, or diminished capacity due to drugs, stress, fatigue, novel circumstance, or simply a matter of covert conditioning meeting overt opportunity; or,

• is displaying a regressed or degenerative pattern of cognitive functioning — a relatively permanent or progressive developmental loss for any reason — e.g., trauma, stroke, Alzheimer type disease, aging.

It is important to note that the basic psychological prevention, intervention, and treatment “plan” (i.e., the mental health plan, the developmental program — both habilitation and rehabilitation) is the same for each of the above conditions. That is, the principles of learning are as universal and consistent as the laws of physics — it is people and circumstance that change, not the “laws” of learning.

The individual with a Simple Personality Disorder has a marked lack of “cognitive sight” and in many respects is functionally blind:

• The marked lack of foresight (accurate anticipatory or predictive skills) leads to poor choices and missed opportunities — the source of much unnecessary, self-inflicted pain and discomfort (both mental and physical). However, it is important to note that thoughts and behaviors established based on shortsighted motives and expectations do have their own reinforcers (maintaining variables) as well as an array of delayed
consequences, which may or may not be perceived or experienced. Habitual patterns of avoidance strengthen avoidance tendencies in general. Similarly, habitual patterns of approach strengthen approach tendencies in general. Individuals with a Simple Personality Disorder habitually avoid many things they should approach (e.g., work, personal responsibility) and approach many things they should avoid (e.g., loans, dependency). When these two “functional processes” (approach and avoidance) meet in the same situation — which increasingly happens — such individuals are quite literally at the mercy of events beyond their current awareness and thus control, specifically including exploitive or predatory people who intentionally create such circumstance. However, it is their own self-serving habitual patterns of thought and action that create the plight to which they are increasingly subject — and plights attract predators.

- The marked lack of hindsight (reflective reasoning or after-the-fact analysis) insures that current maladaptive patterns will continue until crisis or external controls create a lack of capacity for alternative actions (hospital, prison). Again, the deficit is due to motivations, expectations and habitual patterns of thought and behavior, not intelligence, although the effects are similar. Individuals with Simple Personality Disorders definitely learn from experience — they just learn more maladaptive response tendencies until they are forced by events to experience alternatives.

- The marked lack of insight (understanding or awareness — a lack of accurate pattern recognition) leads to poor judgment (excesses and deficits of inclusion and exclusion — i.e., generalization and discrimination) and the eventual extreme openness to suggestion and seducibility that goes with such a void,
including: wasted energy, effort and resources; false
takes and dead ends, accidents, carelessness;
acting-out, presumptuousness, inconsistent values,
apparent emotional instability; offenses, false
assumptions, false accusations, irrelevant focus of
attention, a lack of appropriate boundary,
embarrassment, irrational priorities, unreasonable
compromise, unrealistic expectations, inappropriate
motives, unjustified anger, misguided intentions,
unwarranted conclusions; general reactivity based on
the most physically dominant stimulus event present,
susceptibility to manipulation, poor judge of character,
an absence of subtlety as to motive or method, inability
to create opportunity, evident susceptibility to
victimization; insensitivity, deficit interpersonal skills,
a lack of relatedness, odd and eccentric beliefs and
behavior, overwhelming desires, generalized and
focused anxiety, frustration, depression,
purposelessness, ideas of reference, illusion, delusion,
depersonalization, paradoxes and contradictions,
“magical thinking”, “hypothesis testing” and guessing
rather than systematic problem solving; susceptibility to
ritual and superstition, dependency, isolation, and a
foreboding sense of unreality and disassociative
fragmentation.

**Affectivity** (i.e., the range, intensity, lability, and
appropriateness of both elicited and emitted emotional
responses):

Individuals with a Simple Personality Disorder also develop
and display emotions that reflect their self-centered,
self-justifying — **and self-limiting** — generalizations and
discrimination. First and foremost, they are **prone to react to
superficial, trivial, or irrelevant aspects of a situation** and to
use rather naive, transparent and simplistic emotional displays
to elicit support and reinforcement — the same types of
emotional displays to which they are so easily subject — which in the final analysis is fear. Such individuals make their life easy by discriminating against others and for their self — at least that becomes the driving force of their motivation, expectation, conduct, and the reason for their increasing isolation, dependency, fear, and ultimately, the basis of their own exploitation.

Such individuals tend to **attach their hopes and fears on superficially outstanding but exploitive individuals and absorbing causes**. The “exploitive individuals” may be spouses, their own children, or cult leaders and the “absorbing causes” may be as grand as patriotism or religion, or as trivial as obsessive-compulsive behavior. Regardless, **it is safety and security that individuals with a Simple Personality Disorder increasingly seek but are unable to find**. Regardless of life situation, their underlying insecurity becomes increasingly evident and their anxiety becomes increasingly profound. Temporary relief may be sought through food, sex, drugs, physical activities, displays of anger, grand or lost causes, rituals, stereotypical behaviors, fads, psychic healers, protective partners, astrology — all of which serve only to mask and strengthen their well conditioned (i.e., learned) emotional reactions and the cumulative destructive effects of their related avoidant thoughts and actions.

**Interpersonal Functioning** (i.e., style of interpersonal interaction, including behavioral strategies and tactics as related to both motive and method):

Individuals with Simple Personality Disorders are **seen by others as irresponsible, untrustworthy, unreliable, dependent, self-centered, exploitive and subject to victimization**; **unpredictable, purposeless, superficial, shallow, transparent, illogical, inconsistent, wasteful, shortsighted, unstable, lacking in focus and direction, and ultimately fearful, desperate, destructive and dangerous to be around**.
In the final analysis, individuals with a Simple Personality Disorder become easy victims or they become parasites or predators. That is, they are vulnerable and nonproductive, and thus dependent on the protective structure and productivity of others. Their poor judgment extends specifically to other people, resulting in their high susceptibility to flattery and the wiles of con artists and liars of all kinds. They essentially end up being attracted to exactly what they were trying so desperately to avoid — i.e., being exploited, both physically and psychologically. Their shallow and superficial lifestyle and style of interpersonal interaction insure that they will neither appreciate nor attract the serious interests of more responsible and mature individuals.

Individuals with a Simple Personality Disorder:

- have poor judgment and are void of understanding, making them highly prone to cognitive, emotional, and behavioral excesses and deficits — i.e., over or under act (emitted) and react (elicited), in terms of timing (too soon, too late), duration (too long, too short), intensity or amount (too much, too little), and frequency (too often, too seldom);
- evidence a high sense of entitlement (expecting undue or special praise, exception, treatment, or favor), a low sense of personal responsibility and accountability, and a pathological expectation of unconditional positive regard and “easy forgiveness”;
- are blatantly envious of the successes of others;
- assume others are naturally interested in them;
- are quick to attribute unfounded motives and thoughts to others;
- focus their own attention and the attention of others away (in space or time) from personal responsibility and equity to various manipulations, distractions and
schemes to avoid work and to benefit from the work of others;

- extend the *magical thinking* and *hypothesis testing* (guessing rather reasoning) characteristic of young children to matters of adult life and living, including interpersonal relations, leading to *confusion and delusion*;

- display a chronic pattern of *taking short cuts* and looking for the easy way out, which develops into *increasing dependency*, helplessness, and thefts and embezzlements (both tangible and intangible);

- believe that life, at least their life, is suppose to be easy and *stress free* — “something for nothing” and “the grass is greener” are the mottoes of their youth — which is *quickly spent*; and,

- they all too gradually and often too late, become aware that the *physical, psychological and emotional pleasures of peace and security come from the pain and effort of self-discipline and self-restraint*, and that *no one can provide or do it for you*.

**Impulse Control** (i.e., the degree to which restraint of thought, words, and actions is developed and exercised):

Being pathologically “*open minded*” and indiscriminately “*open to suggestion*” goes hand in hand with both maladaptive avoidance behavior and maladaptive approach behavior, and it also keeps critical thinking skills and adaptive problem-solving skills from developing. When complex problems are “simplified” and conduct is “justified” by discriminations and generalizations against others and for self, both *fear and dysfunctional simplicity are reinforced*, and the maladaptive rationalizations, denials, and projections become increasingly easy, evident, and extreme. *Such patterns of behavior are learned and the popular “loss of impulse control” should not be used or allowed to imply a lack of personal responsibility.*
People are responsible for the response predispositions they create and that they allow to be created for them. They are also responsible for putting themselves into situations of known high risk, whether in their overt reality of the physical world or the covert “virtual reality” of their imagination. With respect to any personality (disordered or not), so-called “loss of impulse control” is typically a matter of habitual patterns of learned behavior — loss of impulse control, like losing one’s temper, is a matter of practiced, often cognitively rehearsed, if not calculated, behavioral strategies and tactics — impulse control and tempers are intentionally given away, not lost.

However, individuals with a Simple Personality Disorder are increasingly subject to immediate stimulus events and a narrowed focus of attention, becoming (literally and figuratively) bound in time and space due to their own thoughts, words and actions. Their apparent “impulsivity” is the consequence of a well practiced, cultivated style of thought and self-justification. Their habitual patterns make them increasingly “stimulus bound”, being both emotionally and behaviorally reactive, and increasingly at the mercy of current stimulus events (both external and internal). They are equally and, for the same reasons, increasingly “time bound”, displaying poorly developed anticipatory and reflective skills. Such individuals will migrate toward the lower end of a bell shaped curve on most measures of adaptability.

Associated Features and Disorders

All individuals are “developmentally simple” when they are children and relatively naive and immature during adolescence. Consequently, the Simple Personality provides the foundation for all possible developmental outcomes. Individuals with a Simple Personality Disorder are highly predisposed to any disorder associated with a fear or false belief, the most sinister outcome being the delusional thought processes generally
associated with Paranoid Personality Disorder, Delusional Disorder, or Paranoid Schizophrenia. When complex problems and difficult situations are made easy (simple) by maladaptive discriminations (prejudice) and generalizations (stereotyping), such thoughts (beliefs) function as escape/avoidance responses and they acquire the usual reinforcing properties of events associated with the termination of aversive stimulus events or conditions — that is, they become strengthened and more likely to occur again in the future — but the underlying fear is also strengthened by the usual processes of negative reinforcement, thus requiring more maladaptive discrimination and generalization.

The “us against them” mentality eventually — and predictably — becomes “me against the world”, making all things extremely simple and sinister. This viscous cycle and self-reinforcing “spread of effect” converts the individual with a Simple Personality Disorder into an increasingly secretive, avoidant, isolated individual who is ever subject to darker delusion. Once the process has spread by the more obvious characteristics of sex, race, language, national origin, religion, appearance, sexual orientation, occupation, etc., the fear generated guarantees a pathological and increasingly destructive outcome — for self and others.

For individuals with a Simple Personality Disorder, maladaptive discriminations and generalizations function to make and keep life simple — they are “perceptual filters” and “cognitive blinders” which provide for easy excuses, rationalizations, projections, and denials, essentially justifying the self at the expense of others, but also at the expense of an accurate perception of their own “behavioral environment,” and their generalizations do function to cut complex problems down to self-serving size, to displace personal responsibility, and to justify the past, current and every conceived role of their self in thought, word and deed.
The net effects of such a process is an increasingly irrational alternation between the narrowing, exclusive singularity of discrimination (either for or against self or others) and the expansive, inclusive, multiplicity of generalization (either for or against self or others). Accurate concepts of similarities and differences are the building blocks of inductive and deductive reasoning but the Simple Personality Disorder makes differences and similarities where none exist and denies them where they do. Such processes become increasingly contradictory, incompatible, irrational, eventually getting out of hand and becoming overwhelming — the cumulative long term costs of short term gains. The process itself becomes self-reinforcing and it is increasingly demanding and taxing — alternating, based on learned predispositions, from manic to depressive, active to passive, approach to avoidance, overt to covert expression, and from focused to generalized fear. The easy way out takes its toll, “creating a name for itself” and filling the void with fear — such processes are progressive and territorial.

