

# IS IS MY LIFE

MY DEVELOPMENT

MY RELATIONSHIPS

MY RULES

MY VALUE

MY EQUIPMENT

UNITED STATES NAVY AND MARINE CORPS  
CHARACTER EDUCATION PROGRAM  
SERIES FOUR  
NAVPERS 15884

# THIS IS MY LIFE

United States Navy  
and  
Marine Corps  
Character Education  
Series IV

*(Ship's Company)*  
*(Continental U. S. Shore Stations)*

Guide Lines For Discussion Leaders

NavPers 15884

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## PREFACE

The contents of this publication were prepared by Lt. Comdr. Edward J. Hemphill, Jr., CHC, USN, and Lt. John L. Wissing, CHC, USNR, while assigned as a Character Education Developmental Project Team to the U. S. Naval Training Center, San Diego, Calif.

The working facilities, clerical assistants, and guidance provided by Capt. Harris W. Howe, CHC, USN, Senior Chaplain of the Training Center, contributed greatly to the completion of the project. The interest and support of Rear Adm. George C. Dyer, USN, Commandant of the 11th Naval District, made it possible for the project team to conduct research surveys and test the materials in the commands of the district.

The Commanding Officers of the following activities gave essential support to the project by providing personnel for the research surveys and the testing of the materials:

- U. S. Naval Training Center, San Diego, Calif.
- U. S. Naval Air Station, San Diego, Calif.
- U. S. Naval Amphibious Base, Coronado, Calif.
- U. S. Naval Station, San Diego, Calif.
- U. S. Naval Hospital, San Diego, Calif.
- U. S. Marine Base, Camp Pendleton, Calif.
- U. S. Marine Corps Air Station, El Toro, Calif.

Rear Adm. E. B. Harp, Jr., CHC, USN, Chief of Chaplains, Bureau of Naval Personnel, originated and supervised the project.

Since the materials in this publication have not been prepared for commercial purposes, it is requested that any usage outside the Military Establishment be cleared with the Chief of Chaplains, United States Navy, Washington 25, D. C.

# Introduction—Method of Preparation

## A. Selection of the Presentations

1. Prior to the selection of the series theme and topics for these presentations, a survey was made in the Commands of the 11th Naval District to obtain Command and chaplains' opinions concerning the conduct and adjustment problems common to military personnel. Inquiries on the same subject were made of the law-enforcement and welfare agencies of the same area. From the results of this survey, a Behavior Statement Questionnaire of 105 questions was prepared to cover the problems identified.

2. The questionnaire was administered to ship's company enlisted personnel in seven of the typical types of Commands found in the continental limits of the United States. These commands included a Naval Hospital, a Naval Air Station, a Naval Amphibious Base, a Naval Station, a Naval Training Center, a Marine Corps Air Station, and a Marine Corps Barracks. A 25-percent cross section of the rates (grades) and ratings (occupational specialties) of each of these Commands completed the questionnaire. A statistical summary of the answers to 2,079 valid questionnaires was compiled. The summary included 1,588 questionnaires from the five naval activities and 491 questionnaires from the two Marine activities. The detailed statistical and interpretive summary of this study has been published.

3. Through the questionnaire, the personnel confirmed the existence of widespread conduct failures such as excessive drinking, sexual promiscuity, swearing, lying, marital failures, etc. But even more disturbing, the questionnaire revealed that a significant number of the personnel measured lacked certain fundamental convictions—the existence of the moral law, the primacy of religion, the value of a person, the application of religion and morality to daily life, etc.—which continuously influence the personality and conduct of human beings. The necessity to concentrate the presentations in the area of fundamental convictions was apparent for two reasons:

(a) The questionnaire did not attempt to measure the moral and spiritual causes of the specific conduct failures. The personnel measured varied widely in age, education, moral and religious backgrounds, marital status, etc. It is reasonable to assume that the underlying moral and spiritual causes of the conduct failures vary as greatly among these personnel as the failures themselves. Development of presentations for these failures was postponed until personnel as clearly identified the cause of the failures as they had the failures themselves.

(b) The more compelling reason for the selection was as simple as putting first things first. Without an understanding of themselves and the fundamental basis of morality, personnel are not likely to gain maximum benefit from a series of direct approaches to their problems.

4. The **BACKGROUND** information preceding each presentation in this series gives the reaction of personnel to the subject matter of the presentation as revealed by the survey and questionnaire. When such information was not available from the survey or questionnaire, the reasons for the selection of the particular subject are listed.

## B. Development of the Presentations

1. In the development of the presentations, the objective was not only to assist the persons in the group to *see* what is right, but to penetrate to the inner capacity of the person for *doing* right. Each presentation attempts to provide definite motivation for the persons in the group to understand, accept and incorporate within themselves the attitudes, values, and goals presented (introception). The method for accomplishing this was to present insights into and the necessity for the development of the innate and acquired tendencies of the individual persons.

2. Generally, each presentation was developed according to the following order:

(a) NEEDS: (*Why does this concern me?*) Identification of the innate or acquired needs of the person rising from his nature, or the nature of his environment, which are directly related to the thought area of the presentation. The objective here is to confront the group with a specific reality that exists within the person or the environment which, by the very nature of its existence, requires attention and decision; in fact has already received some or much of both in the process of maturation.

(b) MOTIVES: (*How does this concern me?*) The presentations then move to the motives (interests, attitudes, values, purposes, ideals, etc.) which are a natural part of and essential to the development and satisfaction of these needs. These motives are the rational grounds of human conduct where, by the process of deliberation and evaluation, decisions are made and action taken. The attempt here is to promote an understanding not only of what initiates and sustains decisions and actions, but more importantly, of the moral and spiritual values inherently involved.

(c) CONDUCT: (*What action must I take because of this?*) The presentations then arrive at a principle or principles for controlling the thinking, feeling and actions of a person which are compelling because the necessity for them is self-evident in human nature or the nature of the environment.

3. Though the presentations have a series title and a sequence, it was concluded that service conditions require each presentation to be an independent unit within itself. Content material from one presentation is, therefore, repeated in other presentations when necessary. No presentation includes an introduction reviewing other presentations in the series.

4. The presentations are written as directed discussions. The form arises from more than convictions concerning the superiority of a technique of instruction. It accomplishes little to present "how" something affects a person before he fully accepts the fact that it does intimately involve him. This is the reason for the following sentence for the instructor placed at the beginning of each presentation. "Only as the group indicates by its responses that it understands and agrees with a point should you move on to the next one."

### C. Pilot Runs of the Presentations

1. Eight groups, of approximately 30 persons each, in 3 Commands were selected for the testing of the presentations. These groups were typical of the rates and ratings which completed the Behavior Statement Questionnaire. Table I is a statistical breakdown of the personnel characteristics of each group. This Table does not identify the ratings or military occupational specialties (MOS) of each group, which were as follows:

- (a) NTC 1 and NTC 4—Administrative ratings plus HM and DT.
- (b) NTC 2—Deck ratings.
- (c) NTC 3—Engineering ratings.
- (d) NAS 1A and NAS 2A—Aviation ratings.
- (e) MA 1 and MA 2—0100 group and 6000 series of the Military Occupational Specialties.

2. Five of the groups received the presentations over a 6-week period at the rate of one presentation a week. Group NTC 4 received all 5 presentations in 2 days. Groups MA 1 and MA 2 received the presentations in 3 days at the rate of 2 a day.

3. The procedure with the 5 groups receiving the presentations over a period of 6 weeks was as follows:

(a) All groups received the same presentation during any given week at the rate of one group a day.

(b) Both members of the Project Team attended all sessions. The original writer presented the material to 3 groups and the other member to 2 groups. The observer member of the team for the session made detailed notes on class reaction and the flow of the presentation.

(c) A Wave secretary was present at all sessions and recorded direct questions by the instructor and all the responses from the group.

(d) The first test was administered at the close of the class session.

(e) The Project Team revised each presentation daily during the week that it was being tested. These revisions were based on the reactions of the Project Team instructor and the observer, the transcription of class questions and discussions, and the tabulation of the test scores. The revisions were extensive at the beginning of the week and an acceptable form was usually obtained by Thursday.

(f) Further revisions were made in the presentation from the results of the second test and the final revisions from the results of the third test. These latter two revisions usually were limited to change in emphasis, increased explanation and simplification of language.

(g) This identical procedure was followed for each of the five presentations.

4. The tests were attempts to measure the degree of understanding and retention of content materials.

(a) The first test was the fill-in or completion type. By asking for key words used during the presentation, we could judge whether our terms and language level were understood. This test also measured the number who

participated in the discussion, prior familiarity with the subject, ease in following the presentation and the estimate of personal help received from the presentation.

(b) The second test, administered 1 week after the presentation, was the true-false type. Even if the terms could not be reproduced during the first test, it was desired to measure what ideas from the presentation had been retained. This test also requested information on whether personnel had discussed the presentation outside the class sessions during the intervening week.

(c) The third test was the multiple-choice type. Here it was desired to determine what had been retained after a period of 6 weeks.

5. In preparing the tests, each presentation was divided into 10 major concepts. Three questions, one of each type, were prepared on each of these concepts. Therefore, question 1 in each of the 3 tests measured the same concept. By recording the failures, it could be determined what percentage of each group did not understand or later forgot the concept.

(a) An example will clarify the procedure. A major concept in Topic II, Section II, was that some of a person's natural needs—personal status, independence and psychological integrity, can be satisfied only as he receives recognition of his personal value. The measurement of this concept appeared in the three tests in the following forms:

(1) *First test question:*

"A man's inner desire for independence and to be treated as a separate person who is capable of knowing when he is right or in error is a basic part of his feeling of (Personal Value)."

(2) *Second test question:*

"The personal value of a person is recognized when he receives satisfaction for one or more of the following natural needs: possession, security, activity, achievement. (True     , false X, don't know     )"

(3) *Third test question:*

"Which *one* of the following desires of a person gives greatest support to his feeling that he has personal value? (Desire for achievement     , desire to have food, shelter and clothing     , desire to be called by name X, desire to be financially independent     , don't know     .)"

(D.) *Results of the Pilot-Runs*

1. The measured response of the various groups to each of the presentations is summarized in table II through VI. Table VII is a combined reaction of all groups to each presentation. Table VIII through XV are included for the convenience of those who may desire to conduct further pilot runs with groups similar to the ones used by the Project Team and compare the results.

2. The rate of presentation of the materials was found to be a vital factor in success with a group. Group NTC 4, an intelligent and cooperative group, received all the presentations in 2 days. Even with their superior qualifications, this was too great a concentration and the scores reflect this fact. Groups MA 1 and MA 2 received the 5 presentations in 3 days. In an emergency, this is

manageable, but the opportunity to discuss and recall each presentation during an intervening week outside of class sessions is too important to be eliminated as a general procedure.

3. Attention is invited to the fact that the results obtained indicate only what the members of the Project Team did with the materials contained in this publication. It is anticipated that similar and even better results can be obtained by others. These materials were prepared for use by chaplains. But all the information that is required by the instructor or group leader to lead the discussions is not included in these materials, or they would be of unmanageable length. Only the typical content is given. The remainder must come from the qualifications of the instructor or group leader. It is assumed that these qualifications are: (1) A broad background in moral law and ethics, (2) an understanding of the nature and characteristics of human motivation and development, and (3) a familiarity with the environment and duties of the personnel under instruction.

#### *(E.) Special Findings*

As noted above, each presentation is preceded by background information giving the reaction of personnel to the subject matter of the presentation as revealed by the survey and questionnaire.

Since, as a series in the Character Education Program, the present publication does not contain a presentation specifically in the area of religion (religion, as such, is, of course, the primary mission of the individual chaplain in his denominational ministry to voluntarily assembled groups), it seems feasible to include these questionnaire findings at this point.

In the Behavior Statement Questionnaire the following moral and spiritual failures were found to be present: 33 per cent have no church affiliation, 22 per cent attended church weekly, 13 per cent (more) attended church monthly, 25 per cent did not attend church at all, 20 per cent were not aware of the existence of a personal God, 39 per cent were not aware of a Divine Positive Law to regulate conduct. Yet: 93 per cent felt religion was of some importance to them in an undefined way, and 82 per cent felt they needed more religion in their lives.

Table I

## PERSONNEL CHARACTERISTICS OF PILOT-RUN GROUPS

Activity..... Group No.....	NTC <sup>1</sup> 1	NTC <sup>1</sup> 2	NTC <sup>1</sup> 3	NTC <sup>1</sup> 4	NAS <sup>1</sup> 1A	NAS <sup>1</sup> 2A	MCAS <sup>1</sup> MA1	MCAS <sup>1</sup> MA2	Total
Number in group.....	30	26	28	29	29	30	27	29	228
Pay grade:									
7.....	13%	0%	0%	10%	10%	0%	18%	0%	8%
6.....	37%	0%	0%	21%	17%	0%	18%	0%	12%
5.....	10%	0%	7%	21%	31%	0%	16%	0%	11%
4.....	40%	54%	43%	48%	42%	50%	48%	0%	35%
3.....	0%	19%	25%	0%	0%	50%	0%	52%	21%
2.....	0%	27%	25%	0%	0%	0%	0%	48%	13%
Age:									
18-20.....	0%	35%	46%	0%	7%	43%	0%	48%	23%
21-25.....	64%	38%	36%	76%	51%	40%	41%	48%	47%
25-30.....	13%	23%	14%	10%	21%	17%	37%	4%	18%
Over 30.....	23%	4%	4%	14%	21%	0%	22%	0%	12%
Education:									
Over 12th.....	26%	4%	0%	45%	10%	0%	7%	14%	14%
12th.....	60%	35%	39%	52%	54%	43%	70%	38%	49%
11th.....	7%	15%	21%	3%	7%	7%	4%	10%	9%
10th.....	0%	8%	18%	0%	7%	7%	4%	17%	7%
9th.....	0%	22%	18%	0%	7%	21%	7%	7%	10%
8th.....	7%	8%	4%	0%	15%	15%	4%	7%	7%
Below 8th.....	0%	8%	0%	0%	0%	7%	4%	7%	4%
Active duty:									
8 months to 1 year.....	0%	27%	7%	0%	3%	3%	0%	7%	6%
1-2 years.....	20%	15%	46%	17%	3%	44%	0%	79%	29%
3-4 years.....	47%	0%	4%	49%	17%	20%	33%	7%	22%
5-8 years.....	3%	43%	39%	17%	56%	30%	41%	7%	29%
9-12 years.....	10%	15%	4%	7%	7%	3%	10%	0%	7%
Over 12 years.....	20%	0%	0%	10%	14%	0%	10%	0%	7%
Character guidance before: Yes.....	20%	16%	7%	10%	31%	33%	63%	48%	29%
In recruit training.....	10%	8%	7%	0%	7%	7%	19%	28%	11%
In service schools.....	13%	0%	0%	3%	3%	10%	22%	16%	9%
In present duty station.....	0%	8%	0%	7%	27%	20%	22%	4%	11%

<sup>1</sup>NTC—Naval Training Center; NAS—Naval Air Station, San Diego; MCAS—Marine Corps Air Station, El Toro.

Table II  
MY EQUIPMENT I

Activity Group No.	NTC 1	NTC 2	NTC 3	NTC 4 <sup>1</sup>	NAS 1A	NAS 2A	MCAS MA1 <sup>2</sup>	MCAS MA2 <sup>2</sup>
Number in group.....	30	26	28	29	29	30	27	29
Expressed opinion during presentation <sup>3</sup> .....	13%	76%	58%	45%	48%	47%	67%	60%
Followed presentation:								
Easily <sup>3</sup> .....	97%	91%	71%	93%	79%	86%	50%	68%
With difficulty <sup>3</sup> .....	3%	9%	25%	7%	21%	14%	46%	28%
Very difficult <sup>3</sup> .....	0	0	4%	0	0	0	4%	4%
Thought or talked about subject <i>prior</i> to presenta- tion:								
Very much <sup>3</sup> .....	0	15%	0	10%	3%	10%	11%	7%
Some <sup>3</sup> .....	60%	40%	18%	38%	52%	27%	26%	45%
A little <sup>3</sup> .....	30%	30%	54%	31%	17%	33%	44%	24%
Not at all <sup>3</sup> .....	10%	15%	28%	21%	28%	30%	19%	24%
Felt presentation would help them:								
Very much <sup>3</sup> .....	30%	55%	32%	21%	21%	35%	30%	30%
Some <sup>3</sup> .....	63%	35%	54%	55%	64%	48%	44%	37%
A little <sup>3</sup> .....	7%	10%	14%	17%	11%	14%	19%	27%
Not at all <sup>3</sup> .....	0	0	0	7%	4%	3%	7%	6%
Talked about subject with others <i>after</i> presenta- tion <sup>4</sup> .....	90%	60%	63%	.....	62%	77%	.....	.....
First test score (fill-in type). (Reproduce lan- guage of presentation immediately following presentation.).....	82%	69%	65%	80%	68%	62%	78%	77%
Second test score (true-false type). (Identify ideas of presentation 1 week after presenta- tion.).....	82%	81%	82%	.....	77%	76%	<sup>2</sup> 84%	<sup>2</sup> 85%
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	84%	66%	72%	70%	77%	71%	.....	.....

<sup>1</sup> Received 5 presentations in 2 days.

<sup>2</sup> Received 5 presentations in 3 days. Completed second test at end of third day. Remainder received 5 presentations 1 week apart.

<sup>3</sup> Data obtained from questions included in first test.

<sup>4</sup> Data obtained from questions included in second test.

Table III  
MY VALUE II

Activity Group No.	NTC 1	NTC 2 <sup>1</sup>	NTC 3	NTC 4 <sup>1</sup>	NAS 1A	NAS 2A	MCAS MA1 <sup>3</sup>	MCAS MA2 <sup>2</sup>
Number in group.....	30	26	28	29	29	30	27	29
Expressed opinion during presentation <sup>3</sup> .....	64%	48%	71%	55%	52%	55%	55%	77%
Followed presentation:								
Easily <sup>3</sup> .....	69%	71%	67%	53%	77%	76%	45%	64%
With difficulty <sup>3</sup> .....	31%	29%	29%	47%	23%	24%	43%	32%
Very difficult <sup>3</sup> .....	0	0	4%	0	0	0	12%	4%
Thought or talked about subject <i>prior</i> to presenta- tion:								
Very much <sup>3</sup> .....	0	10%	0	0	4%	10%	7%	4%
Some <sup>3</sup> .....	31%	43%	54%	29%	55%	37%	22%	48%
A little <sup>3</sup> .....	41%	33%	29%	47%	27%	33%	27%	31%
Not at all <sup>3</sup> .....	28%	14%	17%	24%	14%	20%	44%	17%
Felt presentation would help them:								
Very much <sup>3</sup> .....	28%	25%	25%	17%	27%	10%	23%	38%
Some <sup>3</sup> .....	62%	55%	58%	62%	59%	67%	62%	41%
A little <sup>3</sup> .....	7%	15%	17%	17%	14%	13%	11%	21%
Not at all <sup>3</sup> .....	3%	5%	0	4%	0	10%	4%	0
Talked about subject with others <i>after</i> presenta- tion <sup>4</sup> .....	33%	35%	75%	.....	54%	59%	.....	.....
First test score (fill-in type). (Reproduce lan- guage of presentation immediately follow- ing presentation.).....	70%	69%	65%	73%	70%	52%	59%	58%
Second test score (true-false type). (Identify ideas of presentation 1 week after presenta- tion.).....	69%	71%	67%	.....	76%	62%	<sup>2</sup> 65%	<sup>2</sup> 65%
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	72%	56%	66%	67%	74%	63%	.....	.....

<sup>1</sup> Received 5 presentations in 2 days.

<sup>2</sup> Received 5 presentations in 3 days. Completed second test at end of third day. Remainder received 5 presentations 1 week apart.

<sup>3</sup> Data obtained from questions included in first test.

<sup>4</sup> Data obtained from questions included in second test.

Table IV  
MY RULES III

Activity Group No.	NTC 1	NTC 2	NTC 3	NTC 4 <sup>1</sup>	NAS 1A	NAS 2A	MCAS MA1 <sup>2</sup>	MCAS MA2 <sup>2</sup>
Number in group.....	30	26	28	29	29	30	27	29
Expressed opinion during presentation <sup>3</sup> .....	56%	59%	54%	46%	59%	51%	38%	61%
Followed presentation:								
Easily <sup>3</sup> .....	85%	73%	72%	79%	77%	77%	44%	57%
With difficulty <sup>3</sup> .....	15%	27%	28%	21%	19%	19%	52%	32%
Very difficult <sup>3</sup> .....	0	0	0	0	4%	4%	4%	11%
Thought or talked about subject <i>prior</i> to presentation:								
Very much <sup>3</sup> .....	0	0	8%	11%	4%	0	0	7%
Some <sup>3</sup> .....	52%	50%	50%	34%	40%	40%	35%	50%
A little <sup>3</sup> .....	44%	45%	34%	44%	56%	56%	62%	39%
Not at all <sup>3</sup> .....	4%	5%	8%	11%	0	4%	3%	4%
Felt presentation would help them:								
Very much <sup>3</sup> .....	19%	14%	16%	11%	20%	24%	15%	21%
Some <sup>3</sup> .....	74%	59%	60%	58%	67%	59%	50%	43%
A little <sup>3</sup> .....	7%	18%	24%	25%	13%	13%	27%	29%
Not at all <sup>3</sup> .....	0	9%	0	6%	0	4%	8%	7%
Talked about subject with others <i>after</i> presentation <sup>4</sup> .....	41%	25%	57%	.....	50%	38%	.....	.....
First test score (fill-in type.) (Reproduce language of presentation immediately following presentation).....	81%	71%	70%	83%	76%	66%	84%	78%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation).....	84%	72%	81%	.....	84%	73%	<sup>2</sup> 80%	<sup>2</sup> 81%
Third test score (multiple-choice type.) (Recall ideas after 6 weeks).....	91%	80%	88%	80%	87%	82%	.....	.....

<sup>1</sup> Received 5 presentations in 2 days.

<sup>2</sup> Received 5 presentations in 3 days. Completed second test at end of third day. Remainder received 5 presentations 1 week apart.

<sup>3</sup> Data obtained from questions included in first test.

<sup>4</sup> Data obtained from questions included in second test.

Table V

## MY RELATIONSHIPS IV

Activity Group No.	NTC 1	NTC 2	NTC 3	NTC 4 <sup>1</sup>	NAS 1A	NAS 2A	MCAS MA1 <sup>2</sup>	MCAS MA2 <sup>2</sup>
Number in group.....	30	26	28	29	29	30	27	29
Expressed opinion during presentation <sup>3</sup> .....	56%	50%	52%	48%	62%	62%	44%	65%
Followed presentation:								
Easily <sup>3</sup> .....	77%	71%	92%	57%	92%	93%	71%	69%
With difficulty <sup>3</sup> .....	23%	17%	8%	39%	0	7%	29%	18%
Very difficult <sup>3</sup> .....	0	12%	0	4%	8%	0	0	13%
Thought or talked about subject <i>prior</i> to presenta- tion:								
Very much <sup>3</sup> .....	0	0	4%	4%	4%	3%	28%	11%
Some <sup>3</sup> .....	67%	61%	44%	36%	50%	39%	28%	43%
A little <sup>3</sup> .....	26%	28%	32%	28%	23%	31%	28%	33%
Not at all <sup>3</sup> .....	7%	11%	20%	32%	23%	27%	16%	13%
Felt presentation would help them:								
Very much <sup>3</sup> .....	26%	22%	20%	14%	28%	23%	29%	34%
Some <sup>3</sup> .....	60%	56%	52%	57%	52%	62%	63%	47%
A little <sup>3</sup> .....	14%	17%	20%	21%	8%	12%	4%	19%
Not at all <sup>3</sup> .....	0	5%	8%	8%	12%	3%	4%	0
Talked about subject with others <i>after</i> presenta- tion <sup>4</sup> .....	46%	33%	40%	.....	52%	56%	.....	.....
First test score (fill-in type). (Reproduce lan- guage of presentation immediately following presentation.).....	55%	44%	47%	52%	44%	60%	61%	61%
Second test score (true-false type). Identify ideas of presentation 1 week after presenta- tion.).....	77%	68%	68%	.....	75%	64%	<sup>2</sup> 81%	<sup>2</sup> 75%
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	78%	56%	60%	62%	66%	62%	.....	.....

<sup>1</sup> Received 5 presentations in 2 days.<sup>2</sup> Received 5 presentations in 3 days. Completed second test at end of third day. Remainder received 5 presentations 1 week apart.<sup>3</sup> Data obtained from questions included in first test.<sup>4</sup> Data obtained from questions included in second test.

Table VI  
MY DEVELOPMENT V

Activity Group No.	NTC 1	NTC 2	NTC 3	NTC 4 <sup>1</sup>	NAS 1A	NAS 2A	MCAS MA1 <sup>2</sup>	MCAS MA2 <sup>2</sup>
Number in group.....	30	26	28	29	29	30	27	29
Expressed opinion during presentation <sup>3</sup> .....	55%	70%	52%	90%	60%	56%	48%	71%
Followed presentation:								
Easily <sup>3</sup> .....	82%	78%	68%	67%	83%	92%	36%	65%
With difficulty <sup>3</sup> .....	18%	17%	32%	33%	13%	8%	52%	25%
Very difficult <sup>3</sup> .....	0	5%	0	0	4%	0	12%	10%
Thought or talked about subject <i>prior</i> to presenta- tion:								
Very much <sup>3</sup> .....	7%	5%	8%	0	4%	0	0	0
Some <sup>3</sup> .....	38%	45%	39%	48%	52%	44%	32%	28%
A little <sup>3</sup> .....	41%	20%	36%	31%	20%	40%	36%	38%
Not at all <sup>3</sup> .....	14%	30%	17%	21%	24%	16%	32%	34%
Felt presentation would help them:								
Very much <sup>3</sup> .....	24%	30%	14%	10%	24%	24%	12%	24%
Some <sup>3</sup> .....	73%	40%	52%	64%	48%	60%	64%	50%
A little <sup>3</sup> .....	3%	20%	26%	13%	28%	16%	16%	13%
Not at all <sup>3</sup> .....	0	10%	8%	13%	0	0	8%	13%
Talked about subject with others <i>after</i> presenta- tion <sup>4</sup> .....	46%	59%	39%	.....	48%	54%	.....	.....
First test score (fill-in type). (Reproduce lan- guage of presentation.).....	81%	38%	58%	62%	64%	43%	53%	57%
Second test score (true-false type). (Identify ideas of presentation.).....	.....	.....	.....	.....	.....	.....	<sup>2</sup> 76%	<sup>2</sup> 68%
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	79%	61%	67%	71%	75%	69%	.....	.....

<sup>1</sup> Received 5 presentations in 2 days.

<sup>2</sup> Received 5 presentations in 3 days.

Remainder received 5 presentations 1 week apart.

<sup>3</sup> Data obtained from questions included in first test.

<sup>4</sup> Data obtained from questions included in second test.

Table VII

## COMBINED REACTION OF ALL GROUPS TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	50%	60%	53%	55%	63%
Followed presentation:					
Easily.....	80%	65%	71%	78%	71%
With difficulty.....	19%	32%	21%	18%	25%
Very difficult.....	1%	3%	8%	4%	4%
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	8%	4%	4%	9%	3%
Some.....	38%	39%	44%	45%	41%
A little.....	33%	34%	47%	29%	33%
Not at all.....	21%	23%	5%	17%	23%
Felt presentation would help them:					
Very much.....	31%	24%	16%	25%	20%
Some.....	51%	59%	59%	56%	57%
A little.....	15%	14%	20%	14%	17%
Not at all.....	3%	3%	5%	5%	6%
Talked about subject with others <i>after</i> presentation.....	72%	51%	43%	47%	49%
First test score (fill-in type). (Reproduce language of presentation immediately following presentation).....	74%	65%	77%	56%	58%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation).....	81%	68%	80%	73%	.....
Third test score (multiple-choice type). (Recall ideas after 6 weeks).....	76%	67%	86%	65%	72%
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.)					
Average.....	1	5	3	6	4
Mean.....	1	5	3	4	6
Order of prior familiarity with subject material:					
Average.....	4	6	3	2	5
Mean.....	4	5	2	3	6

Table VIII

## REACTION OF GROUP 1, NTC, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	13%	64%	56%	56%	55%
Followed presentation:					
Easily.....	97%	69%	85%	77%	82%
With difficulty.....	3%	31%	15%	23%	18%
Very difficult.....	0	0	0	0	0
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	0	0	0	0	7%
Some.....	60%	31%	52%	67%	38%
A little.....	30%	41%	44%	26%	41%
Not at all.....	10%	28%	4%	7%	14%
Felt presentation would help them:					
Very much.....	30%	28%	19%	26%	24%
Some.....	63%	62%	74%	60%	73%
A little.....	7%	7%	7%	14%	3%
Not at all.....	0	3%	0	0	0
Talked about subject with others <i>after</i> presentation.....	90%	33%	41%	46%	46%
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.).....	82%	70%	81%	55%	81%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.).....	82%	69%	84%	77%	.....
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	84%	72%	91%	78%	79%
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.).....	2	6	3	5	4
Order of prior familiarity with subject material.....	2	6	4	1	5

Table IX

## REACTION OF GROUP 2, NTC, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	76%	48%	59%	50%	70%
Followed presentation:					
Easily.....	91%	71%	73%	71%	78%
With difficulty.....	9%	29%	27%	17%	17%
Very difficult.....	0	0	0	12%	5%
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	15%	10%	0	0	5%
Some.....	40%	43%	50%	61%	45%
A little.....	30%	33%	45%	28%	20%
Not at all.....	15%	14%	5%	11%	30%
Felt presentation would help them:					
Very much.....	30%	25%	14%	22%	30%
Some.....	63%	55%	59%	56%	40%
A little.....	7%	15%	18%	17%	20%
Not at all.....	0	5%	9%	5%	10%
Talked about subject with others <i>after</i> presentation.....	60%	35%	25%	33%	59%
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.).....	69%	69%	71%	44%	38%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.).....	81%	71%	72%	68%	.....
Third test score (multiple-choice type). (Recall ideas after 6 weeks.)....	66%	56%	80%	56%	61%
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.).....	1	4	3	6	5
Order of prior familiarity with subject material.....	3	4	5	2	6

Table X

## REACTION OF GROUP 3, NTC, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	58%	71%	54%	52%	52%
Followed presentation:					
Easily.....	71%	71%	72%	92%	68%
With difficulty.....	25%	29%	28%	8%	32%
Very difficult.....	4%	0	0	0	0
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	0	0	8%	4%	8%
Some.....	18%	54%	50%	44%	39%
A little.....	54%	29%	34%	32%	36%
Not at all.....	28%	17%	8%	20%	17%
Felt presentation would help them:					
Very much.....	32%	25%	16%	20%	14%
Some.....	54%	58%	60%	52%	52%
A little.....	14%	17%	24%	20%	26%
Not at all.....	0	0	0	8%	8%
Talked about subject with others <i>after</i> presentation.....	63%	75%	57%	40%	39%
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.).....	65%	65%	70%	47%	58%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.).....	82%	67%	81%	68%	.....
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	72%	66%	88%	60%	67%
Order of effectiveness of presentation. (Ease in following, help received, discussion outside class, test scores.).....	2	4	1	5	6
Order of prior familiarity with subject material.....	6	3	2	4	5

Table XI

## REACTION OF GROUP 4, NTC, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	45%	55%	46%	48%	90%
Followed presentation:					
Easily.....	93%	53%	79%	57%	67%
With difficulty.....	7%	47%	21%	39%	33%
Very difficult.....	0	0	0	4%	0
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	10%	0	11%	4%	0
Some.....	38%	29%	34%	36%	48%
A little.....	31%	47%	44%	28%	31%
Not at all.....	21%	24%	11%	32%	21%
Felt presentation would help them:					
Very much.....	21%	17%	11%	14%	10%
Some.....	55%	62%	58%	57%	64%
A little.....	17%	17%	25%	21%	13%
Not at all.....	7%	4%	6%	8%	13%
Talked about subject with others <i>after</i> presentation.....	( <sup>1</sup> )				
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.).....	80%	73%	83%	52%	62%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.).....	( <sup>1</sup> )				
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	70%	67%	80%	62%	71%
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.).....	3	4	2	6	5
Order of prior familiarity with subject material.....	3	6	2	5	4

<sup>1</sup> Not measured. Received all presentations in two days.