Maladaptive discriminations and generalizations allow for a two-way spiral (for self or against others) which may be ascending (expansive, inclusive) or descending (narrowing, exclusive), but which is destructive in terms of both process and outcome in all directions — for both self and others.
Diagnostic criteria for 6612 Simple Personality Disorder (Part A)

A. A pervasive pattern of seducibility and immaturity of thought based on self-delusion, fanciful flights into unrealistic expectations, and an absence of relevant and constructive focus; associated with a cultivated habit of self-justification based on simplistic generalizations and discriminations; marked by both cognitive and behavioral avoidance of the normal stresses of life; and, an enduring tendency to take the easy way to success, all at the expense of others, as indicated by five or more of the following:

1. rarely exercised and thus poorly developed critical thinking skills; associated with a poor appreciation of cause and effect; and, marked by increasingly apparent social excesses and deficits
2. extremes of attention, serving as a means of self-distract and denial, an active avoidance of current complexities and cumulative difficulties--- either a) increasingly narrowed, focused in time and space, intense, and self-absorbing, or b) increasingly expansive, shifting in time and space, deluded, and unattached
3. marked vulnerability to flattery, enticement and entrapment based on a high sense of entitlement, unwarranted self-esteem, a naive willingness to accept special status or privilege, and a failure to consider the implications of behavior or accurately perceive the motives of others
4. an increasingly apparent self-centered tendency to be differentially expansive and exclusive at the expense of others (interpersonally shallow and exploitive, prone to jealousy, possessiveness, and territoriality, ultimately dependent, and prone to discriminations of all kinds- e.g. kinship, sex, race, national origin, language)
5. an underdeveloped, blunted or extinguishing *capacity for empathy*, associated with presumptuousness, intrusiveness, insensitivity, and an evident lack of awareness, consideration or appreciation for the rights and responsibilities of others

6. an increasing tendency to follow the *path of least resistance* regardless of outcome, marked by a failure to meet or even recognize responsibilities --- short cuts and wasted effort, delays and procrastinations, inconsistency and lack of follow through, and dead end situations

7. an underdeveloped, blunted or extinguishing *capacity for commitment*, persistence or endurance, marked by instability, unpredictability and a general lack of focus or purpose

8. a poorly developed or increasingly *deluded value system*, marked by easy compromise, poor internalization, inconsistencies and contradictions, self-justifying rationalizations, well worn excuses, and imbalances due to emphasis on rights without corresponding responsibilities

9. *poor judgment* marked by an absence of prudent and reasonable precaution, a lack of subtle to as to method and motive, magical thinking, superstition, deficit anticipatory skills, and resulting punishments, “crisis creation”, accidents, and waste

10. a lack of serious concern related to consequences and a *poorly developed social conscience* based on an expectation of “unconditional positive regard”, “easy forgiveness”, being taken care of, and having related difficulties resolved by others.
ALL OCCURRENCES OF 6612 (SIMPLE) IN THE KING JAMES VERSION OF THE BIBLE:


[Proverbs 22:3] A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

[Proverbs 27:12] A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

[Ezekiel 45:20] And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

WHAT GOES AROUND COMES AROUND

WHY? WHO?

HOW? WHAT?

WHERE? WHEN?
3887 Scorer Personality Disorder

Diagnostic Features

The individual with a Scorer Personality Disorder displays a pervasive pattern of active and competing opposition to legitimate authority and willful noncompliance with essential structure, associated with a preoccupation with matters of power and control, marked by increasingly deviant, violent and countercontrolling strategies and tactics, all at the expense of others.

Cognition (i.e., ways of perceiving and interpreting self, other people, and events, including attributions, values, and beliefs about life and living):

The Scorer Personality Disorder is not a deficit in problem solving or social skills, it is a deficit in how life is perceived --- a learned “perceptual deficit”. Such individuals display a blatantly and hostilely expressed extreme sense of entitlement, an arsenal of well practiced “arguments” against others in order to justify themselves, and an accurate and self-fulfilling expectation of opposition from others if their selfish, expansive and possessive motives are “discovered”.

They have no constructive alternative to personal accountability and little or no concern for others or their values. They consistently esteem their self at the expense of others and suffer from a cultivated sense of superiority, conceptualizing and rationalizing their conduct in terms of “survival”, “preemptive strikes”, a do unto others before they do unto you and “it takes one to know one” philosophy of life in which the “the laws of the jungle” rule. Their concept of self and their contempt for others is revealed by the extreme differences in their approach to those weaker and stronger
than they. They are manipulative and “two-faced”, *always role playing* in public and to the public, even when confrontational with present authority, *alternating* between dominance and submission based on *current estimates of power*.

Individuals with a Scorer Personality Disorder consistently *overestimate their ability to control and manipulate* both people and circumstances. Similarly, they consistently and increasingly *overestimate their ability to conceal their motives and desires* — i.e., the thoughts of their heart. In fact, they employ rather *predictable behavioral strategies and tactics*. Initially, asking for “favors” and special exemptions and special treatment, *soliciting* others to bend and break rules in their behalf — subsequently, *demanding and threatening*. Initially, using *flattery* to endear themselves, *playing on the dependency needs and insecurities of others* — subsequently, resorting to *extortions and use of force*. Initially, revealing personal and secret information “in confidence” — subsequently, resorting to *well practiced accusations and slanders*.

Such individuals are *exploitive and destructive* in nature and the destructive processes are clearly evident in their patterns of thought, words and actions. Although calculating and *capable of concealment*, their words and actions always reveal their thoughts as negative in content and intent. Although capable of giving “*lip service*” to constructive processes and the social “good”, they are *self promoters at the expense of others*.

*Affectivity* (i.e., the range, intensity, lability, and appropriateness of both elicited and emitted emotional responses):

Although quite *capable of role playing* a positive affect, particularly when being solicitous or patronizing of higher authority, life is decidedly *lacking in humor* for individuals with a Scorer Personality Disorder and they tend to *thrive on*
and create negative emotions in others. Their infrequent
smiles tend to occur when their deceptions are unmasked or
they are reflecting on their successful exploits. Their wit is
more the thinly veiled cuts and hostilities of the smart aleck,
directed for the group’s benefit against self-restrained
authority or the weak. Their jokes are blatantly racial and
sexist, consistently filled with violence, intended to “test the
waters” or signal support for like minded individuals. Their
characteristic disposition or temperament — i.e., their
developing self — has been cultivated to create a particular
affect and effect in others, namely fear and compliance. They
consider spontaneous displays of emotions to be a life
threatening weakness, preliminary to a loss of control, making
the normal flow of interpersonal interaction always seem a
little “forced” and “pressured”, a bit too constricted, strained
or artificial — carefully and literally acted-out — creating in
others an often eerie sense of detachment, unrelatedness and an
increasing sense of unpredictability and danger.

For such individuals, affect is cultivated and developed to both
protect self and control others, primarily through the use of
force and violence. In fact, they are quite skilled at eliciting
specific emotions and emotional displays in others, and it is
this “developed” skill that gives them their greatest drug-free
sense of power.

Their greatest fear is fear — the ultimate loss of control —
and they directly employ every resource at hand to ward it off,
to diminish it and to destroy it. They characteristically turn to
violence, sex and drugs to suppress their own fear, and their
highest probability of violence is when their own fear grows
— which it lawfully (predictably) does in accordance with
their increasing reinforcement of it. The cycle is quite literally
increasingly viscous.
The individual with the Scorned Personality Disorder is *ultimately cruel*, even when trying to express or provide pleasure. Their own *tolerance for social ostracism is systematically increased* by their habitual patterns, and the level of risk and amount of displeasure of others that they are willing to experience is always increasing. In fact, *violence and pleasure, specifically including sexual, become intermingled* in such a manner that they are mutually reinforcing. *Intimacy is markedly absent* and the willingness of a partner to bear the infliction of pain/discomfort becomes the highest expression of a now “*pathological love*”. Ultimately, a willing partner is not nearly so desirable as an unwilling or deceived partner (victim). *Intimacy is replaced by the intensity* of power and control as expressed and felt through *increasingly high risk violence and/or deception*.

**Interpersonal Functioning** (i.e., style of interpersonal interaction, including behavioral strategies and tactics as related to both motive and method):

Such individuals are *nonproductive and must “produce” through the suffering of others* (e.g., drug sales, thefts, extortions). They are essentially *predatory in lifestyle* and “survive” through more or less direct applications of violence, ranging from aggression to self-injury, psychological to physical, and verbal to nonverbal. In fact, *violence and the threat of violence are their primary problem solving devices* and the primary means through which they get their needs met. They are *noncompliant* with legitimate but restrained authority, but *submissive and avoidant* with unrestrained or consequential authority; and, directly *aggressive and exploitive* to those clearly weaker than they. *They thrive where legitimate authority is absent, impotent or unjust*.

The scorners’s movement of influence is *progressive and expansive*: from deceptive to violent, verbal to nonverbal,
private to public, lower levels of authority to higher level of
authority, across people and situations — all based on the
*expectation of time limited relationships*, an absence of
effective and reliable authority, that violent escape/avoidance
behavior will eventually be successful should the need arise,
and the belief that *any means justifies the avoidance of
control and the acquisition of power* — and the exercise of
power not only justifies any ends, it is the only meaningful
end.

The scorner’s development and access to available reinforcers
is restricted by his own stubborn *refusal to listen to
instructions or comply with necessary rules of social order*. He
can be quite effective at manipulation due to his well
practiced strategies and tactics for projecting blame, presenting
himself as a victim, putting words in other’s mouths, and
accusing others for his own behavior. He may play alien social
roles for limited amounts of time, initially presenting as
respectful and polite, being overly solicitous, condescending
and patronizing, and even as having a legitimate complaint —
but is quick to anger and easily provoked, quickly escalating to
slander and threats of violence, first to others then to self
(self-injury).

Individuals with a Scorer Personality Disorder display
patterns of *opposition* and related *destructive* tendencies that
increasingly *limit constructive and adaptive capacities*. Their
noncompliant and oppositional frame of reference is revealed
by their looking for loopholes, exceptions, looking for
weakness instead of strengths, frequent use of “yes, but”, their
difficulty agreeing with the obvious or accepting responsibility
for behavior or emotions, and *their marked aversion to the
word “No”*. When their transparent deceptions fail, they are
quick to use angry displays and threats of violence (aggression
or self-injury) to motivate others. They may be quite effective
at such manipulations due to *well practiced strategies and
tactics* for projecting blame, displacing responsibility and
avoiding performance demands. They may play acceptable social roles for limited amounts of time — the deficit is not a lack of problem solving skills or a lack of knowledge or a lack interpersonal skills or a lack of learning from experience or a loss of impulse control — it is a matter of values and motives and choices.

Impulse Control (i.e., the degree to which restraint of thought, words and actions is developed and exercised):

The individual with a Scorned Personality Disorder is first and foremost oppositional, always working against current order in order to establish and expand the self. In fact, the very essence of their self is defined and shaped thorough the operational processes of NOT — i.e., negative, resistant, rebellious, against, contrary, contentious; “anti-” this, that and antisocial, counteracting and reacting ... against all that is without ... “unruly” and ultimately an “outlaw” ... a servant to anarchy and chaos. Although increasingly at the mercy of circumstance, and increasingly a victim of their own habitual patterns of behavior, individuals with a Scorned Personality Disorder do not lose impulse control, they quite intentionally and systematically develop displays of violence as a primary problem-solving device, intentionally manipulating fear in others in a goal directed manner. Such displays are no more a matter of loss of impulse control than their noncompliance is a matter of loss of ability or skills.

An individual with a Scorned Personality Disorder displays a pattern of active opposition to legitimate authority and essential structure marked by the deviant countercontrol devices of deception, disruption, subversion, noncompliance, disrespect, devaluation, rumor, slander, rebellion, sabotage, public confrontation, and ultimately mutiny and revolution followed by anarchy — whether based on the oppositional acts of a single individual (i.e., the scorned) or as extended to or
against any identifiable group whether a gang, a city, a culture or a nation.

*They thrive on and in disorder* (uncertainty, ambiguity, confusion, irregularity, inconsistency) and *gain strength* when there is a lack of effective organizational structure and leadership. Their *desire for power and control is insatiable* for they *only feel alive when exercising control* and they *must always fight* for their self, for *the enemy is all that is without* and, by their *learned and developed nature*, they are increasingly loners, *on their own.*

**Associated Features and Disorders**

An individual with a Scorner Personality Disorder wants power and influence but opposes constructive and legitimate authority. Such individuals are a *great source of conflict* and their own internal conflicts, contradictions, and paradoxes become increasingly evident with time and association. For example, an *ongoing approach-avoidance conflict* is reflected in their literal and figurative attraction to people with power and influence, but their motivation is to use, abuse or steal the power and influence --- *to consume, not to join.* They want *power, control* and *autonomy* but they resent and oppose the very authority figures that have what they want. *Regardless of gender or sexual orientation, the same holds true for members of their household and the unfortunate objects of their sexual interests.*

They *want their motives and true feelings*, particularly their desires and fears, *to remain concealed* and secret, but their own patterns of conditioning insure that they will draw others into their pathological need for control and power, which in turn makes them increasingly public, *increasingly desensitized* to social pressures, *increasingly willing to risk*, and *increasingly likely to reveal their motives and expose*
themselves, both literally and figuratively, making themselves increasingly vulnerable to being arrested and imprisoned, or exploited by more experienced or more intelligent like-minded individuals. All scorners are prime candidates for sexual deviancy, using sexual acting-out to both express their need for felt power and control and as a means for diminishing their ever increasing fear.

Although their primary methods for motivating others is through fear and force, they do “study” (observe) to know the ways and interests of people with power and influence, and they are highly reinforced when able to manipulate such individuals to do their bidding. They may be quite charming and effective upon brief encounter, but their well practiced role playing soon gives way to their deep resentment and oppositional tendencies, especially under pressing or difficult circumstance.

Individuals with a Scorer Personality Disorder are ever loners, regardless of how many people surround them. They are guarded, suspicious, defensive, territorial and increasingly abusive and brutal, systematically applying these characteristics to their own (spouses, children, employees, the weak and the helpless — subordinates of all kinds). Their world view is that the laws of the jungle prevail and it’s dog eat dog. As adults, they are decidedly predatory and make little effort to conceal their values, interests or methods, particularly when at home or in the presence of subordinates. In fact, they increasingly believe their views and methods are correct and superior and may develop elaborate or intricate schemes and devices for their expression.

They are power mongers who are more or less skilled at obtaining, consolidating, exercising and expanding their sphere of influence. They are not inclined to trust, nor share, nor help, but — through direct experience — may develop a keen appreciation of the processes of conflict and conflict.
resolution, by extension including the strategies and tactics of warfare. They are practical to the extent of understanding the necessity of compromise, temporary avoidance, or deception when confronted with greater force or exposure. They become more or less skilled at crisis management due to their tendency to create crisis (real or imagined) in order to improve their “negotiating position” and to diminish the control of opposing authority.

**BEHAVIOR & MOTIVATION**

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Diagnostic criteria for 3887 Scorer Personality Disorder (PART A)

A. A pervasive pattern of active and competing opposition to legitimate authority and noncompliance with essential structure, associated with a preoccupation with matters of power and control, marked by increasingly deviant and violent countercontrolling strategies and tactics, at the expense of others, indicated by five or more of the following:

1. refuses to pay attention and actively competes for the attention of others, associated with oppositional competition with teachers, supervisors and group leaders, resulting in a general failure to receive or follow instructions, advice or counsel, marked by distraction, disruption, complaining and murmuring
2. conduct and demeanor shifts from passive-aggressive to active-aggressive and from deceptions and manipulations to the direct use of force and violence based on current estimates of opposing power and secrecy
3. displays visceral aversion to limits of any kind (being told what to do or what not to do) from any source and for any reason, resulting in repeated violation of rules and regulations, marked by a refusal to accept “No” as an answer, and an array of increasingly blatant and serious avoidance behaviors and displays of noncompliance
4. desires adoration, demands respect and tests for loyalty, but equates adoration with forced submission, defines respect in terms of fear and violence, and interprets accurate feedback as disloyalty; associated with an ever expansive need to suppress oppositional tendencies, marked by a strong tendency to “take the behavior of others personally”, private abuses, and public humiliations of subordinates
5. communications are provocative, argumentative, devaluing, intrusive, and more a matter of process than an exchange of information --- to acquire, experience, demonstrate or establish power and control, to test limits, prove loyalties, measure strengths and weaknesses--- marked by deceptions, distortions and accusations

6. receives pleasure and comfort from the pain and discomfort of others, associated directly with exercise of power over others and indirectly with the failure of those with power, marked by increasingly apparent and severe physical, emotional and psychological abuses and exploitations ranging from teasing to torture

7. establishes deviant control through rule violations that have predictable and acceptable consequences, provoking anger or fear in others, crisis creation, agitation, and efforts to sway and motivate others to join in rebellious and subversive activities

8. spends considerable energy and effort to create and maintain a viable public image and reputation as one to be reckoned with (i.e., a source of power and influence not to be taken lightly or exploited)

9. is quick to assert rights, take offense, and present self as a victim, using increasingly violent and inflammatory denials, projections, and accusations to elicit support, justify extremes of conduct, and to create defensive and avoidant reactions in others

10. increasing social isolation, alienation and hostile reactions from others secondary to negative and exploitive style of interpersonal interaction, expressed disrespect of accepted authority, repeated associations with disruptions, deprivations, deceptions, and violence, and the cumulative consequences of violating social and legal standards.
ALL OCCURRENCES OF 3887 (SCORNER) IN
THE KING JAMES VERSION OF THE BIBLE:


[Proverbs 1:22] How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

[Proverbs 3:34] Surely he scorneth the scorners: but he giveth grace unto the lowly.

[Proverbs 9:7] He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

[Proverbs 9:8] Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

[Proverbs 9:12] If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.


[Proverbs 14:6] A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.
[Proverbs 14:9] Fools make a mock at sin: but among the righteous there is favour.

[Proverbs 15:12] A scorner loveth not one that reproveth him: neither will he go unto the wise.

[Proverbs 19:25] Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.


[Proverbs 19:29] Judgments are prepared for scorners, and stripes for the back of fools.

[Proverbs 20:1] Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

[Proverbs 21:11] When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

[Proverbs 21:24] Proud and haughty scorner is his name, who dealeth in proud wrath.
- **Proverbs 22:10**  

- **Proverbs 24:9**  

- **Isaiah 28:22**  

- **Isaiah 29:20**  
  For the [6184] terrible one is [0656] brought to [0656] nought, and the [3887] scorners is [3615] consumed, and [3605] all that [8245] watch for [0205] iniquity are [3772] cut off:

- **Isaiah 43:27**  
Even when you're running it's still one step at a time.

**THE FLIP SIDE**

Even when you are (Active) emit what you do to get to keep to prolong to increase

**PRO** for (Approach) **CON** against (Avoidance)

- to get
- to keep
- to prolong
- to increase

Even when you do not (Passive) inhibit what you do not do to avoid to escape to delay to decrease

**PRO** for (Approach) **CON** against (Avoidance)

- to avoid
- to escape
- to delay
- to decrease
Diagnostic Features:
The essential feature of a Foolish Personality Disorder is a pervasive and progressive pattern of unearned, unwarranted and progressive self-reinforcement based on an unrestrained desire to experience first hand the limits of one’s physical, emotional and psychological being; marked by pleasure-seeking consummatory self-indulgence, self-stimulatory excitation and thrill seeking, all under the guise of self-expression and self-discovery --- all at the expense of others.

Such individuals are presumptuous, intrusive, insensitive, shallow, intense and acutely single minded and focused in their efforts to achieve ever elusive self-gratification and self-discovery. They are self-centered and irresponsible, expecting others to agree with their goals, to make allowances and excuses for their shortcomings, and to rescue them from the consequences of their own self-destructive behavior.

On the other hand, their narrow focus of attention and stubborn pursuit of sensual experience makes them increasingly exploitive and increasingly subject to exploitation. It also makes them increasingly unpredictable, unstable and prone to violent acting-out, accidents, and high risk behavior. Their habitual patterns of consummatory excesses deplete physical, emotional and psychological resources — both their own and those who care for them. Such individuals are literally full of themselves, never satisfied, ever dependent, and increasingly critical, demanding, complaining and predatory.

Individuals with a Foolish Personality Disorder do not let social conventions or legal, moral or ethical considerations interfere with their “If it feels good, do it” life style. They
consistently avoid the usual difficulties of life by *emotionally and financially feeding on others* combined with primitive denial, distraction and fanciful flights into unrealistic expectations, unearned pleasures, thrill seeking, and novel experiences.

**Cognition** (i.e., ways of perceiving and interpreting self, other people, and events, including attributions, values, and beliefs about life and living):

Individuals with a Foolish Personality Disorder *think and reason about their “self” as though it were external to their body and being.* “It” is something they are always missing and looking for, the ever elusive pot of gold at the end of the rainbow. “Discovering” or “finding” their self (i.e., pursuing their current pleasure while avoiding any less desirable circumstance) is used as the advance justification and an after-the-fact rationalization for much of their otherwise *transparently shallow exploitations and irresponsible conduct.*

On the other hand, such individuals *objectify and deify the self,* as though it was *an innate internal good* that *must be allowed its full expression* (free rein) *even at the sacrifice of others.* Such individuals have *no value higher than just being their self,* which means experiencing their life to the fullest even at the expense of others, pursuing consummatory interests (*the more intense and sensual the better*), always moving to *higher and higher levels of self-stimulatory pleasure/comfort* (including the adrenaline “pumping and dumping” of cheap thrill seeking) and *giving full vent* to the entire range “felt emotions”.

Their *self-serving logic* is increasingly stretched as their *boundaries of thought and deed increasingly blur.* Their words increasingly *lose definition* and their behavior is more *fragmented and disorganized.* Organization and planning skills
give way to tangential thoughts, loose associations, loss of deductive and inductive reasoning, and increasing doubts and confusion. Associated behavior becomes increasingly bizarre as desires become more insatiable and perverted. Ultimately, their sense of self is diffuse and their sense of control and purpose are nonexistent. Their focus of attention is on what is NOT and they have a deep sense of isolation and emptiness where their self should be. In the final analysis, there is no structure of time or space for their form to be. Their self becomes the void of their own understanding.

Affectivity (i.e., the range, intensity, liability, and appropriateness of both elicited and emitted emotional responses):

The carefree and experiential lifestyle of those with a Foolish Personality Disorder more or less gradually gives way to extremes of mood and increasingly dramatic and intense emotional displays. Giving unbridled vent to emotions and the easy expression of anger and fear create an intensity of effect on others as well as an intensity of felt experience. Avoidant behaviors and associated fears are strengthened, there is diminished capacity for pleasure/comfort following self-stimulatory excitation, and anger is the natural reaction to both (i.e., a natural reaction to loss of pleasure/comfort and gain of pain/discomfort).

Individuals with a Foolish Personality Disorder intentionally act-out various emotional states to create a particular effect in others. They create a never ending cycle of dramatic occasion to exercise and expand their emotional range, using relatives, friends and strangers to test and hone their experiential capacities and skills. They are more or less aware of the learning processes involved, and are more or less calculating in the level of violence and types of abuse they create for others to manage and resolve.
Interpersonal Functioning (i.e., style of interpersonal interaction, including behavioral strategies and tactics as related to both motive and method):

Although alert to social cues and keenly interested in emotional reactions and expressions, individuals with a Foolish Personality Disorder use their knowledge about emotions as a means of exploiting others, as a means of motivating others — i.e., they are emotionally manipulative.

Individuals with a Foolish Personality Disorder play on the emotions of others and are often quite skilled at role playing a full range of emotions. They are deceptive, frequently masking their motives with overt displays to the contrary and are quite capable of rapidly shifting roles according to circumstance. They are characteristically socially alert, and are more or less sophisticated and subtle in their manipulative style of interpersonal interaction. They are particularly adept at playing on the compassion or protective inclinations of others, preferring to entice or seduce rather than threaten or force. However, they will resort to threats if pleas are unsuccessful, and force when enticements fail or their deceptions are discovered.