Table XII

## REACTION OF GROUP 1A, NAS, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation . . . . .	48%	52%	59%	62%	60%
Followed presentation:					
Easily . . . . .	79%	77%	77%	92%	83%
With difficulty . . . . .	21%	23%	19%	0	13%
Very difficult . . . . .	0	0	4%	8%	4%
Thought or talked about subject <i>prior</i> to presentation:					
Very much . . . . .	3%	4%	4%	4%	4%
Some . . . . .	52%	55%	40%	50%	52%
A little . . . . .	17%	27%	56%	23%	20%
Not at all . . . . .	28%	14%	0	23%	24%
Felt presentation would help them:					
Very much . . . . .	21%	27%	20%	28%	24%
Some . . . . .	64%	59%	67%	52%	48%
A little . . . . .	11%	14%	13%	8%	28%
Not at all . . . . .	4%	0	0	12%	0
Talked about subject with others <i>after</i> presentation . . . . .	62%	54%	50%	52%	48%
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.) . . . . .	68%	70%	76%	44%	64%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.) . . . . .	77%	76%	84%	75%	.....
Third test score (multiple choice type). (Recall ideas after 6 weeks.) . . . . .	77%	74%	87%	66%	75%
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.) . . . . .	3	4	2	5	6
Order of prior familiarity with subject material . . . . .	6	2	4	5	3

Table XIII

## REACTION OF GROUP 2A, NAS, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation . . . . .	47%	55%	51%	62%	56%
Followed presentation:					
Easily . . . . .	86%	76%	77%	93%	92%
With difficulty . . . . .	14%	24%	19%	7%	8%
Very difficult . . . . .	0	0	4%	0	0
Thought or talked about subject <i>prior</i> to presentation:					
Very much . . . . .	10%	10%	0	3%	0
Some . . . . .	27%	37%	40%	39%	44%
A little . . . . .	33%	33%	56%	31%	40%
Not at all . . . . .	30%	20%	4%	27%	16%
Felt presentation would help them:					
Very much . . . . .	35%	10%	24%	23%	24%
Some . . . . .	48%	67%	59%	62%	60%
A little . . . . .	14%	13%	13%	12%	16%
Not at all . . . . .	3%	10%	4%	3%	0
Talked about subject with others <i>after</i> presentation . . . . .	77%	59%	38%	56%	54%
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.) . . . . .	62%	52%	66%	60%	43%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.) . . . . .	76%	62%	73%	64%	.....
Third test score (multiple-choice type). (Recall ideas after 6 weeks.) . . . . .	71%	63%	82%	62%	69%
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.) . . . . .	1	6	2	3	5
Order of prior familiarity with subject material . . . . .	6	1	3	5	4

Table XIV

## REACTION OF GROUP MA1, MCAS, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	67%	55%	38%	44%	48%
Followed presentation:					
Easily.....	50%	45%	44%	71%	36%
With difficulty.....	46%	43%	52%	29%	52%
Very difficult.....	4%	12%	4%	0	12%
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	11%	7%	0	28%	0
Some.....	26%	22%	35%	28%	32%
A little.....	44%	27%	62%	28%	36%
Not at all.....	19%	44%	3%	16%	32%
Felt presentation would help them:					
Very much.....	30%	23%	15%	29%	12%
Some.....	44%	62%	50%	63%	64%
A little.....	19%	11%	27%	4%	16%
Not at all.....	7%	4%	8%	4%	8%
Talked about subject with others <i>after</i> presentation.....	( <sup>1</sup> )				
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.).....	78%	59%	84%	61%	53%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.) <sup>2</sup> .....	84%	65%	80%	81%	76%
Third test score (multiple-choice type). (Recall ideas after 6 weeks.).....	( <sup>1</sup> )				
Order of effectiveness of presentations. (Ease in following, help received, discussion outside class, test scores.).....	3	5	4	2	6
Order of prior familiarity with subject material.....	4	6	3	2	5

<sup>1</sup> Not measured. Received all presentations in 3 days.<sup>2</sup> Test administered at end of third day.

Table XV

## REACTION OF GROUP MA2, MCAS, TO EACH PRESENTATION

Presentation No.	I	II	III	IV	V
Expressed opinion during presentation.....	60%	77%	61%	65%	71%
Followed presentation:					
Easily.....	68%	64%	57%	69%	65%
With difficulty.....	28%	32%	32%	18%	25%
Very difficult.....	4%	4%	11%	13%	10%
Thought or talked about subject <i>prior</i> to presentation:					
Very much.....	7%	4%	7%	11%	0
Some.....	45%	48%	50%	43%	28%
A little.....	24%	31%	39%	33%	38%
Not at all.....	24%	17%	4%	13%	34%
Felt presentation would help them:					
Very much.....	30%	38%	21%	34%	24%
Some.....	37%	41%	43%	47%	50%
A little.....	27%	21%	29%	19%	13%
Not at all.....	6%	0	7%	0	13%
Talked about subject with others <i>after</i> presentation.....	( <sup>1</sup> )				
First test score (fill-in type). (Reproduce language of presentation immediately following presentation.)..	77%	58%	78%	61%	57%
Second test score (true-false type). (Identify ideas of presentation 1 week after presentation.) <sup>2</sup> .....	85%	65%	81%	75%	68%
Third test score (multiple-choice type). (Recall ideas after 6 weeks.)..	( <sup>1</sup> )				
Order of effectiveness of presentations (Ease in following, help received, discussion outside class, test scores.).....	1	2	4	5	6
Order of prior familiarity with subject material.....	5	4	2	3	6

<sup>1</sup> Not measured. Received all presentations in 3 days.<sup>2</sup> Test administered at end of third day.

# MY EQUIPMENT

My **BODY** needs

1. Food

2. Drink

3. Rest

4. etc.

What does my **SOUL** need?

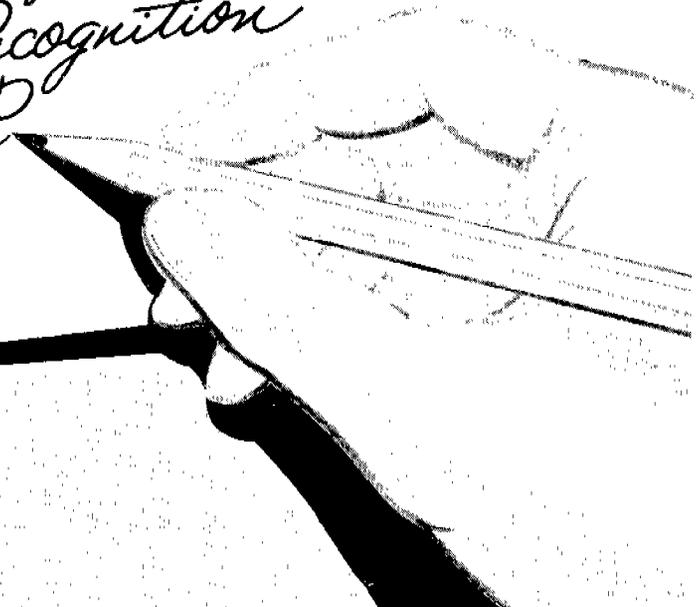
1. Security

2. Religion

3. Independence

4. Recognition

5. R



*Series Title*

## THIS IS MY LIFE

*Topic I*

# MY EQUIPMENT

## BACKGROUND

Any logical understanding by the serviceman of his own conduct and adjustment problems and the adoption of acceptable methods for the solution of them can only be founded on a thorough understanding of his own nature as a free, rational creature.

## OBJECTIVES

To develop in the serviceman a correct concept of himself as a human being through a proper understanding of:

1. Nature: To establish the position of human nature in the order of natures.
2. Human nature: To invoke an understanding of human nature as consisting of a physical part and a spiritual part, with the spiritual part as a source of each person's innate power to be a free rational creature.
3. Needs: To identify the physical and spiritual needs experienced by each person and to understand their functions and relationships.
4. Principles: To show briefly how morality accords with the natural law in man, but in practice we often accept our principles for acting from standards outside the person.

## MY EQUIPMENT

### I. INTRODUCTION

- A. The importance of knowing what we are made of:
  1. Example of mechanic knowing working of motors.
  2. Can I help self without knowing self?
- B. Importance of self:
  1. Can't escape self.
  2. Complication of self.
- C. Move from man as a person to man having a human nature.

## II. NATURE

To establish the position of human nature in the order of natures:

- A. Identify the ascending order of natures and describe the discriminating qualities of each nature as a way of defining nature:
  1. Material.
  2. Vegetive.
  3. Animal.
  4. Human.
    - (a) Above four can be observed by senses.
  5. Angelic.
    - (a) Known only from revelation but reasonable for order.
  6. Divine.
    - (a) Proved by reason as well as from revelation.

## III. HUMAN NATURE

To invoke an understanding of human nature as consisting of a physical part and a spiritual part, with the spiritual part as the source of each person's innate power to be a free rational creature:

- A. Man's physical part (body) and its similarity to animal nature.
- B. Man's spiritual part (soul) and its functions:
  1. Soul's spirituality and similarity to natures above man.
  2. Powers of the soul:
    - (a) Intellect—reason.  
Memory.  
Imagination.
    - (b) Free will—choice.
    - (c) Immortality of soul.
  3. Sources of soul and body:
    - (a) Death.
  4. Powers of soul clearly distinguish us in nature from animal nature.
  5. Human nature is the same in all persons.

## IV. NEEDS

To identify the physical and spiritual needs experienced by each person and to understand their functions and relationships;

- A. Physical needs:
  1. Hunger.
  2. Thirst.
  3. Rest.
  4. Comfort.
  5. Activity.
  6. Physical integrity.
  7. Elimination.

- B. Definition of need:
  - 1. Common to all persons and must be satisfied or maladjustment occurs.
- C. Spiritual needs:
  - 1. Independence.
  - 2. Security:
    - (a) Economic.
    - (b) Psychological.
    - (c) Social.
    - (d) Emotional.
  - 3. Affection.
  - 4. Recognition.
  - 5. Social approval.
  - 6. Conformity.
  - 7. New experiences.
  - 8. Religion.
  - 9. Must be satisfied or maladjustment occurs.
- D. Physical and spiritual needs in conflict and superiority of spiritual needs:
  - 1. Accustomed to exercising spiritual control of physical needs, somewhat automatic.
- E. No morality in needs, simply part of nature of man.

## V. PRINCIPLES

To show briefly how morality accords with the natural law in man, but in practice we often accept our principles for acting from standards outside the person:

- A. Definition of principles.
- B. How they affect the morality of our acts.

## VI. SUMMARY

My equipment in action:

- A. Needs, constantly pushing, somewhat regulating, many times conflicting.
- B. Powers, constantly available: reason and free will.
- C. Principles: standards from our nature itself, constantly harmonizing us within and without.



# MY EQUIPMENT

## FOR THE INSTRUCTOR

1. Outline headings and specific suggestions for the instructor are enclosed within parentheses in the text of the presentation.

2. The various diagrams suggested are to be built up on the chalkboard as the presentation develops.

3. References are also made in the text of the presentation to an appendix. The appendix is to provide information on points not included in the presentation, but which are frequently introduced into the discussion by the group itself.

4. The presentation is written as a directed discussion. The content is a compilation of several pilot-run discussions with different groups. Questions, short responses, and repetitions indicate the interplay between the leader and the group.

5. It will not be possible to cover all the content material with each group during a 50-minute period. Only as the group indicates by its responses that it understands and agrees with a point should you move on to the next one. *However, to give any special meaning to the presentation, you should complete a minimum of outline areas I through III, inclusive.*

## MY EQUIPMENT

### I. (INTRODUCTION)

A. (*The importance of knowing what we are made of.*)

1. Whenever we wish to repair, improve, or change a mechanical object, we must know, or take it to someone who does know, the basic makeup or construction of that object.

You would not, for example, let me take your watch apart and repair it, because you know very well that I don't know anything about watches. If your car starts missing, to whom are you going to take it to be repaired? A chaplain? No! You're going to take it to a mechanic who knows about automobiles. For you can't repair or improve a thing without knowing something of the basic construction of that thing.

2. Not very long ago, a man who did more than any other to develop the atomic bomb, and who is recognized as probably knowing as much of physical science as any other man living in this country, was denied security clearance by our Government. It was felt

that he could not be trusted with our secrets because of his confused thinking about his obligations to himself and his country. One editorial writer put it, "(He) knew much about physical science but very little about himself."

3. As the watch can't be repaired except by someone who knows about watches, and the automobile can't be improved except by a mechanic who knows his trade, so too, we, you and I, cannot do anything about improving, changing, or bettering ourselves unless we first understand ourselves, at least our basic makeup.

B. (*Importance of self.*)

1. I am the most important thing in the world to myself. You are the most important thing to yourself. All other things we can avoid or shut out for at least a little while. But ourselves, no. For we live with ourselves 24 hours a day, 7 days a week, 52 weeks a year until we die. Nothing else is or can be as important to me as ME. Each of us has this same importance to himself. Everything and everybody we come in contact with, we judge and measure by ourselves and how it affects us.