When flattery and enticements fail, individuals with a Foolish Personality Disorder tend to resort to threatened and actual self-injury (which is emotionally manipulative), both to avoid the consequence of their behavior and to elicit positive reinforcement and supportive structure. Their self-injury is transparently goal oriented and there is a marked absence of actual suicidal intent. In fact, they are rather blatant and direct in using “emotional extortion” (e.g., If you don’t do what I want, I will hurt my self). However, repeated cognitive as well as behavioral rehearsals combine with the usual necessity for ever increasing intensity to make actual injury and even death more likely. Similarly, role playing depression and distress
increase susceptibility to such states. However, self-injury is increasingly used as a problem solving device only to the degree that it is effective in controlling and motivating others, and it is only effective if there is someone who cares to exploit --- or at least someone who must respond. Self-injury may produce secondary gains related to anxiety reduction, which further strengthens such tendencies and increases related risks.

They are highly reinforced by social reinforcement and actively compete to be the center of attention. They enjoy “being on stage” and are as subject to flattery as they are inclined to use it. However, their flattery is rarely sincere due to their extreme tendency to be envious of others in terms of possessions, skills, successes and appearance. Their general lack of awareness or appreciation for the long term effects of their patterns of thought and conduct, for themselves or others, makes them increasingly likely to have short term rather than long term relationships, as well as relationships that are increasingly destructive.

**Impulse Control** (i.e., the degree to which restraint of thought, words and actions is developed and exercised):

**Lack of self-restraint** is central to the development and maintenance of a Foolish Personality Disorder. Impulses are shaped to be expressive without restraint — there is no value greater than self expression, thus little or no development of self-restraint. Self-restraint is viewed as not only unnecessary but decidedly undesirable --- lack of it is cultivated.

The individual with a Foolish Personality Disorder spares no expense to provide occasion for experience, and no experience of thought, word or deed is left unexplored. Such “opportunity management” is active rather than passive and such individuals create occasion to lose impulse control. In fact, “loss of impulse control” is a primary goal of their self-expression and self-discovery. There are ultimately no taboos for such
individuals since legal, moral and ethical “restraints” are always relative to their increasing willingness to risk, their necessity of experiencing all things first hand, their decreasing capacity of felt experience, and their increasingly rapid and aversive habituation to current conditions.

Their stubborn pursuit of current pleasure/comfort is increasingly fueled by the secondary gains of avoiding the consequences of past choices. There is an increasingly pressured quality to all aspects of life and living, particularly when prevented from “expressing” feelings, consummating desires or engaging in self-stimulatory activity. Overt and covert behavior are increasingly motivated by a restless and aversive boredom with current conditions, which is secondary to depleted physical and personal resources, an increasing generalized apprehension, and an increasing awareness of mortality, diminished capacity and decreasing alternatives.

Associated Features and Disorders

Individuals with a Foolish Personality Disorder are predisposed to any disorder founded on a lack of self-discipline or self-restraint --- i.e., a lack of adaptive self-control --- including all forms of addictions and excesses of thought and behavior. They also are subject to a sense of unreality and increasingly give the impression of unrelatedness, as their thoughts and “conditioned emotional reactions” (CERs), and associated physiological states, are increasingly unrelated to external events. Excesses result in depleted resources and guaranteed deficits — i.e., depression is the inevitable payback. A lack of restraint insures a lack of capacity and a restricted range of alternatives. Unrealistic expectations and a high sense of entitlement insure poor achievement relative to abilities. Abuses of sensory-perceptual systems result in doubts, ambiguities, confusion, and a growing sense of alienation and lack of trust, particularly related to one’s own body. Anxieties
increase and **the sense of self is lacking in boundaries** and there are no limits of time or space in imagination.

Predispositions include attention deficit disorder, hyperactivity, conduct disorder, pervasive anxiety, obsessive-compulsive disorders, addictions, pathological gambling, stress disorders, schizoid personality disorder, borderline personality disorders, depression, bipolar disorders, all forms of sexual perversion, delusions, autistic processes, disorganized and undifferentiated schizophrenia.
Diagnostic criteria for 3684 Foolish Personality Disorder (PART A)

A. A pervasive and progressive pattern of unearned and unwarranted self-reinforcement based on an unrestrained desire to experience first hand the limits of one’s physical, emotional and psychological being, all under the guise of self-expression and self-discovery --- all at the expense of others --- as indicated by five or more of the following:

1. a narrowed focus of attention based on current consummatory interests and pursuits, associated with single-minded stubbornness, disregard for social convention and disapproval, and a deep resentment of interruption or advice to the contrary
2. values are reflected in verbose and transparent self-promotion, preoccupation with appearances and social status, superficial and shallow interpersonal relations, casual disregard for others, and an absence of relevant focus and adaptive developmental purpose
3. a self-serving, well cultivated and increasingly apparent insensitivity to the physical, emotional and psychological well-being of others
4. a poorly developed, blunted or degenerating sense of personal responsibility, associated progressive exploitation and neglect, marked by deceptions, broken promises, lack of follow through, and easy excuses
5. an increasingly calculated and well practiced exploitation of concern, compassion, love, dependency needs, and the responsibilities and good intentions of others (e.g., parents, friends, spouses, service providers, caregivers of all kinds, strangers), marked by increasingly blatant emotional deceptions and manipulations (extortions, blackmail, accusations, blame, promises, apologies, and excuses), including a progressive pattern of implied, threatened and acted-out self-injury (both commission and omission... i.e. self-injurious acts and/or self-injurious noncompliance)
Diagnostic criteria for 3684 Foolish Personality Disorder (PART B)

6. increasingly high risk and destructive behavior, associated with poorly developed, blunted or degenerating judgment and foresight, combined with a diminishing capacity for pleasure, marked by reckless disregard for the safety of others, cheap thrill seeking, consummatory self-indulgence, and self-stimulatory excitation.

7. progressive cycles of change, instability and risk due to an increasingly felt but vague sense of deprivation, boredom, and dissatisfaction, associated with a lowered frustration tolerance, a generalized sense of urgency, increasing irritability and restlessness, and culminating in increasingly anxious, drastic and bizarre efforts to establish intimacy of relationship, intensity of experience, situational control, and basic reality orientation.

8. increasingly intense, abrupt, prolonged, dramatic and felt displays of anger and fear due to repeated role playing of same and a habit of giving unbridled vent to emotions in thoughts, words and actions--- i.e., cultivated, developed, acquired, self-reinforced, learned emotional instability due to systematic conditioning and shaping.

9. a poor sense of self secondary to: a lack of self-discipline and self-restraint --- i.e., absence of adaptive self-control --- resulting in missed perceptions, consequences, response alternatives and developmental opportunities; a chronic history of manipulative acting-out and related “emotional masking” and role playing; habitual abuse of desire; an attraction to excitation and change; and, a lack interpersonal, educational, vocational or community commitment or stability.

10. cumulative medical, social and legal difficulties secondary to all of the above.
ALL OCCURRENCES OF 3684 (FOOLISH) IN THE KING JAMES VERSION OF THE BIBLE:


glad [0001] father: but a [3684] foolish [1121] son
is the [8424] heaviness of his [0517] mother.

❖ [Proverbs 10:18] He that [3680] hideth [8135]
hatred with [8267] lying [8193] lips, and he that
[3318] uttereth a [1681] slander, is a [3684] fool.

❖ [Proverbs 10:23] It is as [7814] sport to a [3684]
fool to [6213] do [2154] mischief: but a [0376] man

[3680] concealeth [1847] knowledge: but the [3820]
heart of [3684] fools [7121] proclaimeth [0200]
foolishness.

❖ [Proverbs 13:16] [3605] Every [6175] prudent
man [6213] dealeth with [1847] knowledge: but a

accomplished is [6148] sweet to the [5315] soul:
but it is [8441] abomination to [3684] fools to

[2450] wise men shall be [2449] wise: but a [7462]
companion of [3684] fools shall be [7321]
destroyed.

❖ [Proverbs 14:7] [3212] Go from the [5048]
presence of a [3684] foolish [0376] man, when thou
[3045] perceivest not in him the [8193] lips of
[1847] knowledge.


[Proverbs 18:7] A fool's mouth is his destruction, and his lips are the snare of his soul.

[Proverbs 19:1] Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

[Proverbs 19:10] Delight is not seemly for a fool; much less for a servant to have rule over princes.

[Proverbs 19:13] A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

[Proverbs 19:29] Judgments are prepared for scorners, and stripes for the back of fools.

[Proverbs 21:20] There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

[Proverbs 23:9] Speak not in the ears of a fool: for he will despise the wisdom of thy words.

[Proverbs 26:1] As snow in summer, and as rain in harvest, so honour is not seemly for a fool.
[Proverbs 26:3] A whip for the horse, a bridle for the ass, and a rod for the fool's back.

[Proverbs 26:4] Answer not a fool according to his folly, lest thou also be like unto him.

[Proverbs 26:5] Answer a fool according to his folly, lest he be wise in his own conceit.

[Proverbs 26:6] He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

[Proverbs 26:7] The legs of the lame are not equal: so is a parable in the mouth of fools.

[Proverbs 26:8] As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

[Proverbs 26:9] As a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of fools.

[Proverbs 26:10] The great God that formed all things both rewardeth the fool, and rewardeth transgressors.


which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

- **Ecclesiastes 4:5** The fool foldeth his hands together, and eateth his own flesh.

- **Ecclesiastes 4:13** Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

- **Ecclesiastes 5:1** Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

- **Ecclesiastes 5:3** For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

- **Ecclesiastes 5:4** When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

- **Ecclesiastes 6:8** For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?
[Ecclesiastes 7:4] The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

[Ecclesiastes 7:5] It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

[Ecclesiastes 7:6] For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

[Ecclesiastes 7:9] Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

[Ecclesiastes 9:17] The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

[Ecclesiastes 10:2] A wise man's heart is at his right hand; but a fool's heart is at his left.

[Ecclesiastes 10:12] The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

[Ecclesiastes 10:15] The labour of the foolish wearieth every one of them,
because he knoweth not how to go to the city.
0191 FOOL: The
SIMPLE-FOOLISH-SCORNER

The Hebrew word designated as Strong’s 0191 is from an
unused root meaning “to be perverse”. Although consistently
translated fool (-ish) (man), this character appears to be more
stubborn and callous than the 6612 Simple Personality
Disorder, more predatory and vicious than the 3887 Scorer
Personality Disorder, and more sinister and perverted than the
3684 Foolish Personality Disorder. 0191 despises (disrespects)
both wisdom and instruction and has no apparent conscience.
The disrespect is blatant, self-restraint is nonexistent,
stubbornness and persistence are extreme, and there is an air of
confident expectation and arrogant disregard.

0191 is perverse in every sense of the word, a pervert and
perverter of mind, word and deed. The self-created dilemma of
this “universal man of the flesh” is the same as Adam and Eve
in the garden: a simple, clear choice — a two-alternative,
forced-choice situation. On the one hand, trusting in the wisdom
of the Word of God in order to see through the eyes of God the
way to the tree of life in the midst of the garden. On the other
hand, putting one’s self in the place of God, trusting in one’s
own eyes, casting God and his light out of “our garden”, leaving
mankind’s self alone to grope and wither in the darkness of this
present wilderness (i.e., the world without God).

There was only one tree prohibited in the garden of Eden and
any path to it led to death. Now there is only one path to the
tree of life and 0191 refuses to take the first step on it
(Proverbs 1:7). After all, it was wisdom that Eve sought
(Genesis 3:6) — Adam chose to follow Eve.
0191 FOOL: The SIMPLE-FOOLISH-SCORNER

0191 is much like the serpent in the garden, twisted and imbalanced, deceptive and enticing, pitting one against another, transforming light into darkness and the truth into a lie; the developmental outcome our unrestrained core tendencies — a beast of the field — wise in his own eyes, a creation of self who knowingly perverts wisdom, justice, judgment and equity (Proverbs 1:3):

- a hustler, a con artist, a swindler, a well practiced liar who uses various forms of deceptions and flatteries and enticements to exploit individuals who are less subtle or more trusting (i.e., the Simple, the young and the old), creating confusion and disillusionment and anger and fear; serving as a negative example to teach those greedy of gain and causing the Simple to turn away from what is right, proper, or good;

- a predatory perverter of justice who reinforces pride and wrath at the expense of mercy and equity; shaping the Scorer, teaching the laws of the jungle, the ways of the survival of the fittest, the systematic use of force and violence for personal security and gain; serving as a negative example to both create and teach the oppressed and the afflicted to do likewise, transforming violence into a virtue and fear of judgment into a vice;

- a corrupter of judgment, a flesh monger, a dream maker then breaker, a “dealer” who uses people as merchandise; turning the self into a commodity to cultivate and market, buying and selling hopes and needs, creating dependencies to exploit; serving as a negative example to teach those greedy of fame and fortune, transforming desire into slavery and feeding on the folly of the Foolish.
ALL OCCURRENCES OF 0191 IN THE KING JAMES VERSION OF THE BIBLE:


[Proverbs 10:14] Wise men lay up knowledge: but the mouth of the foolish is near destruction.


[Proverbs 11:29] He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

[Proverbs 12:15] The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

[Proverbs 12:16] A fool's wrath is presently known: but a prudent man covereth shame.

[Proverbs 14:3] In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

[Proverbs 14:9] Fools make a mock at sin: but among the righteous there is favour.

[Proverbs 15:5] A fool despiseth his father's instruction: but he that regardeth reproof is prudent.
[Proverbs 16:22] Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

[Proverbs 17:28] Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

[Proverbs 20:3] It is an honour for a man to cease from strife: but every fool will be meddling.

[Proverbs 24:7] Wisdom is too high for a fool: he openeth not his mouth in the gate.

[Proverbs 27:3] A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

[Proverbs 27:22] Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

[Proverbs 29:9] If a wise man contenteth with a foolish man, whether he rage or laugh, there is no rest.

[Isaiah 19:11] Surely the princes of Zoan are fools, the counsel of [6814] Zoan are fools, the [6098] counsel of


ALL THINGS ARE RELATIVE

Page 97
SLUGGARD (6102), SLOTHFUL (6101, 6102, 7423, 7503), AND SLOTHFULNESS (6103)

There are three basic Hebrew words translated into the English as “sluggard”, “slothful” and “slothfulness”.

- These “individuals” are **unreliable, irresponsible**, and **unwilling to expend energy to pay their own way**;

- They are **void of basic work ethics** and have **little sense of personal or social responsibility**;

- Their deficits start as a matter of **values and motivation rather than capacity or skills**;

- Their **lack of redeeming social value** becomes increasingly apparent as they grow older;

- They also increasingly **miss critical developmental opportunities**;

- **The longer they delay** self discipline, adaptive focus, and constructive efforts, the more difficult such efforts become and **the less likely they will ever occur**, at least not without external interventions;

- Their motivations may differ but the **outcomes are essentially the same** — and **someone else pays as they waste their lives**.
SLUGGARD (6102), SLOTHFUL (6101, 6102, 7423, 7503), AND SLOTHFULNESS (6103)

- **Strong’s number 6101** is a primary word meaning “to lean idly” and has the connotation of being indolent or slack, *not willing to expend energy*, essentially lazy, irresponsible, nonproductive and dependent. 6102 is derived from 6101, and 6103 is the feminine of 6102. This character or character trait is associated with *a lack of any type of activity*, specifically including productive activity.

- **Strong’s number 7423** is derived from a primary word (7411) meaning “to hurl”, shoot, delude or betray (as if causing to fall). 7411 is variously translated as beguile, betray, [bow-] man, carry, deceive and throw. 7423 has the connotation of either *treachery (deception) or remissness (negligence)* and is translated variously as slothful, slack, idle, guile, false, deceit, deceitful and deceitfully. This character or character trait is more sinister and menacing than either 6102 or 7503, including a predisposition to various types of *exploitative lies and deceptions and willful disregard of the property, rights or well-being of others*, which would include cheating, stealing, falsifying; the exploitation of both valuables and values, which would include degrading quality or performance standards.

- **Strong’s 7503** is a primary word meaning “to slacken”. In addition to “be slothful”, 7503 is translated variously as weak, weaken, be weaken, be still, stay, slack, let alone, leave, idle, forsake, feeble, wax feeble, fail, consume, abate, cease, draw toward evening. It has the primary connotation of weakening, diminishing, decreasing or leaving. This individual has a *problem of motivation and effort* — low endurance breeds lower endurance. A tendency to give up easily makes this individual *increasingly a “quitter”* and increasingly less capable of anything else. Such individuals are *consumed by their own lack of trying, both wasting and wasting away for lack of effort*. 
All Old Testament Occurrences Of The English Words “SLUGGARD”, “SLOTHFUL”, AND “SLOTHFULNESS”
And all other occurrences of Strong’s 6101, 6102, 6103, 7411, 7423, and 7503 in Proverbs and Ecclesiastes


- [Proverbs 12:27] The [7423] slothful man [2760] roasteth not that which he took in [6718] hunting: but the


- **[Proverbs 18:9]** He [1571] also that is [7503] slothful in his [4399] work is [0251] brother to him that is a [1167] great [7843] waster.


[Proverbs 26:19] [3651] So is the [0376] man that deceiveth his [7453] neighbour, and [0559] saith, Am not I in [7832] sport?

DIFFERENTIAL DIAGNOSIS

Each person is more of less Simple, more or less Scornful, and more or less Foolish throughout each day and each phase of their life.

Each person is also more or less Simple, more or less Scornful, and more or less Foolish throughout each night. It is in mankind’s nature — our natural unadulterated tendency to be exactly like any other mindless beast of the field:

◆ time and stimulus bound, predictable creatures of habit, at the mercy of circumstance and those inclined to hunt or harvest;

◆ preying on and being preyed upon, exploiting weakness and fear, surviving at the expense of others through the use of force and violence;

◆ deceiving and being deceived, pursuing our own self-serving desires at the expense of others, down the dead end paths of direct experience, guided by the false expectation of gaining pleasure/comfort and diminishing pain/discomfort.

In the absence of developmental instruction and structure to the contrary and without active efforts to learn and teach self-control (i.e., self-discipline plus self-restraint) and adaptive sensitivity to others, simple and scornful and foolish patterns of thought and behavior become progressively characteristic of “mankind”.

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**FORM FOLLOWS FUNCTION AND BEHAVIOR HAS BOTH**

<table>
<thead>
<tr>
<th>FORM</th>
<th>FUNCTION</th>
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<tbody>
<tr>
<td>THE SAME BEHAVIOR MAY SERVE MULTIPLE FUNCTIONS.</td>
<td>MULTIPLE BEHAVIORS MAY SERVE THE SAME FUNCTION.</td>
</tr>
<tr>
<td>ANY BEHAVIOR MAY BECOME A POSITIVE OR A NEGATIVE REINFORCER.</td>
<td>SHORT TERM GAINS MAY HAVE LONG TERM COSTS AND VICE VERSA.</td>
</tr>
<tr>
<td>BEHAVIOR MAY BE ACTIVE OR PASSIVE (EMITTED OR INHIBITED).</td>
<td>BEHAVIOR MAY FUNCTION TO APPROACH OR TO AVOID.</td>
</tr>
<tr>
<td>OTHER THINGS BEING EQUAL, LOW ENERGY BEHAVIORS ARE SELECTED.</td>
<td>OTHER THINGS BEING EQUAL, HIGH IMPACT BEHAVIORS ARE SELECTED.</td>
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</table>
In applying *Behavioral Relativity* to the works of Solomon, it becomes increasingly apparent that there is nothing new in *Behavioral Relativity*. In fact, it appears that Solomon had access to modern texts on the basic principles of learning as well as the collective works of Aristotle and Shakespeare. *Proverbs* and *Ecclesiastes* are organized for many purposes and deal with many subjects, one of which is human nature and character development or personality. It is quite clear that Solomon was much more than a collector of proverbs.
Solomon organized ancient truths about human nature in order to establish *peace and security for the nation* and the individual. He addressed both *what to do* and *what not to do* (i.e., what behaviors to emit and inhibit). *Opportunity management* and *risk management* were defined as clear aspects of one’s *motives*, *methods*, and ultimately individual *value judgments*. He took particular pains to stick to easily verifiable and self evident truths, matters that any concerned individual could apply and test out, even when dealing with matters of belief.
Using *Behavioral Relativity* as a basis for comparing and contrasting *Proverbs* and *DSM-IV™* resulted in more contrasts than similarities. In fact, there was so little rhyme or reason to the structure and presentation of the personality disorders in *DSM-IV™* that it was like comparing and contrasting a poem with babbling. One would think that *DSM-IV™* would be the superior scientific document and have more practical utility with respect to prevention and treatment. One would be wrong.
A Few Significant Differences:

- The Role of the Imagination: The Nature of Learning

Proverbs repeatedly emphasizes the role of the imagination with respect to response predispositions, quite clearly regarding the imagination as a “virtual reality” in which real learning occurs.

---

**JUST A THOUGHT**

- **IMAGINE... BITING INTO A LEMON**
  - If you did..., you salivated, demonstrating the power of your thoughts to produce physiological effects.
  - In fact, my thoughts (in the form of words) traveled through the air by way of sound and/or light, merged with your thoughts and produced an observable, measurable, physiological effect in you.
  - Thoughts and words can and do produce physiological effects, some of which you are aware.

- **YOU ARE THE SELF YOU CREATED**
  - Both Classical and Operant conditioning occur in the virtual reality of your imagination.
  - Thoughts function as units of behavior and stimulus events (antecedents and consequences).
  - You are king/queen of the domain of your imagination.
  - Your focus of attention and thoughts can and do shape your desires, emotions and behavior.
  - The mind matters and mental exercise works.
  - What you imagine makes a difference.
This simple assertion about human nature has profound implications for life and living, implications that are in direct contrast to the popular tenets of Freud and his disciples. What you “dwell on” in the dominion of your imagination directly influences your desires, emotions and related behavior.

Contrary to the doctrines of many psychoanalysts, what you fantasize does matter. It shapes who you are, what you want and what you are willing to do to get it. The imagination literally and figuratively matters. The principles of learning have their usual and full effect in the dwellings of your mind — where you conceive and nurture, plow and plant, build and destroy, strengthen and weaken, and become more or less inclined.

"PAYING ATTENTION"

✓ ... TO LEARN
  ➢ People pay attention to learn and learn what they pay attention to
  ➢ Paying attention to learn is a selective & active process

✓ ... TO TEACH
  ➢ People are motivated by the attention of others
  ➢ Paying attention to teach is a selective & active process
Antecedents and Consequences: Matters of Opportunity and Risk Management

Proverbs repeatedly emphasizes the importance of learning about learning — how people develop and why they behave the way they do. Particular emphasis is placed on acquiring accurate knowledge and understanding “the ways”, “the paths”, what comes “before” and what “follows” — in order to prevent unnecessary pain and suffering — i.e., learning by observation, instruction, and the exercising of critical thinking skills rather than the often cruel or deadly lessons of direct experience.
Much of Proverbs is concerned with prophesy — i.e., *predicting the future based on current information and known patterns* — providing for goal oriented prevention and development rather than living life at the mercy of circumstance or being overwhelmed by destructive emotions or desires. Proverbs is full of hope, imparting practical knowledge to give individuals more control in their own lives. DSM-IV™ minimizes the role of learning in human development and modern psychiatry offers drugs as the solution to developmental problems, self-control, and the normal stresses of life and living.