2. And because we are so important to ourselves, we want to discuss our basic construction or makeup. This will not be easy as our construction is so very complicated. Take the workings of the different parts of our body. Our eye: the eye is a perfect camera that focuses for depth, color, distance, light, and motion automatically. There never has been a camera invented that can do all these jobs so well. In fact, our cameras are patterned after our eyes. Or the ear: how the ear perfectly reproduces sounds and transmits those sounds to the brain by means of a series of lever bones in the middle ear. These bones are the exact same size in the ear of a baby as in the ear of an adult. They are the only bones that do not grow in my body because they have to be perfect from birth. Or the heart: what an efficient pump it is. It must never break down during our lives. It pumps millions of gallons of blood through our arteries and veins during our lifespan. Or the working of our thumbs, our hands, our temperature systems. All these physical observable parts of us are tremendously complicated. And that is only half of the story for we are more than mere efficient physical machines. We also have another more important part of us. A spiritual part that is even more complicated.

C. (*Move from man as a person to man having a human nature.*)

What am I? "Homo sapiens" is my scientific title. It means wise man. It means I am a human being. It's my nature to be a human being. I have human nature. What does that mean? The nature of a person or a thing is the sum total of the qualities or capacities which are built into that person or thing by its creator and distinguish it from all other natures. To better understand that definition, let us look around and see what other natures we can observe in the world about us.

## II. (NATURE)

(*To establish the position of human nature in the order of natures*)

In general and without fear of contradiction, we have knowledge of six generally classified natures in existence. We will examine them one by one to see where you and I, human beings, fit into the scheme of things.

A. (*Identify the ascending order of nature and describe the discriminating qualities of each nature as a way of defining nature.*)

1. (*Material Nature.*) What is the most basic form of matter, the lowest of natures? This nature consists of such nonliving things as dirt, rocks, cement, iron, etc. These things don't and can't move or grow by themselves. As I place a piece of chalk here it will stay here until I or someone else moves it. It can't move or grow on its own and it has absolutely no ability to change by itself. That is the nature of basic matter. It is called material nature.

(*You may have to give the group "material nature" so that they get the idea of what is meant by nature.*)

(*Write "1. Material Nature" on lower part of board as in Diagram 1.*)

2. (*Vegetive Nature.*) What is the next step up the scale? What is a nature higher than basic matter? This nature consists of the lowest form of living things, as plants, trees, lettuce, spinach, flowers, etc. This group can be planted. They grow and they can be killed. Of themselves they grow, mature and die. They can't walk around, however. If you walked through a cornfield you would be shocked to see a cornstalk follow you out. It would be contrary to its nature. This group is one step above non-living things. It is vegetive or plant nature.

(*Write "2. Vegetive or Plant Nature" above Material Nature as in diagram 1.*)

3. (*Animal Nature.*) What nature is higher than vegetive nature? To this nature belong such things as bugs, birds, fish, dogs, horses, etc.—all animals. They not only grow, mature, and die, but they can move from one place to another by themselves and some can even express themselves. A housebroken pet, like a dog, will bark or scratch on the door to let you know that he wants to get in or out of the house; or, if you step on his tail, he will yelp. A plant won't. But again you would not expect a dog to read a book, for that would be above its nature. This is animal nature.

(Write "3. Animal Nature" above Vegetive as in diagram 1.)

4. (*Human Nature.*) What is the next step up the ladder? Human nature. Your and my nature. This is the highest nature in our visible world. These four natures can be known from our senses, we can either see, hear, touch, taste or smell them.

(Write "4. Human Nature" above Animal and draw line—"Know from observation" as in diagram 1.)

5. (*Angelic Nature.*) A great many religions teach the existence of a nature higher than man, called angelic nature. Angels, they point out, can think and do things and make choices and move, but they are not restricted by any material substance such as physical bodies. The existence of angelic nature is not demonstrated by pure reason alone, or by observation. Angels are discussed and described in the Bible. However, the concept of angelic nature fits quite "naturally" into the order of natures.

(You probably will be unable to get angelic nature from the group, but should get spiritual nature.)

(Write "5. Angelic Nature" above Human Nature and place line, "Known by revelation," as in diagram 1.)

6. (*Divine Nature.*) What is the highest nature, the top? God, the origin and creator

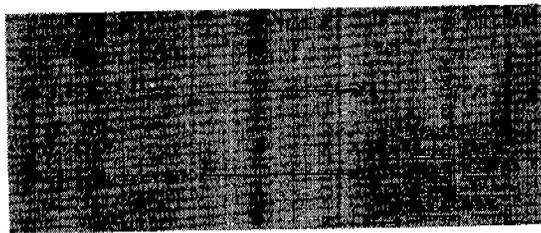
of all other natures. He is the PURE SPIRIT. We know of His existence not only from revelation (the Bible) but also from reason.

(Write "God" and "Divine Nature" and "Can know by reason" as diagram 1.)

Our mind of itself, with no other help, can figure out the existence of one God Who is the source of all things—Who made all things. Aristotle, the pagan Greek philosopher living in a pagan community, having no contact with Christianity, since he lived hundreds of years before the time of Christ, did this all by himself. He figured out five proofs from reason for the existence of God, a Divine Nature, who caused all other things. We don't have time today to go into those five proofs, but they are there. I'm presuming that all of you recognize the existence of Almighty God as a fundamental truth.

(See topic I—appendix 1 for "Proofs for Existence of God.")

Now that's the general order and division of natures and we will go back to the one we are most interested in, namely, our human nature.



### III. (HUMAN NATURE)

(To evoke an understanding of human nature as consisting of a physical part and a spiritual part, with the spiritual part as the source of each person's innate power to be a free rational creature.)

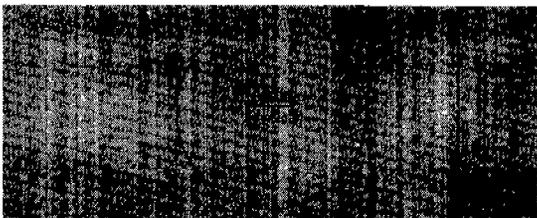
We see on this ladder of natures (diagram 1) that my nature is above animal nature but below angelic nature. In fact, I have parts similar to each nature. But I'm *distinct* and *different* from each. I have a special nature

of my own called human nature. We are not part of the other natures, only similar to them.

A. (*Man's physical part (body) and its similarity to animal nature.*)

What part of my nature is similar to animal nature? What is the most obvious thing I have in common with the lower natures? A physical, material body. You can see me and hear me. Like the lower natures we eat, we grow, mature, we move about of our own power, we die, suffer pain, express ourselves, and so forth. We do these things every day. I am doing it now by walking across the room.

(Write "Body" and "Physical" as diagram 2.)

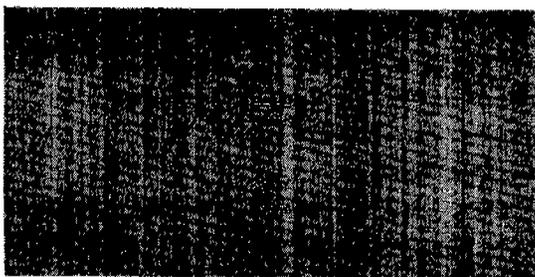


B. (*Man's spiritual part (soul) and its functions.*)

(See topic I—appendix 2 for "Proofs for Existence of Spiritual Soul.")

1. Is that all of human nature or do we have another part? What part of each of us is similar to the natures above us? A spiritual part. What is this spiritual part called? It is called a soul.

(Write "Soul" and "Spiritual" above Body as diagram 3.)



2. (*Powers of the soul.*) This soul is what really gives us our real distinction as human

beings. It makes us superior to all other earthly natures. It makes us distinctly and uniquely men. We do not possess a soul in a kind of custody for safekeeping while here on earth. It is an integral part of us. It makes us a complete being. Our soul gives us two very important powers. What are they?

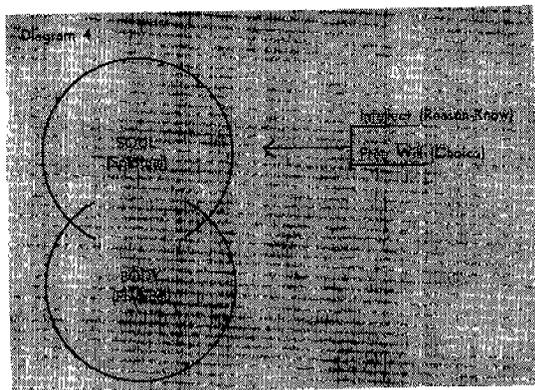
(a) (*Intellect or reason.*) When we multiply  $47\frac{1}{4}$  by  $33\frac{1}{2}$ , what do we do? We reason, we use our intellect. What do we do when we try to figure out how to get an extra day off? We reason, we use our power of thinking called an intellect. What quality of soul did man use when he invented the incandescent lamp, the automobile, the radio, TV? His intellect. Would you expect Native Dancer to invent a car to drive him around the track so he wouldn't have to run? No. Why not? He has no intellect. With this intellect man can remember his past and imagine his future. If this intellect is not working, what happens? You lock him up as not rational—or not reasoning—as insane. Yes, it is from this intellect that we get our distinctly human powers of reason, memory and imagination.

(Write "Intellect" and "Reason" as diagram 4.)

(Some in the class may wish to argue that animals can think. The briefest answer to that is to ask the question: Can animals think the same as persons? No, for animals act through training or through instinct. They have never invented anything to improve their living standards, or a weapon to kill their enemies as even the most primitive human beings have done.)

(b) (*Free Will.*) What other power of the soul do we have that makes us different? I would like to take a cigarette now and smoke, but I don't do so. Or I would like to be playing golf, or swimming now, instead of being here. What part of my soul did I use to make the choice? My free will. I know I have it because I can and do make choices contrary to my physical part. I stay

on a diet to get thin or cure my ulcers, even if I'm hungry. Other examples: it is a terrifically hot day and I would like to have a beer. But my will says *no* and I don't drink it because I know I'm not supposed to drink on duty. I am a chain smoker. I smoke two packs of cigarettes a day. I decided to give up smoking because I read reports of cancer of the lungs caused by cigarette smoking. The next day, contrary to terrific cravings of my body to smoke, I resisted the desires. I did not smoke. It's this faculty of the will that gives us the ability to control our actions. This too makes us different from the animals who have no control. If our physical desires control us rather than our controlling them, then, in actuality, we are no different from a dog or a cat. We are the same as an animal. We are denying our very human nature. This ability to control our actions we call free will.



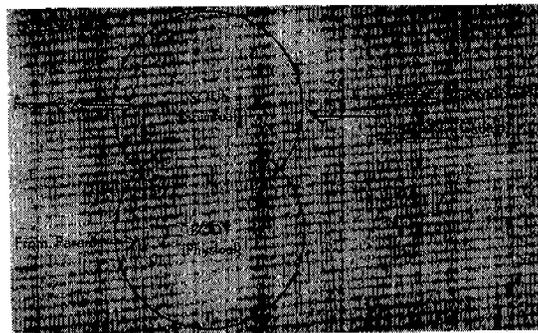
(Write "Free Will" and "Choice" as diagram 4.)

So in our human nature, we have a physical body and a spiritual soul, and the soul has powers of intellect and will.

(c) (*Immortality of Soul.*) There's something else about the soul that is even more important. It is *immortal*. It will live forever. It cannot be destroyed. This is inherent in its very makeup because it is spiritual. A spiritual thing cannot be destroyed, because there is no physical nature and nothing mate-

rial to destroy. How could you destroy something that has no material substance?

3. (*Source of Soul and Body.*) Our soul was created by God. (Write "From God" as in diagram 5.) True, our bodies are formed by our parents, but the reason that these bodies live (write "From parents" as diagram 5), the reason that we are human beings, is that we have a spiritual soul from God. The soul is the principle of life. The body will die but the soul will live forever. What is the difference between a live person and a dead one? The live person's soul still inhabits his body. A person is dead when his soul is with him no more. Because our bodies die or decay after a relatively short period of time and because our souls will live forever, we should be more concerned with our soul and what's going to happen to it than satisfying the desires or appetites of our bodies.



4. It is these powers of the soul—intellect (reason) and free will (choice)—that make us what we are, human beings. It makes us *different* from any other thing in creation. It makes us superior to any other nature that exists on this earth. It makes us men, humans, members of the human race. We have our own nature, different and distinct from all other natures.

5. (*Human nature is the same in all persons.*) Are there any *normal* human beings that live in the world who do not have these qualities of the soul, intellect and will? No, we all have them. We all have the same basic

human nature—body and soul, intellect and will. Human nature is the same in all persons, whether Russian, Chinese, American, German, White, Black or Yellow, civilized or uncivilized.

*(The above concept was one of the most difficult ones to get accepted. The group will let it pass if it is spoken only by the leader. It is recommended that it be put to the group as a challenge to provoke comment by several members.)*

#### IV. (NEEDS)

*(To identify the physical and spiritual needs experienced by each person and to understand their functions and relationships.)*

So far we have considered our basic make-up, our equipment as human beings. But that is just part of it. Let's look a little deeper into our construction and see how and why we act in certain ways under given conditions. All of us take some kind of action constantly. The fact of the matter is we can't help taking action. Why? Aren't we "kind of" pushed into action by the requirements to stay alive, to get what we want or need?

##### A. (Physical Needs.)

What are the needs of the body? What functions of the body must be satisfied?

*(The group will usually supply sufficient physical needs to illustrate the point. Three or four are enough.)*

1. Hunger.
2. Thirst.
3. Rest.
4. Comfort.
5. Activity.
6. Physical integrity.
7. Elimination.

*(See topic I—appendix 3 for "Sex as a Physical Need.")*

You will notice that these needs are similar to the needs of animals. Does this make us the same as animal nature? No! Why not?

Because we also have a spiritual part that makes us distinct from animals. We can control the way these needs are satisfied while an animal cannot. An animal has no intellect or free will. His needs are satisfied through instinct.

##### B. (Definition of Need.)

What then is a human need? It is a desire or inclination of human nature, common to all people, which must be satisfied or maladjustment of some kind will occur. If I don't eat, what will happen? I'll starve and die and so will every other person who doesn't eat. If I never sleep, what will happen? I'll become weak and ill. It is the nature of each physical body to perform functions—to do something—and it has natural physical needs which force it to act. It is the nature of each spiritual soul to perform functions, through the powers of the intellect and the will. Does the soul then have natural, spiritual needs which also must be satisfied?

##### C. (Spiritual Needs.)

*(The group will usually identify several such needs as: independence, affection, and various forms of security. Three or four are sufficient to prove the point. Your questions will determine which ones they will give. Be sure to identify these spiritual needs as common to all and maladjustment occurs if they are not satisfied.)*

1. (Independence.) If I tell you that from now on I'm going to run your life, tell you what to read, what thoughts to think, when you can go on liberty, whom you can associate with, what to eat, drink, with no exception, how would you like it? You're right, you'd resent it very much because I violated something in you. What? Independence. A chance to set myself up in the business of life. To work out in a really important way my own destiny. To be my own boss. To do what I please, when I

please. This is why obedience and taking orders is sometimes difficult. It is the need we all have for independence.