**DEVELOPMENTAL GOLDS**

I. RELATE TO ... NOT AT ... AND BE SENSITIVE TO THE SILENCES ...

II. HONESTY IS STILL THE BEST POLICY FOR BOTH RELATING & BECOMING ...

III. CONTROL YOUR OWN EMOTIONS BEFORE YOU START TO CHANGE THE BEHAVIOR OF OTHERS ...

IV. AVOID ASSUMPTIONS, DELAY ATTRIBUTIONS, & TAKE GREAT CARE WHAT AND HOW YOU TAKE THINGS PERSONALLY ...

V. PROVIDE ESSENTIAL PROTECTIVE AND SUPPORTIVE STRUCTURE ...

VI. LEARN TO TEACH & TEACH TO LEARN VALUE-BASED BEHAVIOR AND PERSONAL RESPONSIBILITY ...

VII. PAY ATTENTION DEARLY, DEEPLY, AND WELL ...
The Definition and Nature of Love: Differential Reinforcement and Punishment

It is a great and destructive myth that human love can do no wrong. Love is only as good as the one doing the loving and misguided love can be as selfish and destructive as hate. Proverbs makes it infinitely clear that love teaches both what to do and what not to do, for the protection and development of the one loved.
Love sacrifices to teach self-discipline and does not compromise principle for affection. Love calls for warnings and reproofs, corrections and chastisements. The rod of the mouth is the tongue and a “tongue lashing” is better than years of anguish or sudden death. The form and expression of love is always conditional, being directly related to current circumstances and the motives and behavior of its focus. The very concept of “unconditional positive regard” is alien to both mercy and truth, making a mockery of both justice and judgment.

DESTROYING THE DESTROYERS

× MYTHS
× the principles of learning are different for different people and problems.
× reinforcement is good and punishment is bad.
× similar behaviors have similar causes.
× different behaviors have different causes.
× love can do no wrong.

✓ FACTS
✓ the basic principles of learning do not change any more than the basic laws of physics.
✓ you can't have one without the other and neither is better.
✓ behaviors can have multiple functions.
✓ different behaviors can have the same function.
✓ misguided love is as destructive as hate.
Proverbs stresses the importance of putting one’s self in its proper place, which is always after rather than before others. In fact, any sense of personal superiority is identified as a basis for faulty judgment and inequity. People are inclined to overvalue themselves, generally esteeming themselves to be right and others wrong. Such “self-esteem” is the source of easy anger, an unwarranted sense of entitlement, and it provides easy ground for rationalizing various exploitations of others as well as unfounded claims of personal “victimization”. Self-esteem is another word for pride, and it is closely associated with selfish, egotistic, narcissistic, and reckless disregard for others.
A “lack of self-esteem” provides an easy and empty excuse for maladaptive behavior. Many modern programs and treatments are specifically designed to teach self-esteem. But all too often such programs are founded on “the feel good theory of right and wrong”, with self-esteem being defined as “feeling good about your self”.

### SELF-DISCIPLINE + SELF-RESTRAINT = SELF-CONTROL

<table>
<thead>
<tr>
<th>Risk &amp; Opportunity Management</th>
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<tbody>
<tr>
<td>Self-Analysis &amp; Self-Management</td>
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</table>

- Behavior Control
  - Impulses & Response Tendencies
  - Response Alternatives & Choices
- Emotion Control
  - Anger & Frustration
  - Fear & Anxiety
- Motivation Control
  - Desire & Depression
  - Values
- Expectation Control
  - Range & Complexity
  - Alternatives & Patterns
  - Objectivity & Accuracy
  - Beliefs & Assumptions

Such programs erroneously teach that “you must love your self before you can love anyone else” — Proverbs teaches the opposite. They also teach that self-esteem is something someone else is responsible for providing, creating one more excuse for failure and blame. The term “self-respect” carries the connotation of something earned rather than something owed by others.
Self-Expression: The Role of Anger and Fear

Contrary to the “express your anger to relieve the pressure” and the “take a drug to relieve your fears” school of psychiatric thought, Proverbs treats both the thought and the expression of anger and fear as high risk matters worthy of deliberate control and serious consideration.

Self-control, patience, and due deliberate effort are repeatedly emphasized as essential to avoid disastrous and embarrassing outcomes. Being “quick to anger” is associated with poor judgment and injustice. Those quick to anger are eventually at the mercy of fear, particularly sudden fear, which develops in
those presumptuous enough to inflict violence and fear on others. *Anger feeds on fear and fear feeds on anger* but both are diminished by the deliberate, and often taxing, control of either. However, *behavior and thought consistent with either anger or fear, including role playing or “acting-out”, increases such response tendencies*. Both fear and anger, and all values, are attributed based on experience and beliefs, and the greatest defense against maladaptive fear is adaptive fear. Adaptive fear is also an effective inhibitor of maladaptive anger.

---

**ANGER & FEAR MANAGEMENT**

- Anger and fear are essential for life and living — but it’s what makes you angry and what you fear that count
- Anger and fear stem from the same causes...
  - Loss of pleasure/comfort or gain of pain/discomfort
  - Physical or psychological
  - Real or imagined
- Anger and fear may alternate depending on circumstance
  - Anger may mask fear & fear turns to anger
  - Power & control change experience, motivation, expectation and expression
  - Anger, fear and desire grow according to expression and spread in effect
  - The objects, expression and function of anger and fear, like those of desire, are learned
  - Anger, fear and desire are interrelated
Fear is the most of primordial human emotions and it is expressed in its various forms in anticipation of either real or imagined gain of pain/discomfort OR loss of pleasure/comfort. It is noted that the same functional processes that create fear also create anger — i.e., the loss of pleasure/comfort and the gain of pain/discomfort.

Anger may function to mask or suppress fear and fear may function to displace or provide motivation to control anger. Fear is recognized as the motivation for approach (safety and security) as well as avoidance processes, whether active or passive, overt or covert.
Fear and anger, like physical pain/discomfort, are neither good nor bad — they are essential for life and living. *It is what one fears and what one gets angry about that count.* Pain/discomfort (evil to mankind) is only “good” or “bad” according to its effects, both short and long term, to self and others. The same holds true for all forms of pleasure/comfort (good to mankind). This same pattern of logic is applied to love and hate, with neither being good nor bad — i.e., *it is “good” to hate evil and “evil” to hate good,* and it is very good to learn the difference.
TYPES OF STRESS

- **GENERATIVE**
  - Constructively strengthens adaptive behavior
  - Constructively weakens maladaptive behavior

- **DEGENERATIVE**
  - Destructively strengthens adaptive behavior
  - Constructively weakens adaptive behavior
  - Destructively strengthens maladaptive behavior
  - Constructively strengthens maladaptive behavior

**ADAPTIVE** = Exercising Rights and Meeting Responsibilities.
**MALADAPTIVE** = Violating Rights or Not Meeting Responsibilities.
Personal Responsibility: Self-Creation

Proverbs emphasizes life long personal and interpersonal responsibility, particularly including opportunity and risk management. Moreover, Proverbs extends personal responsibility to the cognitive shaping of response predispositions — i.e., the learning that occurs in the imagination — in essence making the individual responsible for motives as well as behavior, motivation as well as performance, desires as well as thoughts, emotions as well as values.
Personal responsibility includes what one learns and what one teaches. It also includes what one does, does not do, allows, and does not allow. Proverbs makes it clear that responsibilities increase with authority and parents are as responsible for teaching as children are for learning. On the other hand, DSM-IV™ is a handbook of excuses for criminal conduct, a menu of rationalizations for displaced responsibility, a justification for every perversion of justice and judgment.

---

Risk & Opportunity Management

- Survival Has Always Depended On Self-
  - Denial
  - Restraint
  - Regulation
  - Discipline
  - Correction
  - Analysis
  - Control

- Safety and Security has always involved
  - Patience
  - Practice
  - Perseverance
  - Prudence
  - Preparation
  - Persuasion
  - Prevention

---

FIGHT OR FLIGHT ...

NOT!
Values and Value Judgments

Ultimately Proverbs attempts to clarify what is “adaptive good” and “adaptive evil” as opposed to “maladaptive good” and “maladaptive evil”. Accurate knowledge and understanding are requisite for rational and informed decision-making but many of life’s harsh lessons are best learned without trial and error, without direct experience.

Awareness of alternatives and critical thinking skills are necessary for effective problem solving but naturally occurring opportunities to learn may have passed or be too far apart for one’s current condition or life situation. One’s habitual patterns of action or reaction may overwhelm current intentions to the contrary, maintaining a vicious cycle of undesired or undesirable behavior. Sensory and perceptual development require an accurate balance between the learning processes of discrimination and generalization but the nature of current excesses and deficits may not be readily apparent or known.
The point at which life becomes a process of dying or dying becomes a process of living is a matter of perception and one’s perception is subject to change. The “dark sayings” of Proverbs are precepts for knowledge of good and evil.
The very nature of life and living insures there will be pain/discomfort, including work and stress, until death. This being the case, Solomon reasons, *it is wiser to suffer for good*, which includes diminishing evil. However, *Proverbs* addresses not only *what we are willing to do or not do* (the behavioral economy of our values and fears), but *what we allow to occur and choose to prevent* (now there’s a rub to blister Hamlet). Such an extension makes us *fully responsible for our selves* and *accountable for our effects (or lack of them) on others*.

---

**FUNCTIONAL ALTERNATIVES**

<table>
<thead>
<tr>
<th>STOP</th>
<th>START</th>
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<tbody>
<tr>
<td>× R+ of B-</td>
<td>✓ R+ of B+</td>
</tr>
<tr>
<td>× R- of B-</td>
<td>✓ R- of B+</td>
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<td>× P+ of B+</td>
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<td>× R- of absence of B+</td>
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</tr>
<tr>
<td>× P- of absence of B-</td>
<td>✓ P- of absence of B+</td>
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</table>

R+ = Positive Reinforcement  
R- = Negative Reinforcement  
P+ = Positive Punishment  
P- = Negative Punishment  
B+ = Adaptive  
B- = Maladaptive
TO BE OR NOT

ADAPTIVE (B+)
- R+ of B+
- R- of B+
- P+ of B+
- R+ of not B+
- R- of not B+
- P+ of not B+
- P- of not B+
- P- of B+

MALADAPTIVE (B-)
- R+ of B-
- R- of B-
- P+ of B-
- R+ of not B-
- R- of not B-
- P+ of not B-
- P- of not B-
- P- of B-

YOU
But there is an escape from this apparent paradox. People — i.e., the public — are obliged to support the law — i.e., the public good — and to teach and persuade others to do so. But beyond instruction and warning to prevent unnecessary pain/discomfort and the protection of victims of predatory violence and/or fraudulent deceptions, we have no obligation and, indeed, no right to impose on others, even those with whom we profoundly disagree. It’s the price of our freedom to chose.
BEHAVIORAL RELATIVITY
(JUST A POINT OF VIEW)

- **who**
  - individuals
  - relationships
  - roles

- **why ... not**
  - birth variables/genetics
  - chance
  - opportunity
  - awareness
  - current state
  - accurate knowledge
  - perceptual
    - accuracy
    - complexity
    - range
  - learning history
    - previous consequences
    - predispositions
  - alternatives
  - cost-benefit analysis
  - short term costs/gains
  - long term costs/gains
  - too much/soon
  - too little/too late
  - function
  - motivation
  - strategy
  - expectation
  - values
  - value judgments
  - beliefs
  - cumulative consequences

- **what**
  - behaviors to be strengthened
  - behaviors to be weakened
  - current consequences & effects
    - reinforcers
    - punishers

- **when**
  - time, date, day of week, month ...
  - age
  - rate, speed, frequency or interval
  - duration
  - delay or latency
  - situation
  - sequence of events
  - timings & relationships & patterns

- **where**
  - place, location, position or locus
  - context
  - direction
  - orientation

- **how**
  - manner or attitude
  - amount, intensity or degree
  - tactics
  - methods
    - reinforcers to use or not
    - punishers to use or not
    - behaviors to be used or not

(POINTS OF VIEW)
“Behavioral Relativity” was so named to emphasize that:

- much like gravity, the basic principles of learning are in full operation throughout a person’s life regardless of the person’s awareness, interest or cooperation;

- behavior includes both actions and reactions to both internal and external stimuli;

- all learned behavior is functional and lawful in the sense that it obeys the universal laws of learning;

- learned behavior can only be defined and understood according to its various effects in the various contexts in which it occurs;

- the principles of learning are amoral but values and beliefs are learned;

- all rights have corresponding responsibilities and all responsibilities have corresponding rights;

- value judgments can be operationalized by defining “adaptive” as independently exercising rights and meeting responsibilities, and defining “maladaptive” as violating rights or not meeting responsibilities;

- the occurrence of any given behavior precludes all other possible alternatives, including its nonoccurrence;

- a person’s behavior can be defined in terms of what a person does or in terms of what a person does not do;

- the same behavior may serve multiple functions and different behaviors may serve the same function;
short term gains have long term costs; long term gains have short term costs; short term gains have short term costs; long term gains have long term costs; and, all costs and gains are cumulative and interrelated;

the individual, the self, the personality is the current state of a learning history, and a living soul consists of reconstructed memory and constructed expectations;

fear and anger and desire are subject to the same principles of learning as behavior;

the basic principles of learning have their full and usual effect in the virtual reality of the imagination;

all behavioral/cognitive processes are dynamic and based on the interrelated processes of discrimination (differential reaction to various forms of energy; perceiving differences, identifying, separating) and generalization (similar reactions to various forms of energy, based on not perceiving differences or perceiving similarities);

all neural pathways are ultimately interrelated and their differential stimulation directly parallels other physical processes and effects, including function, structure and exercise;

words and images are interrelated and dynamic figments of imagination which 1) have form and function as shaped by experience and thought, 2) have and acquire power and influence based on definition and use, 3) are antecedents and consequences, and 4) underlie beliefs, values, motivation, expectation and learned behavior;
humans are verbal creatures and all words and images are ultimately defined and used relative to the generations of “I am ... not”;

problem solving is a lot more difficult than problem prevention, but where a person or system is is the only place to start.

Twelve Points of Relativity

I. Reality Contact is Always a Relative Matter and Mental Health is a Matter of Management.
II. The Past and the Future are Figments of Imagination but Imagination is a Virtual Reality.
III. Thoughts Function as Units of Behavior and Exercise Comes in Many Forms.
IV. Spoken Words and Unspoken Thoughts Have the Power to Produce Physiological Effects.
V. What a Person Wants is Subject to the Same Learning Principles as What a Person does.
VI. Many Fears and few joys Combine to Make one Susceptible to Many Things.
VII. Pleasure can Become Pain and Pain can Become Pleasure and all Things are Relative.
VIII. Enough is Enough When Enough is Known and Enough is Never Known Till It’s Done.
IX. Experience is a Teacher After the Fact but Self Restraint Reveals Many Alternatives.
X. Expectations Have Consequences and Consequences Shape Behavior but Desire Speaks to Both.
XI. Tempers Are Given Away Rather Than Lost and Poor Impulse Control is Often Practiced.
XII. Values Give Way Before Beliefs and Then Comes Confusion and Dark Delusions.
Maladaptive Learning Environments (MLE):

If a learning environment is defined as any context in which learning occurs, the imagination takes on the role of an inner sanctum of experience, a chamber released from the constraints of time and space, a place or domain for the self to be and develop.

<table>
<thead>
<tr>
<th>POOR OR ABSENT</th>
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<tbody>
<tr>
<td>VALUE STRUCTURE TO TEACH ADAPTIVE PRIORITIES, ORDER, AND RELATIVITY.</td>
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<tr>
<td>OPPORTUNITY MANAGEMENT TO CREATE CHOICES FOR DECISION-MAKING.</td>
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<tr>
<td>LINES OF COMMUNICATION TO TEACH PERSONAL AND INTERPERSONAL CONCEPTS AND BOUNDARIES.</td>
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<tr>
<td>PERFORMANCE DEMANDS TO TEACH CONCEPTS OF EARNING AND PAYING, AND COST-BENEFIT ANALYSIS.</td>
</tr>
<tr>
<td>CONSEQUENCES TO TEACH ACCOUNTABILITY, PREDICTABILITY AND EQUITY.</td>
</tr>
<tr>
<td>LIMITS TO TEACH CONCEPTS AND BOUNDARIES.</td>
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<tr>
<td>FEEDBACK TO TEACH WORD CONCEPTS AND BOUNDARIES.</td>
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<tr>
<td>TRANSLATION OF RIGHTS INTO CORRESPONDING RESPONSIBILITIES.</td>
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<tr>
<td>CONTINUITY OR CARE.</td>
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<table>
<thead>
<tr>
<th>TAUGHT OR IMPLIED</th>
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<tbody>
<tr>
<td>VICTIMIZATION THEORIES OF LIFE AND LIVING.</td>
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<tr>
<td>STRESS FREE THEORIES OF LIFE AND LIVING.</td>
</tr>
<tr>
<td>UNCONDITIONAL POSITIVE REGARD OR NO REGARD AT ALL.</td>
</tr>
<tr>
<td>“CHURCH OF THE SELF” THEORY OF SELF-ESTEEM.</td>
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</tbody>
</table>
But the self, one’s character, personality or "living soul" is tied directly and inseparably to the experiences and state of the body (e.g., thoughts of the heart), much like a horse and its rider. Horses require ongoing care and training and rider and horse must act as one. Similarly, houses require ongoing cleaning and maintenance and must be filled with relationships to be a home. Such instructional analogies recognize the interdependent nature and unity of mind-body. They also call for self-restraint and hard work just to prevent decay and to be prepared for the tasks at hand. The focus is on daily care and preparation --- a little here, a little there --- before the roof caves in or the battle alert sounds.
Human learning is ultimately an interaction of learning environments, both *internal and external*. And, *most human behavior problems are interpersonal in nature and require interpersonal solutions*. It is reasonable to structure both types of learning environments to eliminate unnecessary pain/discomfort and to enhance adaptive pleasure/comfort. Ideally, such structure would *start at home, before the job gets out of hand*. 

\[ \text{time} + \text{space} + \text{ignorance} = \text{chaos} \]
Prevention, Intervention, and Treatment Alternatives

(i.e., basic Behavioral Relativity guidelines which can be applied to change a maladaptive learning environment (MLE) into an adaptive learning environment — whether it be a home, an institution or an individual’s imagination):

A. “Describe the Situation” in operational terms (i.e., objective action terms):

- Define “adaptive” as exercising rights AND meeting responsibilities.
- Define “maladaptive” as violating rights OR not meeting responsibilities.
- Define any concern or problem in as objective a manner as possible.

The “cause” of any learned behavior is the “effect of previous consequences” for that behavior. That is, current behavior is caused by its past effects. Behaviors that are “successful” are more likely to occur again. Behaviors that are followed by relatively improved conditions are strengthened, whereas behaviors that are followed by relatively worse conditions tend not to be repeated. In order to change future behavior, the consequences of current behavior must be changed or the behavior must be replaced with a behavior that is more effective or requires less effort. Behavior can also be changed by having a “change of heart” or “changing one’s mind” --- a change in motivation associated with the behavior based on a cognitive change in beliefs, values, perception, expectation, awareness, attention, knowledge or understanding.

As an objective approach to human behavior, Behavioral Relativity focuses on behaviors that can be observed and measured. As a behavioral model which enters the domain of the imagination, thoughts, desires and emotions are dealt with
as behaviors and covert operations come into play. Problem solving requires definition and measurement to establish form and function and make room for change. A good “behavioral definition” is sufficiently descriptive to ensure that any two reasonable observers would agree about what the behavior is and whether or not it has occurred or is occurring. In general, when describing a behavior (or thought or desire or emotion) use action verbs and include the object of the action and descriptive modifiers whenever possible. Answer the basic question, “Exactly what did the person do?” “Paint” a clear picture with your words so that someone else can “see” (i.e., imagine) what happened: When (date/time)? Where (place)? What (actions)? What before (context)? What after (consequences)?

<table>
<thead>
<tr>
<th>CONSEQUENCES</th>
<th>REINFORCEMENT</th>
<th>PUNISHMENT</th>
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<tbody>
<tr>
<td></td>
<td>PLEASURE AND/OR COMFORT</td>
<td>PAIN AND/OR DISCOMFORT</td>
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<tr>
<td>POSITIVE</td>
<td>R+</td>
<td>P+</td>
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<tr>
<td>NEGATIVE</td>
<td>R-</td>
<td>P-</td>
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Effects experienced as “desirable” tend to increase/strengthen a behavior ... the behavior is more likely to occur in the future under the same or similar circumstances. Similarly, “undesirable” consequences tend to decrease/weaken a behavior ... the behavior is less likely to occur in the future.
under the same or similar circumstances. In either case, it is what happens after the behavior that counts (i.e. the consequences) with behaviors that lead to “relative gains” in pleasure/comfort increasing or becoming stronger (“shaped in”) and behaviors that lead to “relative losses” in pain/discomfort decreasing or becoming weaker (“shaped out”).
It should be noted that the terms “positive” and “negative” have a special technical meaning when referring to a behavioral procedure — “positive” means something is added to the situation and “negative” means something is subtracted or removed from the situation.

\[ R^+ = B \rightarrow + \Theta. \]  
[Positive Reinforcement = Behavior followed by the addition of a positive reinforcer.]

\( \Theta = \text{a positive reinforcer} \), often called a reward. People usually mean a positive reinforcer or positive reinforcement when they simply use the terms “reward”, “reinforcer” or
“reinforcement”, but there are two types of reinforcers and two types of reinforcement procedures (i.e. positive and negative). A positive reinforcer is a stimulus event which increases the future probability of behaviors that it follows, and decreases the future probability of behaviors that lead to its removal or loss. A positive reinforcement procedure involves the presentation or occurrence of a positive reinforcer following a behavior.

\[ R^- = B \rightarrow - \varnothing. \]

[Negative Reinforcement = Behavior followed by the termination of a negative reinforcer]

\( \varnothing \) = a negative reinforcer, often called a punisher or an aversive stimulus. A negative reinforcer is a stimulus event which increases the future probability of behaviors that are followed by its removal, and decreases the future probability of behaviors that are followed by its occurrence. A negative reinforcement procedure involves the removal of a negative reinforcer following a behavior.

\[ P^+ = B \rightarrow + \varnothing. \]

[Positive Punishment = Behavior followed by the addition of a negative reinforcer]

\[ P^- = B \rightarrow - \oplus. \]

[Negative Punishment = Behavior followed by the termination of a positive reinforcer]

It is “reinforcing” to gain \( \oplus \) or to lose \( \varnothing \) and “punishing” to gain \( \varnothing \) or to lose \( \oplus \).
NEGATIVE REINFORCEMENT IS NOT PUNISHMENT ... BUT
TIME-OUT FROM POSITIVE REINFORCEMENT IS:

**Reinforcement means increase or strengthen** and **punishment means decrease or weaken.** Any procedure that increases or strengthens a behavior is a reinforcement procedure. Any procedure that decreases or weakens a behavior is a punishment procedure. A positive reinforcer ⊕ (sometimes called a reward) increases or strengthens behaviors that lead to or produce it. When a positive reinforcer ⊕ is presented or occurs immediately after a behavior, the behavior is more likely to occur in the future under the same or similar circumstances.

A negative reinforcer ∅ (sometimes called a punisher or an aversive stimulus event) increases or strengthens behaviors that reduce, delay, avoid or terminate it. When a negative reinforcer ∅ is reduced, delayed, avoided or terminated immediately after a behavior (negative reinforcement), the behavior is more likely to occur in the future under the same or similar circumstances.

**Punishment** (technically called “positive” punishment) is the presentation of a negative reinforcer ∅ immediately after a behavior. **Punishment is not negative reinforcement.** Negative reinforcement is increasing or strengthening a behavior by the removal or reduction of a negative reinforcer ∅, whereas punishment (technically, “positive punishment”) is decreasing or weakening a behavior by the presentation or increase in a negative reinforcer.