2. (*Security.*) What is another spiritual need? What kind of need is it when I worry who will take care of me in my old age? That I have some reasonable assurance as to what's going to happen to me in the future? Where my next meal is coming from? That is my need for economic security. What happened to people who lost it during the depression of 1929? Some got badly "shook," some even committed suicide. Have we a need for any other type of security? What if I told you that you didn't know the difference between day and night or up from down? You'd resent it because you, as well as the rest of us, have a need for psychological security. We can know things as they are. We can know what is true or what isn't. We also have a need for confidence in our ability to control our emotions (emotional security) and for some success in our social relationships (social security).

3. (*Affection.*) Did you ever hear used the expression "Nobody loves me"? Usually we use it jokingly. But actually it's a serious thing when one feels he is "not wanted" or "not loved." Children will go to great lengths to get love or affection when they feel they do not have it. Think of how you would feel if you found out that the person or persons you thought loved you most did not. How about those who receive a "Dear John" letter? This is the need we have for affection, the love of others for me. We all want to be loved whether by parents or wife or girl friend or our children. The song Nature Boy: "Just to love and be loved in return" is an expression of this need.

4. (*Recognition.*) Did you ever see, or perhaps you did it yourself, a boy walking on his hands, standing on his head, or doing other forms of acrobatics in front of his friends?

What sort of a need is he trying to satisfy? Usually we say he is showing off. We all show off to some degree. We have a need for recognition. We all desire to distinguish ourselves even in a small way in the eyes of others. We like to be pointed out as an individual who really knows his stuff in this field or the other. That's why medals are awarded by our Government for such things as bravery, courage, special works. We like to be recognized as something special, a little bit different from others. Often we even go to great lengths to get this recognition; even to sitting on a flagpole.

5. (*Social approval.*) Do you ever tip a waiter or a bellhop because you are afraid of being thought of as a hayseed or as not knowing the right thing to do? Or eat a chicken leg with a knife and fork when you'd rather pick it up in your hands and gnaw on the bone? What is this need? It's the need for social approval. For not only do we want others to recognize that we are different but that they approve of these differences as well. We want to be well thought of by our friends and at times we do things simply so we will be well thought of. Someone who always ignores this need is looked at as an outcast or a misfit and is not wanted in the group.

6. (*Conformity.*) Bound up closely with the social approval and recognition is the fact that we don't want to be too different from the group. We want to be part of the group. We will go along with the crowd; as all girls wear their hair the same style or wear the certain style of dress because they are conforming to the group, to society.

7. (*New experience.*) What is behind our desire to change our duty stations? To go some place different for a vacation? To see new movies? It is the need we have for new experiences. We have a desire to do something different; to find out something new to break the monotony of ordinary life or every-

day life. So we see everybody used to play monopoly, then bridge, then gin rummy, then canasta, then samba, and now scrabble. Our desire for new duty stations is an expression of our need for new experiences. We speak of a person who does not have this need as "being in a rut."

8. (*Religion.*) Why do almost all people believe in God? Why do most people go to church at least once in a while? Because man has a spiritual need of religion. All tribes and nations, regardless how primitive, have always had some type of religion to worship a Supreme Being.

9. In our physical needs as well as in our spiritual needs, satisfaction must be obtained or a maladjustment of some kind occurs. If the physical need of hunger is not satisfied over a long time, we will become ill and eventually die. If the spiritual need of security is not satisfied, we may lose our mind (become insane) through worry. We see in the daily newspaper reports of how a sudden loss of affection causes a man or woman to kill himself or the one who was supposed to love him. He is so upset over the loss of the satisfaction of that need. Or a person who does a fool thing at a party is ashamed to face his friends the next day. All these are but examples to show the necessity of fulfilling or satisfying our spiritual as well as our physical needs, if we wish to live as normal, well-adjusted, adult human beings.

D. (*Physical and spiritual needs in conflict and superiority of spiritual needs.*)

1. There are times when our physical needs are in conflict with or are opposed to our spiritual needs. For example, the physical need of hunger is controlled by our spiritual needs of social approval and conformity. I'm hungry at 11:30. I don't just walk into the galley and stick my face in the pan and start eating out of the pan like a dog. No—I stand in line (conformity), and put my food

on a plate and eat with a knife and fork (social approval). Again, I've been out late the night before and my physical need is for rest—but I don't just lie down and sleep—I keep working, even though it is difficult. In all these instances, and we could give many other examples, we find that our spiritual needs are above, do control and *must* be superior to our physical needs when there is a conflict. In the instances where the spiritual needs do not control our actions, we are denying our very human nature and are lowering ourselves to the level of animal nature which has only physical needs.

E. (*No morality in needs themselves, simply part of nature of man.*)

Now, these needs, whether they are the physical needs of the body or the spiritual needs of the soul, are essential parts of our very nature. Every human being has these needs just as we all have eyes, ears and a nose. In themselves they are neither moral nor immoral. In themselves they are neither good nor bad. You would not say that your ear or your arms are moral or good or bad. They are part of your essential makeup. Just so, these needs which we have studied are an integral part of each one of our natures. We are all alike in our needs. We differ only in the way that we satisfy our needs. But it is the way in which we satisfy our needs that determines whether we are moral or immoral persons.

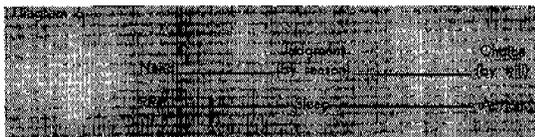
V. (PRINCIPLES)

(*To briefly show how morality accords with the natural law in man, but in practice we accept our principles for acting from standards outside the person.*)

A. (*Definition of principles.*)

Now that we know what our basic equipment consists of, let's see how it works in action. How do we use it? I have a need, say, of rest. I've been out all night. (*Write "need" and "rest" under it as diagram 6.*)

What is the next thing I do? I make a judgment with my intellect as to how or if the need can be satisfied. Can I sit down or can I go to sleep? (*Write "judgment (reason)" and "sleep" as in diagram 6.*) Do I just do it? No! I may be standing at attention at captain's inspection or I may be on watch. My will now says do it or don't do it. My will controls the action or inaction. (*Write "will" or "choice" and "action" as diagram 6.*) How does my will make the choice? It acts according to rules or regulations, which we call principles. These principles govern everything we do or say. They are our guiding rules of conduct. Most of the time we habitually act according to our principles. In important or unusual situations, we stop and make a judgment on whether the action would be right or wrong. What then are these principles? They are the laws built in us. They are part of our nature as human beings. We were born with them in us. We know them from the teachings of others, from parents and teachers as well as from the Ten Commandments. But if we have the time and brains, we could also figure them out for ourselves. Because they control all our actions we call them principles of conduct.



**B. (*How they affect the morality of our acts.*)**

These principles of conduct, then, tell us whether any particular action that we perform is good or bad, whether it is right or wrong. The standard of conduct which was given to human beings by the Creator of human nature is the Ten Commandments. Any action contrary to this standard is not only against the law of God but also against our own nature, for the law itself is part of our nature. For example: drinking too much whisky is not

only a sin of gluttony against the law of God but it is, at the same time, a denial of our human nature because we are letting our physical needs or desires control our spiritual needs. Principles, therefore, are guides for satisfying our needs in conformity with our nature and the law of God: the law of God and the law of our nature being one and the same thing, because the God who made us also made the law for us.

**IV. (SUMMARY)**

*(My equipment in action)*

**A. (*Needs, constantly pushing, somewhat regulating, many times conflicting.*)**

So we have the physical needs of our body that are clamoring to be satisfied and at the same time we have the spiritual needs of our soul (the higher part of our nature) that are sometimes in conflict with these bodily needs. In all instances we should, and in most instances we do, satisfy the needs of the body in a way that they are subject to and in conformity with the spiritual needs of our soul. Otherwise, we deny our human nature and act simply like an animal.

**B. (*Powers constantly available; reason and free will.*)**

Then, too, we have an intellect by which we can recognize (know) the need and figure out how to satisfy it; and a will whereby we can make a choice whether we shall satisfy it or not, or in what way we will satisfy it, if we choose to do so.

**C. (*Principles; standards from our nature itself, constantly harmonizing us within and without.*)**

With my principles (Ten Commandments or the natural law) we decide whether the action is good or bad, right or wrong. For example: I feel a physical need for a smoke. My spiritual need for conformity is that I don't dump my cigarette ashes in the fish-

bowl. My intellect makes a judgment in conformity with my principles that it is all right to smoke here (not in the middle of a gasoline storage tank). My will chooses: I take a cigarette out and smoke it.

This is our basic equipment. This is what makes us what we are, human beings, equal to all other human beings because we all have the same basic human nature.

## TOPIC I—APPENDIX 1

### Proofs for the Existence of God

1. *Reason: (a) Argument from motion.* Whatever is moved is moved by another. A thing cannot move itself. So that which moves it must also be moved by another and that by another again. But this cannot go on to infinity because then there would be no first mover. And if there is no first mover, there would be no mover. For subsequent movers move only insofar as they are moved by the first mover. Therefore it is necessary to arrive at a first mover, moved by no other, and this we know as God.

(b) *Argument from the nature of efficient cause.* In the world of sensible things we find there is an order of efficient causes. There is no case known in which a thing is found to be the efficient cause of itself; for to be so, it would be prior to itself which is impossible. Therefore every efficient cause must in turn be caused by previous cause. But this can not go on to infinity (as above) or there would not be a first efficient cause and neither will there be any effect. It is necessary, therefore, to admit of a first efficient cause, and this we know as God.

(c) *Argument from possibility and necessity.* All things that we find in nature are possible to be and not to be. That is, it is possible for them to exist or not exist. But it is impossible for these things always to exist,

since that which can “not-be” at some time is not. Therefore, if everything can “not-be,” then at one time there was nothing in existence. If this were true there would be nothing in existence now, since that which does not exist begins to exist only through something already existing. Therefore, not all beings are merely possible, but there must exist something whose existence is necessary. But every necessary thing has its necessity caused by another, or not. Now it is impossible to have necessary things caused by other necessary things on to infinity (as above). So we must admit of a being having of itself its own necessity, and not receiving it from another, but rather causing in others their necessity. And this being we know as God.

(d) *Argument from the gradation to be found in things.* Among beings there are some more and some less good, true, noble, and so on. But more and less are predicated of different things according as they resemble in different ways something which is the maximum. As a thing is said to be hotter according as it more nearly resembles that which is hottest. Now the maximum in any genus is the cause of all in that genus, as fire which is the maximum of heat is the cause of all hot things. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

(e) *Argument from the order and harmony of nature.* We see that things which lack knowledge, such as natural bodies, act for a purpose. This is evident from their way of acting always, or nearly always, in the same way as to obtain the best result. Hence it is plain that they achieve their purpose through design. Now that which lacks knowledge cannot move to achieve its purpose, unless it is directed by some being having knowledge and intelligence; as a golf ball is directed by the golfer. Therefore, some intelligence exists by whom all natural things (stars,

seasons, etc.) are directed to their end. And this being we call God.

2. *Tradition:* (a) All men of all tribes and nations of all time have always had some kind of a belief in a Supreme Being.

3. *The Nature of Man:* (a) Our instinctive belief in a Superior Being directing our destiny. (b) The fact that our desires cannot be completely satisfied here in this life—we must be made for something else.

## TOPIC I—APPENDIX 2

### Proof for Existence of Spiritual Soul

We prove that we have a spiritual soul by examining things that can't be parts of the body and must therefore be parts of something else in our makeup which we call the soul. These parts are our memory, imagination, intellect, and will. Actually memory and imagination are parts of the intellect.

1. *Memory.* We are able to retain or remember an idea or an experience which we had years and years ago. We may remember a thing we did when we were just a small child. Now we know that our whole physical, material body is completely changed during the years. Scientists tell us that every cell is renewed during this period. We can observe this as our fingernails grow and we cut them, as our hair grows and falls out, our skin peels off when we are sunburned. In spite of the fact of our completely new body, I can still remember that I got spanked for hanging on the back of a coal truck when I was 5 years old. This is because my memory is a spiritual thing and cannot be destroyed like the parts of my material body.

2. *Imagination.* I can imagine a purple cow with red ears, green legs, a golden tail, and a red saddle on its back, standing on one hind hoof on the top of the Washington Monument waving the American flag. Now

this image exists only in my mind and not in the physical material world. I imagined it. It does exist however. It's a mental image and since it cannot and does not have a physical and material existence, its existence is necessarily spiritual. Something spiritual cannot come from something material because that would be above its nature. One could not expect a rock to grow or walk around by itself because it's above the nature of a rock. So then if this is not caused by material substance as our bodies, it must be caused by a spiritual thing which we call our soul.

3. *Intellect.* We use the same reasoning on our intellectual process, our thinking. We can reason. We can multiply 72 times 134; that's an action of thinking, a process of reasoning. We can invent the light bulb so we can see in the dark. We can invent automobiles to take us from place to place. We do these things with our reason. Before the automobile and the electric light were invented, they did not exist in the material and physical world. The men who invented them reasoned or thought them out. You would be much surprised to see a horse (as Native Dancer) invent a Ford that could drive him around the racetrack at the Kentucky Derby so that he doesn't have to run. Because a horse is only physical and a material being. He has no spiritual quality called the intellect as part of his soul. Another way to approach this is: the intellect can have what are called universal ideas. For example, I say, "Think of an elephant." Now you have no particular elephant in mind, but you have a general idea of an elephant which is made up of ideas of all the elephants you ever saw, or have seen pictures of, or read about. This is a universal idea of an elephant. That idea of an elephant exists not in the physical world but only in the spiritual part of your mind. Again, since it is spiritual, it must be caused by the spiritual part of ourselves which we call soul.

## TOPIC I—APPENDIX 3

### Sex as a Physical Need

Sex is not mentioned as one of the basic physical needs in this presentation although technically it is one.

The subject of sex is avoided because of the moral problems associated with it. For the leader to introduce this subject is to invite diversion of the discussion from the topic human nature to the new topic, the morality of sexual expression. Obviously, this second topic should be discussed, but not with this presentation. To mention it and then pass quickly on is to invite misunderstanding. During the pilot runs of this presentation, the subject was never introduced by the various groups.

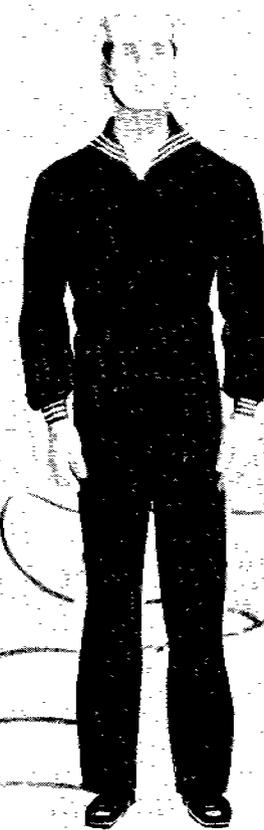
But the avoidance of this subject is not based on convenience alone. Sex has one essential difference from the other physical needs. It is the only one of the basic needs whose gratification is not required for adjustment or health. It is not impossible for the sex drive to be completely negated in the interests of a higher motive; but it is virtually impossible to negate such needs as hunger, rest, and thirst.



4. *The Will.* Finally, we have the last spiritual quality called the will. In man this will is free. We can and do make choices contrary to our physical cravings or desires. Examples: (a) It is a terrifically hot day and I would like to have a beer. But my will says no and I don't drink it because I know I'm not supposed to drink on the job. (b) I am a chain smoker. I smoke two packs of cigarettes a day. I decided to give up smoking; the next day contrary to terrific cravings of my body to smoke I resisted the desires. I did not smoke. (c) I'm out with my girl sitting in a convertible overlooking the waves, a full moon is out, we have our arms around each other and my sexual appetites become tremendously strong. With my will, I have power to resist this passion even though it's against every physical craving of my material nature. It's this faculty of the will in us that gives us the ability to control our actions. This too makes us different from the animals who have no control. If my material desires control me rather than my controlling them, then in actuality I am no different from a dog or a cat. I am an animal. I am denying my very human nature. This ability to control our actions, which we call free will, is necessarily spiritual, because at times it's contrary to our material, animal nature.

# MY VALUE

- I AM ONE
- I CAN REASON
- I GOVERN MYSELF
- I AM EQUAL BEFORE GOD



*Just as...*  
**EVERYONE ELSE IN THE WORLD**

## THIS IS MY LIFE

Topic II

# MY VALUE

## BACKGROUND

Enlisted personnel completing the questionnaire were asked to indicate whether six listed functions were accepted by them as being responsibilities of a petty officer or NCO to the men under him. "Yes" or "No" replies were to be placed after each function. Those functions closely related to the personal adjustment of men received the greatest number of negative replies. Fifteen percent denied any responsibility to give personal help to those not getting along, and 34 percent denied any responsibility to help men solve their personal problems or to instruct them in proper conduct when on liberty. Seventy percent of the Navy and 62 percent of the Marines completing the test felt that officers were *not usually* interested in the personal welfare of the men under them. A current study by the Army revealed similar feelings that officers and NCO's lack personal interest in and concern for the men under them. In contrast, only 25 percent of the personnel measured considered military discipline too strict and only 4 percent found obeying military rules and regulations very difficult. Ninety-two percent of the personnel felt *most* military rules and regulations were essential for the maintenance of an efficient fighting organization. *These data were interpreted as indications that there is a definite, dehumanizing tendency to treat men as things rather than as persons, resulting in a resentment on the part of personnel which arouses a generalized hostility to service life, mistakenly assumed to arise from a general objection to discipline.*

## OBJECTIVES

1. To define personal value.
2. To identify the needs which man experiences and must satisfy because he is a person.
3. To give insight into the unique nature of man as a person—a self-conscious creature whose value is affirmed by God.
4. To evoke an experienced understanding of a person as a conscious center of value and of valuing.
5. To establish the treatment of persons as persons and never as things as an absolute duty.
6. To encourage the members of the group to include as an essential test of the rightness or wrongness of acts the answer to the question: "What does it do to persons, including the person who performs it?"

*Outline*

**MY VALUE**

**I. INTRODUCTION**

*(To define personal value.)*

- A. Use value:
  - 1. Money, car, clothes, furnishings.
- B. Goodness value:
  - 1. Love, courage, bravery.
- C. Personal value:
  - 1. Value apart from use or goodness.
  - 2. Man over the side.
  - 3. Intrinsic value—belongs to human nature.

**II. MAN'S NEEDS AS A PERSON**

To identify the needs which man experiences and must satisfy because he is a person:

- A. Separate unit:
  - 1. Conscious of difference from others.
  - 2. Want to be called by name.
- B. Capable of self-government:
  - 1. Curtailment of liberty.
  - 2. Excessive supervision by senior.
- C. Able to know some things with certainty:
  - 1. Can distinguish up from down, day from night.
  - 2. Can be sure of certain things.

**III. MAN IS UNIQUE**

To give insight into the unique nature of man—a self-conscious creature whose value is affirmed by God:

- A. Capacity of self-consciousness:
  - 1. See self perform acts.
  - 2. Imagination, understanding, time.
  - 3. Ability to make choices.
- B. Religious basis of personal value:
  - 1. Personal value recognized in the United States.
  - 2. Personal value not universally recognized.
  - 3. Personal value affirmed by our Creator.

#### IV. MAN AS A CENTER OF VALUE AND VALUING

To evoke an experienced understanding of a person as a conscious center of value and of valuing:

- A. Personal value the same in all persons:
  - 1. Persons differ in use and goodness value.
  - 2. Basic value must be consistent.
  - 3. Do not make exceptions in own case.
- B. "Using" a person:
  - 1. Take advantage and then discard.
  - 2. Individual desires, hopes, ambitions.
- C. Egoism and altruism:
  - 1. Not required to treat others better.
  - 2. "Love thy neighbor as thyself."
  - 3. Be neither easier nor harder on self than on others.

#### V. ABSOLUTE DUTY

To establish the treatment of persons as persons and never as things as an absolute duty:

- A. Conditional and absolute duties.
- B. Always treat persons as persons and never as things.
- C. Application of the rule:
  - 1. Dangerous or unpleasant tasks.
  - 2. Establish same conditions for others as would for self if personally involved.

#### VI. TEST FOR ACTIONS

To encourage the members of the group to include as an essential test of the rightness or wrongness of acts the answer to the question: "What does it do to persons, including the person who performs it?"

#### MY VALUE

#### FOR THE INSTRUCTOR

- 1. Outline headings and specific suggestions for the instructor are enclosed within parentheses in the text of the presentation.
- 2. The diagram suggested is to be built up on the chalkboard as the presentation develops. It should remain on the board during the entire period.
- 3. The presentation is written as a directed discussion. The content is a compilation of several pilot-run discussions with different groups. Questions, responses and repetition indicate the interplay between the leader and the group. The typical responses to the leader's questions are placed within quotation marks.

4. It will not be possible to cover all the content material with every group during a 50-minute period. Only as the group indicates by its responses that it understands and agrees with a point should you move on to the next one. *However, to give any special meaning to this presentation, you should complete a minimum of outline areas I through III, inclusive.* More than this minimum coverage was possible with the slowest pilot-run group.



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# MY VALUE

## I. INTRODUCTION

*(To define personal value.)*

### A. *(Use value.)*

Here is a piece of chalk. Does it have any value? "Sure, write on the board with." Does money have any value? "Some." "Not much value." I agree it doesn't have as much as we wish, but why does money have any value? "Purchase things." "Exchange it for something else." "Use it to get what you want."

Use it! That's it, isn't it? It gets its value from what we can use it for, now or later. The same is true of the chalk; it can be used. Clothing, the furniture and equipment in this space, cars—all have value to us because we can use them. In fact, all products and services have this value to us. Obviously, one type of value on which we can instantly agree is **USE VALUE**.

*(Write "Use value" on chalkboard as shown in diagram 1.)*

### B. *(Goodness value.)*

A mother has a son. All his life she has taken care of him, provided him with the things he needed, helped him out of trouble when necessary. But "our boy" has never given any indication that he appreciated what his mother has done for him. When he is away from home, she writes and he never answers. About the only time he acts as if she is his mother is when he wants something more from her. She keeps giving and gets nothing in return, not even a thank you. He just keeps taking all he can get. This example may be somewhat exaggerated but you have known situations very similar to it.

These actions of the mother have value for the son, definite use value. But what value do her actions have for the mother? "She kept trying." Surely, she did. And she must have gotten some value out of it or she

would have quit. What kind of value was it? "It had value because she loved him." I think we all agree a value is involved here, a very precious value. Can we think of a name for it as definite and understandable as we have for use value? "Moral value," "Spiritual value." Those words describe the value; but they are not terms which are used every day. What kind of mother would you call the one I have described? "A loving mother." "A good mother."

Goodness is a term we all use. Let's buy it for a moment and see if we can give it definite meaning. Can you think of some other actions which have this kind of value? "Kindness." "Charity." What is special about kindness and charity? "It is good to do them." "You don't expect something for them." What do you mean, you don't expect something for them? "It wouldn't be charity if you get something back." "You get personal satisfaction from doing them." It is the quality of the act itself which has value to us, isn't it?

Courage and bravery are other acts which have this value. Do we judge bravery on what it accomplishes? "Not always." "Don't need to." A person who makes the attempt to rescue another is no less brave because he fails in the attempt. Unfortunately, in war, many brave and courageous men lose everything in their attempts, even their lives. I think we understand what we mean by this value. We do not have to get something we can use or hold in our hand to know that love, bravery and courage are valuable. These have what we can call **GOODNESS VALUE**.

*(Write "Goodness value" on the chalkboard as shown in diagram 1.)*

Do you and I have use value? "Sometimes." "We get paid for what we do." "Not much, but some." The amount and kind of use value we have may be different for each of us, but each of us has some. Do you and I have goodness value? "Hope so." Surely, we do.

Once again we may differ in amount, but we each have some. We do some things because we know they are always right and good. Do you and I have any other kind of value?

C. (*Personal value.*)

Another example may help us to think together. Suppose we have a person who has neither use nor goodness value. As far as we know, he cannot accomplish anything and he gives no evidence of having any goodness. Does he still have value? "Yes." "He's a human being." "He is valuable to himself." "He's put on earth for something." I have heard it said of a person that he is no good to himself or to others and never will be. Let's assume this is true. Does he still have value? "He's still a human being." "Some kind."

Here is a practical example. A man falls over the side of a ship at sea. Man overboard is sounded. What happens? "Stop the ship." "Start circling." "Launch boats." "Take a muster to see who's missing." "Try to rescue him." During the muster, we find out that the person missing is of no use to the ship. He gets into trouble, doesn't do his work, a very definite foul ball. He never helps anyone out. If he had been transferred and not replaced, the ship would have been better off. If this is true, do we then knock off the rescue effort? "No." "Of course not." You bet, we keep up the search. We spend time and money and risk men's lives, even far beyond the time when we could expect him to be alive. Why? "You have to." "Someone would get hanged if they didn't."

Keep in mind that this person is no good. He has neither use nor goodness value—none. Why the delay, expense, and risk? "Everybody has some value." "He is still a human being." "Even if someone is no good, he still has a value." "You don't shoot insane or sick people and they can't do anything."

Remember now, I am on your side. All I want to know is why? "Because he is a

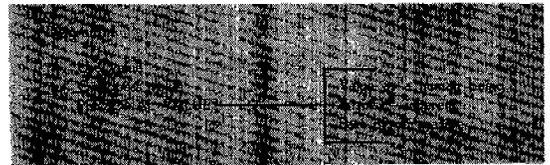
human being." What kind of value has he? "Personal value." "Human value." Can we buy personal value? The word personal relates directly and intimately to a person—just as he is, apart from what he can do.

(Write "PERSONAL VALUE" in capital letters on chalkboard as shown in diagram 1.)

This personal value is the value of a person as a human being. It is intrinsic, comes from the inside; it is inherent, comes from being born. It is part of our nature.

(Write "Value as a human being," "Intrinsic—inherent," "Part of our nature" on chalkboard as shown in diagram 1.)

Before we leave this phrase, personal value, we want everyone to understand what it means and agree that it exists. There is no point in going on until we do. It is not use value. It is not goodness value. It is the value a person has in addition to these two. It is a value a person has when both use and goodness are absent.



We agree. Everyone feels this way about himself, that he has a personal value. Something inside us makes us feel that way. If the basis for feeling this way is really inside us, we should be able to find the reason for it on our own. Let's take a look at ourselves to see if we can find the basis for this feeling.

(Write "Basis" on chalkboard as shown in diagram 2.)

## II. MAN'S NEED AS A PERSON

(To identify the needs which man experiences and must satisfy because he is a person.)

A. (*Separate unit.*)

1. (*Conscious of difference from others.*) Are you different from other people? "No, just the same." Don't you know the difference between you and me? "Your rate and mine." Can't you tell where I stop and you begin? "Sure." "Every one is different from each other." "We are individuals." You are sure that you are you and I am I? Are you sure who you are at all times and under all circumstances? "Sure am." How about you, do you ever think someone else is you? "Never." Do you feel you are a separate unit from anyone else in this room? "Sure do." "Know I am."

That is true of everyone of us, isn't it? We feel we are similar in many ways to other human beings, but we have no doubt that we are a separate unit from them. We have our own desires, our own hopes, our own feelings, our own ambitions. We not only think we are a separate unit, but we want people to treat us as a separate unit.

2. (*Want to be called by name.*) Suppose that you and I had served together for quite a while. I called your name at morning muster and had other opportunities to learn and remember your name. Yet I always called you by the wrong name. You would correct me, but the next time I would do it again. How would you feel? "Wouldn't like it." "I'd think you weren't a good officer." "I'd feel like I was a number." "You ought to remember names."

That's what we have been talking about, isn't it? I am a separate unit with a specific name. I know it and others regularly around me should know it and call me by name. It is the beginning of our feeling of personal value—a separate unit, distinct enough from other units to be identified.

(*Write "Separate unit" on the chalkboard as shown in diagram 2.*)

B. (*Capable of self-government.*)

1. (*Curtailment of liberty.*) There are always problems arising from the trouble personnel get into while on liberty. Liberty hours are specified by the Command. To avoid the problems arising from bad conduct on liberty, the Command decides to specify the following for all personnel: where they will go on liberty, with whom they will go, and exactly what they will do. What would you think of that? "They do already." "They have out-of-bounds lists." "Might as well join the other side." "We have too much individuality." "We'd revolt." "Couldn't enforce it."

Why? The military does have the problem. "You want to live your own life a little bit." "You have your own mind." "You want some freedom." This violates your feeling of what? "Independence." "Freedom." When a country rules you, what do you call it? "Dictatorship." "Government." When you rule yourself, what do you call it? "Independence." "Self-government."

We all want some self-government, do we not? We know we can't always do what we want to do, here or anywhere else. But we want restrictions to be reasonable. We all want some degree of self-government, because we think we are capable of handling it. It is a part of our nature which we have felt ever since we have known about making a choice.

(*Write "Capable of self-government" on chalkboard as shown in diagram 2.*)

2. (*Excessive supervision by senior.*) This extends further than having choices on liberty. A person assigns you a job. You understand it and start to work. This person stands over you, checking each little detail of how you do the job. How do you feel about this? "Like to tell him to do it himself." "Want to slug him." "Want to tell him where to go." It is that deep and compelling

drive of ours for self-government asserting itself. We expect to be told what to do and when to do it. But if we feel qualified, we want the detailed "how to do it" left to us.

C. (*Able to know some things with certainty.*)

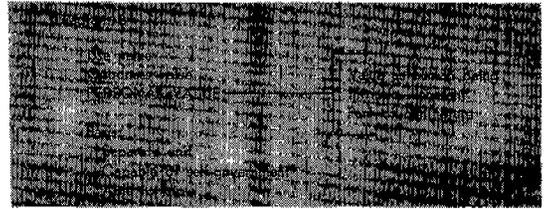
1. (*Can distinguish up from down, day from night.*) What would be your reaction if I told you that you didn't know up from down? "I'd think you weren't serious." I'm not, but assume that I am. "I say you're wrong." No question in your mind that you know this. "No." It is dark outside, is it not? "No." "Your eyes are bad." Is there no doubt about it as far as you are concerned? "No." "None." You are very positive that you are right? "Yes."