“**Time-out from positive reinforcement**” (technically, negative punishment) is a punishment procedure in which a behavior is decreased or weakened by the removal, reduction or delay of a positive reinforcer ⊕ as a consequence of the behavior.
NEGATIVE REINFORCEMENT

- Relief from pain/discomfort
  - Physical and/or Mental
  - Real and/or Imagined
  - Adaptive and/or Maladaptive
  - Present and/or Expected
  - Behavior and/or Consequence

- Learned
- Desired
- Worked for
- Deserved
- Interpersonal
- Valued
- Contingent
- Aware of
- Interpersonal
- Delayed
- Primary
- Multiple
- Potent
- Experienced OR NOT
B. Establish a general working framework for value judgments:

- In a social environment each individual’s rights and responsibilities are interrelated.

- Each individual’s rights and responsibilities are restricted and/or expanded depending on their various social roles and the context in which they are exercised.

- Rank and authority (social roles) establish directly related responsibilities to teach and reinforce the rights and responsibilities of each subordinate (e.g., child, student, employee).

- Each individual right is paired with corresponding responsibilities and vice versa.

- Accepting inequity is better than inflicting it on others.

- Each individual is ultimately responsible for their own thoughts, desires, emotions, and behavior.

C. Complete an ongoing functional analysis:

- Establish an ongoing profile of the learning environments involved and the related interaction patterns (ongoing baseline if formal).

- Identify current reinforcers, punishers and reinforcing and punishing processes (i.e., identify maintaining variables — antecedents and consequences).
D. Establish general goals to coordinate and focus efforts to progressively and systematically build an adaptive learning environment (ALE). For examples:

- Establish **risk management** to teach balanced independence and caution (discretion and prudence as well as curiosity and creativity).

- Establish **value structure** to teach adaptive priorities, order, and relativity.

- Establish **opportunity management** to create choices for decision-making.

- Establish **lines of communication** to teach personal concepts and boundaries.

- Establish **performance demands** to teach concepts of earning and paying.

- Establish **consequences** to teach accountability, predictability and equity.

- Establish **limits** to teach time concepts and boundaries.

- Establish **feedback** to teach word concepts and boundaries.

- Establish the translation of **rights** into corresponding **responsibilities**.

- Establish **continuity** and **care**.

- Prevent the development of the “**victimization theory of life and living**”.
✓ Prevent the development of the “stress free theory of life and living”.

✓ Prevent the development of “entitlement thinking”.

✓ Prevent the development of the “church of the self” theory of self-esteem.

VALUE JUDGMENTS

- WHY?
  - GOALS
  - POLICY

- WHAT?
  - OBJECTIVES.
  - TYPES OF REINFORCERS TO USE AND NOT TO USE AND IN WHAT RANK ORDER.
  - BEHAVIORS TO REINFORCE AND PUNISH AND IN WHAT RANK ORDER.
  - REINFORCEMENT AND PUNISHMENT TECHNIQUES TO USE AND NOT TO USE AND IN WHAT RANK ORDER.

- HOW?
  - PROCEDURES.
  - WHO TO DO WHAT.
  - WHEN TO DO WHAT.
  - WHERE TO DO WHAT.
  - DISTRIBUTION OF RESOURCES.
E. Then follow basic *Behavioral Economics*:

**FIRST STOP...!!!**

- Positive reinforcement of maladaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

- Negative reinforcement of maladaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

- Positive punishment of adaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

- Negative punishment of adaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

![Counterproductivity Diagram](image-url)

- Positive punishment of adaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

- Negative punishment of adaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);
...using maladaptive positive reinforcers (i.e., pleasure/comfort... whether tangible, behavioral, psychological, emotional, etc.);

...using maladaptive negative reinforcers (pain/discomfort... whether tangible, behavioral, psychological, emotional, etc.);

THEN START...

...using adaptive positive reinforcers (pleasure/comfort... whether tangible, behavioral, psychological, emotional, etc.);

...using adaptive negative reinforcers (pain/discomfort... whether tangible, behavioral, psychological, emotional, etc.);

WORK

AGAINST
- DESTRUCTIVE PAIN AND/OR DISCOMFORT
- DESTRUCTIVE PLEASURE AND/OR COMFORT

FOR
- CONSTRUCTIVE PAIN AND/OR DISCOMFORT
- CONSTRUCTIVE PLEASURE AND/OR COMFORT

(BUT FIRST LEARN THE DIFFERENCE)
...positive reinforcement of adaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

...negative reinforcement of adaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

... negative punishment of maladaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.);

...positive punishment of maladaptive behavior (beliefs, values, motives, expectations, emotions, desires, etc.).

F. Monitor response and adapt interventions accordingly.

BEHAVIORAL ECONOMICS: WHERE VALUES MEET JUDGMENTS

✓ The Principles of Learning are universal and impersonal but each individual's unique point of relativity sets their cognitive-behavioral economy.
✓ People work for gains and against losses but values and beliefs change priorities.
✓ Negative value is as potent as positive value and positive value is as destructive as negative value.
✓ Attention paid is a measure of values and things to come.
BEHAVIORAL ECONOMICS: COGNITIVE-BEHAVIORAL VALUES

✔ The Principles of Learning are amoral but values and beliefs are learned.
✔ Value like power is attributed and acquired based on experience and belief.
✔ Any person, place, thing, experience or behavior can acquire value.
✔ Value changes according to time and circumstance but all things remain the same.
EXERCISE COMES IN MANY FORMS
AND EVERY SHAPE IS BOUND BY
WHAT IT'S NOT!

ADAPTIVE BEHAVIOR

EMIT
(what you do)
Active

APPROACH
(for) "Pro"
- to get
- to keep
- to prolong
- to increase

AVOIDANCE
(against) "Con"
- to avoid
- to escape
- to delay
- to decrease

INHIBIT
(what you do not do)
Passive

APPROACH
(for) "Pro"
- to get
- to keep
- to prolong
- to increase

AVOIDANCE
(against) "Con"
- to avoid
- to escape
- to delay
- to decrease
THE FLIP SIDE

MALADAPTIVE BEHAVIOR

EMIT (what you do)
Active

APPROACH (for) "Pro"
- to get
- to keep
- to prolong
- to increase

AVOIDANCE (against) "Con"
- to avoid
- to escape
- to delay
- to decrease

INHIBIT (what you do not do)
Passive

APPROACH (for) "Psy"
- to get
- to keep
- to prolong
- to increase

AVOIDANCE (against) "Con"
- to avoid
- to escape
- to delay
- to decrease

EVEN WHEN YOU ARE RUNNING IT'S ONE STEP AT A TIME
Beliefs shape expectations and values focus attention.

Depression is measured by diminished value, and joy by relief from pain and discomfort.

Experience is a teacher after-the-fact but self-restraint reveals new alternatives.

Self-esteem is earned through self-control and self-control is a combination of self-discipline and self-restraint.
E = MC$^2$

Consequences are causes and effects. Short term gains have long term costs and vice versa. Actions and reactions are and have antecedents and consequences. Consequences are cumulative.
THE DEVELOPMENTAL GOLDS

I. RELATE TO ... NOT AT:
   A. Learn to Listen and Listen to Learn.
   B. Know Skills, Limitations, Interests, Precautions, Likes and Dislikes, the Function and Meaning of Behaviors, Current Physical Status and Current Events.
   C. Give Words Meaning.

II. HONESTY IS THE BEST POLICY:
   A. Accurate Feedback.
   B. Consistency.
   C. Predictability.

III. CONTROL YOUR OWN SELF FIRST:
   A. Emotions.
   B. Needs.
   C. Conflicts.

IV. AVOID ASSUMPTIONS:
   A. Motives.
   B. Expectations.
   C. Myths.

V. PROVIDE SUPPORTIVE STRUCTURE:
   A. Protect.
   B. Mediate.
   C. Describe.

VI. LEARN TO TEACH:
   A. Basic Terminology.
   B. Basic Principles of Learning.
   C. Behavioral Economics.

VII. TEACH VALUE BASED BEHAVIOR:
   A. Rights and Responsibilities.
   B. Adaptive Limits.
   C. Instructional Consequences.
LEARN TO TEACH LIFE
AFFIRMING ADAPTATIONS

✓ HONESTY TO REINFORCE
  ▶ CONSISTENCY
  ▶ PREDICTABILITY
  ▶ STABILITY

✓ VALUE STRUCTURE TO CLARIFY
  ▶ GOALS AND OBJECTIVES
  ▶ PRIORITIES
  ▶ DISTRIBUTION OF RESOURCES

✓ CONGRUENCY TO MAXIMIZE GAINS
  ▶ PUBLIC AND PRIVATE
  ▶ VERBAL AND NONVERBAL
  ▶ PERSONAL AND INTERPERSONAL

✓ COMPREHENSIVE FOR
  ▶ A SENSE OF BEING AND BECOMING
  ▶ CONSTRUCTIVE POWER AND CONTROL
  ▶ LIFE AFFIRMING ADAPTATION ...
"Behavioral Relativity" is a comprehensive state-of-the-art model of human learning and behavior which directly extends the basic principles of learning to the domain of the imagination. Behavioral Relativity emphasizes the individuality of both behavior and thought and the unity of mind and body. The imagination is considered to be a virtual reality in which the learning processes are real and the basic principles of learning have their full and usual effect on life and living. The concepts of adaptive and maladaptive are defined in terms of rights and corresponding responsibilities, revealing the nature and function of underlying value judgments and beliefs — which are the focus of Behavioral Economics.

Behavioral Relativity is concerned with the functional alternatives of behavior and thought. Behavioral Economics is concerned with values and value judgments. Learning Behavioral Relativity sharpens critical thinking skills and increases the range and complexity of perceived alternatives. Adding Behavioral Economics creates a new level of awareness related to risk and opportunity management and provides a basis for self-analysis. Behavioral Relativity exercises the brain, Behavioral Economics the soul. Ultimately, life is a matter of self-management, which is the key to all else.

In the current application, Behavioral Relativity and Behavioral Economics are used to compare and contrast (in DSM-IV™ format) Solomon's three "characters" or core tendencies of human nature (the simple, the scorner, and the foolish of Proverbs and Ecclesiastes) with the American Psychiatric Association's classification of personality disorders in DSM-IV™.
The author made a deliberate effort to keep the focus on the Old Testament and to present material in a reasonably objective manner rather than as a matter of religious dogma or faith. However, Solomon does win in comparison to DSM-IV™. Solomon clearly presented the basic principles of reinforcement some 3000 years ago. In fact, it is concluded that Solomon is the unrecognized father of modern cognitive-behavioral psychology.

It seems fitting to conclude this work with a few of Solomon’s well spoken words. He gives a great summary of the nature of things in less than three pages of Proverbs (chapters 7,8 and 9), pitting “wisdom” against a “whore”. Strong’s concordance numbers and verse divisions are omitted to allow the text to flow as it was intended:

[Proverbs 7:1] My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek
thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not as tray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

[Proverbs 8:1] Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I
wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall
obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

[Proverbs 9:1] Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it. A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.
[Proverbs 5:6] Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.
NOTES
THERE IS A PLACE ...  
or  
Waves in the desert

There is a place where deeds are kept  
And remembrances abound,  
A memorial palace of sorts  
Where what-nots are also found.  
There is a place of accountings  
Finely sifted by balances due,  
A weighted measure from within  
Against precisely what one knew.

There is a place where judgments are born  
And the justice of equity rules,  
But its far, far away from the minds of men  
And other habitations of fools.  
There is a place where lies are bound  
According to their measure ...  
And when rumor runs amuck  
It's by way of Truth's good pleasure.

There is a place where Mercy prevails  
To slap the other cheek,  
And the Destroyer of the presumptuous  
Is the keeper of the meek.  
There is a place where men walk tall  
And women are not the prey,  
And children grow old  
And all agree on the way.

There is a place of safekeeping,  
Where the words are fixed in place,  
And no power in the universe  
Can remove them from their space.  
There is a place for lost souls  
To find if they ever will,  
Planted by the grace of God  
Whose testimonies are active still.
Life Affirming Adaptation

Without form and void
To day begins
As each time must
Till it ends.

Indeed, this day too
Yesterday will be
And in between
'Tis where you'll find me.

As time becomes
A memory you see
We create ourselves
What we will be.

There'll be storms without
And many pains to bear
So shape me with strength
and bind me in care.

For I am you see
Yet to be
The self one day
You'll know as me.

Shaping the Self

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