Am I right or wrong in this statement? This formula I am writing on the board is an empirical formula:  $C_2H_2$ ; and this one is a structural formula:  $CH:CH$ . Am I correct? "Don't know." But you were so very sure a minute ago that what I said was wrong. Why the change? "Don't know about that." "Not a scientist." Do you care whether what I wrote is right or wrong? "No." "Not particularly."

2. (*Can be sure of certain things.*) We are positive that we know certain facts: up from down, day from night,  $2 \times 2$  equals 4, the names of leading sports figures, etc. No doubt in our minds also that other facts we do not know. Many of them do not even interest us. This is a fundamental basis for our day to day operation—we are able to know some things with certainty.

(*Write "able to know" on chalkboard as shown in diagram 2.*)

We feel this ability is built into us, a part of our standard, natural equipment. Some know more, others know less, but all can know some facts.



### III. MAN IS UNIQUE

(*To give insight into the unique nature of man—a self-conscious creature whose value is affirmed by God.*)

Here on the board is a word picture of you and me. *Each of us is a separate unit capable of self-government because we are able to think and feel accurately about some things around us.* We are not only equipped with these capacities, but are forced by our inner needs—our nature—to express them and satisfy them in some degree. Only you and I—human beings—have these capacities. No machine, no animal can duplicate them. No wonder we feel that we have personal value, even when we give no evidence of having use or goodness value. With these built-in capacities, it is impossible to be worthless.

A. (*Capacity of self-consciousness.*)

1. (*See self perform acts.*) We can dig a little deeper into the natural capacities which we possess. Very frequently, it is necessary to teach others how we perform the duties of our ratings. I would like you, as a boatswain's mate, to teach me how to tie a square knot. (*Use the skill of any rating present as an example.*) Would you do it? "Show you how to do it." How would you show me? "Demonstrate. Tie the knot so you could see how it's done." I'm a little slow catching on, don't quite see how it's done. "I'd do it slowly, explain each step." At any time do you say to yourself: let me see how I do this?

"Guess I do." Without a piece of line, can you think now exactly how you tie the knot? "Yes." Can you picture, in your mind, how you would look teaching me how to tie a knot? "Yes, I've seen others teaching people." But can you picture how *you* would look doing it, not someone else? "I think so."

How about you; do you think you can see yourself doing things? "I think so." "I can imagine how I look." Can you step outside yourself and see yourself as others see you? "Kind of." "In a way."

Suppose I asked you to take over leading this discussion. What would you do? "I wouldn't want to." Why? "Don't think I could." You mean you couldn't see yourself doing it? "Yes." Isn't the truth of the matter that you could see yourself up here and feel sure that you wouldn't be comfortable? "Yes." It is something like stage fright, isn't it? Why do people get stage fright? "Embarrassed." "Self-conscious." Can't you in some degree see how you would look to others when standing up here? "Sure." That is what self-consciousness really is—the ability to step outside ourselves and see ourselves as others see us.

2. (*Imagination, understanding, time.*) Think of your hometown. Can you see yourself walking down your block, entering your house, and greeting your family? "Yes." Can you do that while sitting here? "Yes." How? "Just do it." "Think about it." "I've been there." You stepped outside yourself while sitting here and transported yourself in thought to your hometown. Quite a capacity isn't it, this capacity of self-consciousness?

Suppose someone came in the door and handed me a telegram. I told you that it was a notice of my mother's death. Would I have to tell you how I felt? "No." You would

have a fairly accurate idea of how I felt. That is your capacity of self-consciousness. You can imagine yourself in my place, can ask how you would feel and what you would do. It is because of this capacity that you have concern, sympathy, understanding for others.

Self-consciousness gives us the capacity to tell time. We can stand outside the present and imagine ourselves back in yesterday or ahead into the day after tomorrow. By this capacity, we can learn from the past and plan for the future.

3. (*Ability to make choices.*) Can you make a choice? "Yes." How do you know you can? "I've done it." You stand back for the moment, consider the two or more alternatives and select one. You have a kind of discussion with yourself and decide which one is best for you. This may take only a few seconds or you may want a few days to think it over. It is natural for you to do this. You do every day. It is part of your nature as a human being. And you make these choices according to some standard or code which you have accepted. Later on, we will talk about this standard as "My Rules."

Self-consciousness: you can see yourself as others see you; you can transport yourself in thought to faraway places; you can understand how others feel; you can tell time; you can make choices according to a standard or code. All these remarkable qualities are yours because of a capacity built into your nature by your Creator.

(*Write "Self-consciousness" on the chalkboard as shown in diagram 3.*)

You and I are not only conscious, as animals are. We are self-conscious. We not only have the needs and capacities listed on the board. We know we have them. We have a right to feel that we have personal value, just from possessing these qualities.

## B. (*Religious basis of personal value.*)

We have been thinking of some of the needs and capacities which we have as human beings. We have said that the ones listed here form the basis for our thinking of ourselves as having personal value. Do you think all human beings have these needs and capacities? "Yes." Because these are part of human nature, all human beings have them. Is that true? "Yes." Latin Americans, Europeans, Negroes, Russians, Chinese—all have them? "Yes." Even Communists? "Yes."

*(In the pilot-run discussions, this presentation followed immediately after "My Equipment," which deals directly with the idea that human nature is the same in all persons. This was a hard concept to sell. It was felt that, in many instances, it was accepted logically rather than emotionally. If this presentation is made before "My Equipment," it is recommended that the group be challenged by the leader with this concept rather than for him to readily accept agreement as is done above.)*

1. (*Personal value recognized in the United States.*) We are familiar with the problem of Communism in the United States. We know that certain Communist leaders were placed on trial some time ago, accused of plotting the overthrow of the Government. The trial dragged on for months, costing the Government thousands of dollars. These leaders were given the opportunity to use all the devices of delay and appeal that legal brains could contrive. Why did we go to all of this trouble? "Everyone gets a fair trial." Why these people? Would they have given us a fair trial if they had been running the Government? "It's our law." "Everyone is supposed to be equal." "They're still human beings."

These persons were of no use or good to us as a nation, but they still had personal value. Because of this, they were entitled to equality before the law and due process of law. Our Nation's recognition of their personal value

assured them of a fair and impartial trial. We can be proud of our record of legal justice.

Our record of equal treatment of persons is not as favorable when we come to the race problem. We are doing better as a Nation all the time as indicated recently by the Supreme Court decision on the illegality of racial segregation in the public schools. But we can never be proud of our record until men and women, regardless of color or creed, can enter places of refreshment, entertainment, employment, education, and worship, without the nagging fear of being expelled or ignored.

We are far from perfect in the United States in giving recognition to the personal value of every individual. This idea, however, is a basic part of our way of life. We hear it spoken of as the dignity of man, "all men are created equal," and in many other ways. At least, it is an important part of our ideal as a Nation, even though we fall short of the ideal in practice.

2. (*Personal value not universally recognized*) What is the feeling in some countries concerning the personal value of an individual? "Life is cheap." "It isn't established." "They're not treated as individuals." Where else does this feeling toward personal value exist? "In Communism and Nazism, etc."

Why is this true? We just said all human beings have this feeling of personal value based on the items listed on the board. Don't these people have these needs and capacities? If this is part of human nature, don't these people have the same human nature as you and I? "Yes." "Supposed to." "They don't have a different law of gravity or electricity over there do they?" "No." "What did God do, give them the same law of gravity and electricity but a different human nature?" "No." "Couldn't have."

Why then the absence of a general recognition of personal value? "Don't think that way." "It would depend on what you are

used to." "They've never been given the chance." "Different government." What does government have to do with it? "Tells them what to believe." "One man rules." "Dictatorship." "People are supposed to think of state and party, not themselves." You feel the theory or kind of government is important here? "Yes."

Think now of what you are saying. To me, you are saying that the basis of personal value listed on the board is not complete. We have listed here that each and every person deeply and naturally feels that he has personal value because of these needs and capacities. Now you indicate that something is missing. Sometimes more than man's understanding himself is involved. Am I correct in interpreting what you have said? "Yes." And you think government has something to do with what is missing? "Yes."

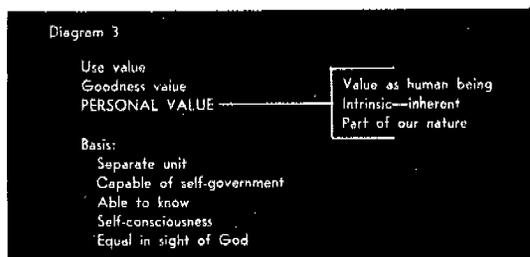
3. (*Personal value affirmed by our Creator.*) What is the theory behind the governments of Communism, Nazism, etc? "One-man rule." "Party rule." "Dictatorship." Where do the people of these countries get their rights? "From the government." What is our government founded on? "Constitution." "Declaration of Independence." Where do these documents say we get our rights? "From our Creator." We are endowed by our Creator with certain rights. Our rights come from the same source as our human nature, a gift of our Creator. Is that what our Government is founded on? "Yes."

This foundation comes to us from something more basic than our great documents of government. It is a teaching of the Hebrew-Christian scripture—the Bible. Here we find the development of the idea that the individual person is in himself and for himself valuable and significant, with rights and hopes of his own. When persons are believed to

be equal and precious as God sees them, the race must try to hold them equal and precious as man treats them.

Something must be added to our basis of personal value listed on the board. People can genuinely and deeply feel they have personal value, as people do all over the world, and still not have it recognized and honored by others. Some sanction or affirmation or verification must be added to make it work. We get it from our Creator. We are equal in the sight of God.

(Write "Equal in sight of God" on the Chalkboard as shown in diagram 3.)



*Our personal value then arises from our natural feelings and capacities affirmed by the personal evaluation of our Creator. This isn't any theory about us. It is the way our Creator made us.*

#### IV. MAN AS A CENTER OF VALUE AND VALUING

(To evoke an experienced understanding of a person as a conscious center of value and of valuing.)

There is a word picture of you and me. We have *personal value*. It exists apart from any use or goodness value which we may have. It is built in our nature. As long as we live, we have it.

A. (*Personal value the same in all persons.*)

Unfortunately, there is a catch in all of this. If I have personal value on the basis of what is listed on the board, you have it on the same basis. This not only applies to every person in this space. It applies equally to every person anywhere—regardless of nationality, color or creed. We understand what our personal value means to us because we experience it. We do not have to be intelligent or educated to understand what the personal value of another person means to him. It is exactly the same as we feel ourselves. There is no misunderstanding what a person means when he says he is hungry or thirsty. We have experienced both. The same is true of personal value. We feel it. We know what it is. Others have the identical feeling and knowledge.

1. (*Persons differ in use and goodness value.*) Yet you know that all persons are not alike. In fact, each one of us is different. Isn't that the way you feel about other persons? "Yes." "I think I'm different."

You take your car to a garage. You had tinkered with it beforehand, but couldn't get it to run smoothly. The mechanic makes some adjustments and accomplishes what you failed to do. Obviously he is a better mechanic than you. Do you resent being told that? "No. He's supposed to be." "What I pay him for."

Let's get personal. I think this man is a better yeoman than you are. Do you care? "No." What is the matter, no pride? "I'm a corpsman." Certainly, and he doesn't feel bad because you are a better corpsman than he is. Neither of you even pretends to be what the other one is. We could go on with endless examples. Does all this have anything to do with your personal value? "No." What is involved? What kind of value? "Use value." And we differ in use value. We are supposed to. To give it a fancy name,

it is the division of labor on which our civilization is built.

It is too sensitive a subject to enter into a discussion on differences in goodness value. But we do differ. All of us are not equally kind, charitable, brave or courageous. To lighten the subject a bit, some are lovers; some are not. But this still has nothing to do with what we call personal value.

Certainly we are different. We are vastly different in use value, particularly in the kind of use value we have. Unfortunately, we are different in goodness value. But the personal value of each of us is the same, identical, no difference.

(Write "*Identical in all persons*" on chalkboard as shown in diagram 4.)

2. (*Basic value must be consistent.*) Here is a dollar bill. How much is it worth in my hand? "Dollar." I give it to him. How much is it worth in his hand? "Dollar." The same, no difference, it is still one dollar. What would happen if it became worth more or less as it changes hands? "Couldn't depend on it." "Wouldn't know what it is worth." It would cease to be a standard, a medium of exchange. That happened to some of us in China after World War II. One day an American dollar would buy one number of Chinese dollars. The next day, we would get a different number. No one hoarded Chinese dollars. They changed in value too frequently. In fact, we thought of them as having practically no value.

Any basic standard of value must be consistent. Start an exception, and the standard begins to collapse. Act as if my personal value is less than yours, and you open the gate for someone else to put his personal value ahead of yours. This could go on until everyone puts his first and the standard would be meaningless.

3. (*Do not make exceptions in own case.*) We have many temptations to make excep-

tions for our own personal value. Take this matter of self-government. You don't want someone breathing down your neck while you do a job. But there are some people with whom it is necessary; isn't that so? "Yes." "Got to get this thing done right." There is the temptation! Not necessary for me, but it is for some others. And it really is sometimes. But we ought to make sure each time. People do learn and they do change. We must make sure that the person to whom we give excessive supervision actually needs it. If what we have said this morning means anything at all, we must never assume that any person does not desire some independence, some self-government. He may not look as if he does, particularly if we don't like him. But he does, for it is like hunger and thirst, a basic need of his nature.

No one that we deal with is so stupid that he doesn't know he is a separate unit with a name. Nor is anyone so dumb that he isn't capable of knowing some things with certainty. I have never met anyone who did not have some self-consciousness, in the sense in which we are using the word. And I know that God includes everyone in his affirmation of personal value, with no exceptions ever.

#### B. ("Using" a person.)

1. (*Take advantage and then discard.*) Let's see if we can be sure how persons would react to this situation. You know someone that I should like to meet. The only way I know to meet this other person is through you. I become very friendly with you. I lend you money when you need it and even let you have my car. Finally you introduce me to the person I want to meet. As soon as I am "in" with that person, I drop you like a hot potato. What would you think of me? "Can't say it here." "Dog." Why would you feel this way? "Using me." Do you mean using you in the sense of use value? "No." What do you mean? "You weren't

honest." I wanted to get out of you what I could and then push you aside? "Yes." I treated you as if you were a tool of some kind? "Yes."

All of us would feel that way—deeply resentful, burned up. How frequently we have said to another person, "Don't be a fool, he (or she) is using you," It degrades us, cheapens our personal value. Do you think everyone would resent this? "Yes." You are sure? "Yes." You know how you feel. You know others feel the same way.

2. (*Individual desires, hopes, ambitions.*) Often we wonder what we should do in a given situation to be sure we are right. But in this matter of recognizing and respecting personal value, we need have no doubts. We do not have to memorize a lot of rules. We have a rule built in us as obvious as our own feelings. How would I feel if someone did this to me? That is the important question. If I resent an act or attitude, others will also. We all have individual desires, hopes and ambitions. And they revolve around a feeling that we want to be liked and treated decently simply because we are human beings.

#### C. (*Egoism and altruism.*)

1. (*Not required to treat others better.*) Do you think that this rule of personal value requires you to treat others better than you treat yourself? "No." "Wouldn't hurt." "Wouldn't do it." There is a danger here, isn't there? We can get sentimental. We try operating on a very high level in our treatment of others. A level we actually would not expect for ourselves. We find it impossible to keep it up. It doesn't work out the way we expected. We begin to lower our level and even may become indifferent to others because our attempts didn't work the way we expected. Let's be realistic and not idealistic about this matter of personal value. Surely, it is always better to do more than is required. But first, we must make sure we meet the standard that is required.

2. ("*Love thy neighbor as thyself.*") We can put some authoritative foundation under this idea. Because of our various backgrounds and beliefs, we have different attitudes toward the Bible. But few question that the moral and ethical standards given us by the Bible are high. Maybe someone feels they aren't for him, but he knows they are high and good. When a question was asked concerning requirements, the Biblical answer was, "Love thy neighbor as thyself." What does this mean to you? "What it says." "Love your neighbor as you love yourself." It doesn't say love your neighbor better than you do yourself? "No." Do you think you could always put others ahead of yourself? "Doubt it." It is done, but it is fairly rare.

3. (*Be neither easier nor harder on self than on others.*) Sometimes we set an impossible standard because then we have no reasonable obligation to live up to it. It is a kind of escape. It is too high; I can't do it. Therefore, I don't have to try. Let's be sure of the standard, for we know we can always go beyond it if we desire to. And the standard is this: The good man is neither easier nor harder on himself than he is on others. There is no escape here. It is understandable, reasonable and possible.

## V. ABSOLUTE DUTY

(*To establish the treatment of persons as persons and never as things as an absolute duty.*)

### A. (*Conditional and absolute duties.*)

Let's think further about the things we can or cannot get out of. I want to be on the football team. A training schedule with practice sessions and training rules is set up. Am I obligated to attend the sessions and obey the rules? "Sure." "If you want to be on the team." If I want to be on the team, the answer is yes. But suppose I don't want to be on the team; am I still obligated to obey?

"No." Therefore keeping in training is a *conditional duty*. It is my obligation only under certain conditions. If the conditions are not present, I have no obligation. Many duties are of this kind.

There is another kind of duty called *absolute duty*. This duty must always be performed under all conditions, at all times, in all places. There are never any exceptions as long as a person is alive.

You and I are in the military service. Is obeying legal, military commands an absolute or a conditional duty? "Absolute." Are you sure, never any exceptions? "No choice." "Put you in jail." "Punish you." You get punished when you violate conditional duties. Surely the football player is punished when he gets thrown off the squad. When you are discharged, do you have to obey military commands then? "No." "You're out." You mean the conditions have changed? "Yes." Isn't that the definition I gave for conditional duties? "Yes." "It must be a conditional duty."

The minute we hear conditional duties we want to think of them as unimportant. That isn't true. Many conditional duties are terrifically important, like keeping your head down under shellfire or walking, not running, out of a crowded, burning building. It is certainly of the greatest necessity for you and me to obey military commands. But each of these is conditional. The respective obligations depend on being shot at, in a burning building or in the service.

### B. (*Always treat persons as persons and never as things.*)

Let us try to identify an absolute duty. Obviously it is going to be related to personal value. I think each of us understands not only what personal value means but also what its basis is. I offer this general rule of conduct which directly relates to the personal

value of an individual. *Always treat persons as persons and never as things.*

*(Write this sentence on the chalkboard as shown in diagram 4.)*

In our treatment of other persons, we must take only those actions which satisfy the needs and capacities listed on the board. We must never act as though other persons are animals or machines which do not have these needs and capacities. Does this rule seem to you to be an accurate one-sentence summary of what we have agreed on so far? Are you sure what this sentence means?

*(No pilot-run groups directly challenged this statement. There were some questions concerning its meaning. Such questions were accepted as an opportunity to briefly review the major points of the presentation. The review seemed to satisfy those who expressed their doubts.)*

### C. *(Application of the rule.)*

Always treat persons as persons and never as things. If you buy this rule, do you think that obedience to it is a conditional or an absolute duty? "We always have a choice in doing it." Yes, indeed, you have a choice. In fact, I think human beings always have a choice in anything, if they want to exercise it. I tried to make that clear in our discussion of self-consciousness. This matter of choice can go as far as a person's deciding to destroy his own life.

Maybe this question will help. Can you think of a circumstance involving people where this rule would not apply? For example, we said obeying military commands would not apply to us in the average civilian situation. Can you think of a similar situation where this rule would not apply?

1. *(Dangerous or unpleasant assignments.)*  
"Send people out to get killed." That should

test the rule. We can expand it to include all dangerous and unpleasant assignments. In military and civilian life, persons have to be ordered into, or paid to accept, tasks which are either unpleasant or dangerous or both. Men have to be sent into battle. Test pilots have to fly planes that have never been flown before. One is ordered to do the task. The other is paid to do the task. Both are dangerous. These tasks have to be done and men have to do them. Is that the kind of situation to which you are referring? "Yes."

2. *(Establish same conditions for others as would for self if personally involved.)* Let's take the test pilot first. He is being paid and he has to make a living. But his performance is certainly voluntary in a large degree. If he thought he were going to be killed, I'm sure he would get another job. But notice his procedure. He is an expert pilot. He has become thoroughly familiar with the plane he is going to test. He knows how it was built, what it is expected to do. Before he flies the plane, he gives it all kinds of preliminary tests on the ground. He gets checked out by the engineers on all phases of the plane's operation. Everything that can be tested before he flies the plane is tested. Then and then alone does he try to fly it. He flies it in easy stages, first trying one aspect of its performance and then the next. "Bugs" which develop are remedied before he goes on. Everything humanly possible is done to eliminate the risk of a crash. That is the procedure, is it not? "Yes." "Should be."

Because this pilot is personally involved, he has taken all these steps. He may still crash and some do. But he has done all that he can humanly be expected to do. Suppose this pilot were in a position where he could order someone else to make the test. He follows the same procedure for this other

person that he would for himself. Would you then say that he is treating this other person as a person and not as a thing? "Yes." Suppose he took some short cuts because he wasn't involved. Would he be following the rule then? "No."

Let's get away from this rather dramatic situation to something closer to us. You are ordered to do a dangerous or unpleasant job. It has to be done and you're "it." The person who ordered you to do the job took all the steps for you which he would have taken for himself were he personally involved. It doesn't mean he has eliminated all risk or all unpleasantness. His responsibility could be as little as making sure there was a swab to work with or as large as making sure all forces available are concentrated at the right spot. You are still the one to do the job. Would you feel your personal value had been violated? "No."

Isn't the truth of the matter that you genuinely gripe only when you think all possible steps for your protection or your getting the job done have not been taken? "Yes." "They aren't." When they are not taken the rule isn't wrong. Someone hasn't obeyed it.

Here is the rule. Always treat persons as persons and never as things. In any practical situation this means the person who orders the job done, or is responsible for getting it done, takes all the steps for others which he would take for himself were he personally involved. I think this is a fundamental rule of leadership. Is it a conditional or an absolute duty? "It's absolute." It will not always be obeyed, I know. But *should* it always be obeyed? "Yes." Can you think of a situation involving people where it does not apply? When dealing with other persons, as we approach obedience to this rule,

in that degree do we maintain and respect their personal value.

(Write "An absolute duty" on the chalkboard as shown in diagram 4.)

## VI. TEST FOR ACTIONS

(To encourage the members of the group to include as an essential test of the rightness or wrongness of acts the answer to the question: "What does it do to persons, including the person who performs it?")

No one will deny that this sets a very high standard. Think now of how we obtained this rule. We looked at ourselves—our value as individual persons—and came up with it. It makes sense because we know that we want to be treated that way. If we do, then every other human being does. Deep down in our heart we know this is true. When we violate it, we deny ourselves. We certainly can't be so inconsistent as to say that this applies to us but not to others who are basically just like us. That is just like saying that right now it is daylight for me but night for you.

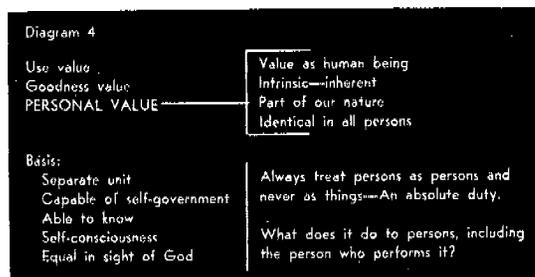
I avoided a discussion of our differences in goodness value earlier in the presentation because I didn't think it would get us anywhere at that time. But the time has come to face it. We can't avoid this matter of testing the rightness or wrongness, goodness or badness of our acts. We all have to do it many times a day. I suggest one standard. It is not a series of rules or even one rule. It is a question based on the needs and capacities we have as human beings that are listed here on the board. You and I are self-conscious, separate units capable of self-government because we are able to know some things with certainty. One thing I hope we know with certainty is what our personal value is.

For every possible action we face, here is a question we should ask before we take it.  
*What does it do to persons, including the person who performs it?*

*(Write this question on the chalkboard as shown in diagram 4.)*

How does it affect the personal value of others? How does it affect my personal value? If it violates the personal value of others or myself, it is wrong.

Should I or shouldn't I take this action? An important question and we ask it many times every day. There is an excellent test, a dependable standard by which to judge. What does it do to persons, including the person who performs it?

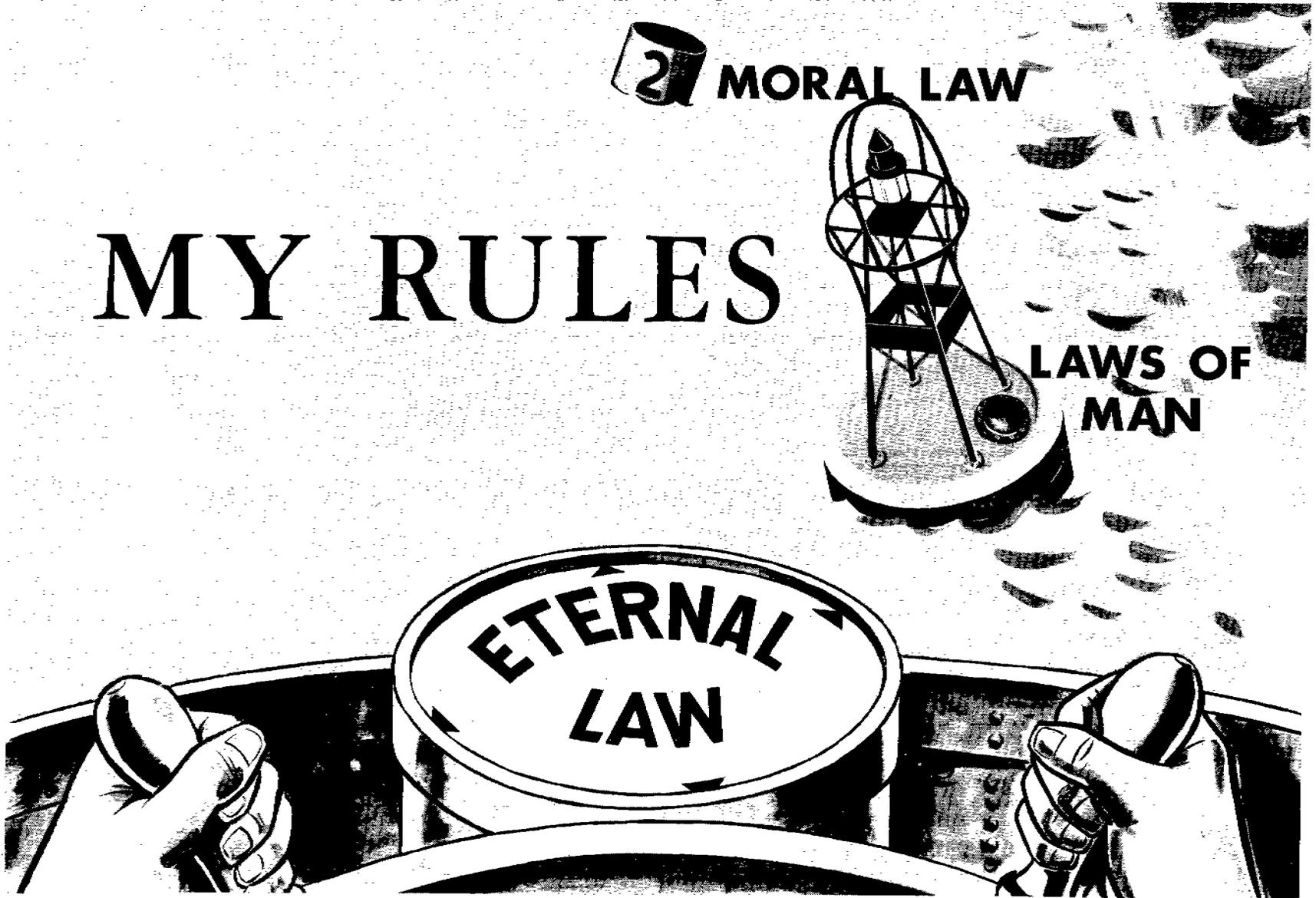


**2 MORAL LAW**

# MY RULES

**LAWS OF  
MAN**

**ETERNAL  
LAW**





*Series Title*

THIS IS MY LIFE

*Topic III*

## MY RULES

### BACKGROUND

In the Behavior Statement Questionnaire administered to Navy and Marine Corps personnel, the following spiritual and moral failures were found to be present: 30 percent of the personnel were unaware of the existence of a universal moral law; only 38 percent were governed by the universal moral law in determining the morality of their conduct; about 50 percent were governed in their conduct by the opinion of the majority; and 45 percent felt that their moral standards are lower now than before they entered the service. All conduct failures which the serviceman experiences come from a misunderstanding of or a deliberate infraction of some phase of the Natural Moral Law.

### OBJECTIVES

To develop in the serviceman motives for living according to the Natural Moral Law through a proper understanding and acceptance of—

1. The true meaning of law and how all things, including man, achieve the purpose of their existence only through following the particular law of their nature.
2. The Eternal Law in the Mind of God as the source of all law.
3. The natural law of reason or the moral law as the law built into man's nature and how it can be known through reason.
4. The natural moral law as universal and immutable.
5. The penalties for disobedience to the natural moral law.
6. Law as a guide or aid to man rather than a restriction in the attainment of his goals.

*Outline*

## MY RULES

### I. INTRODUCTION

Through the examination of perceptible things, we find that everything achieves the purpose of its existence through following the particular law of its nature.

A. Everything has a purpose.

1. Specific examples of purposes of things.
2. Purposes of things gradually becoming known.

B. Everything achieves the purpose of its existence through following the law of its nature.

1. Material nature.
2. Vegetive nature.
3. Animal nature.

C. Man depends for his existence on all things following the law of their own nature.

### II. THE LAWS OF MAN

Man is no exception to law. Some laws he must obey, others he can disobey. He can achieve his purpose or goal only through obedience to law.

A. The laws man *must* obey, whether he chooses to or not.

1. Material.
2. Vegetive.
3. Animal.

B. The laws man has a choice in obeying.

1. Laws of man's nature.
2. The nature of man.
3. To achieve purpose, must man follow the laws of his nature?

### III. THE ETERNAL LAW IN THE MIND OF GOD

The Eternal Law in the Mind of God is the source of all law.

A. All things in existence are governed by the eternal law of God.

1. Everything that happens is governed by this law.
2. We know only the effects of this law.
3. All other law is based on this eternal law.

#### IV. THE NATURAL LAW OF REASON—MORAL LAW

The Natural Law of Reason or the Moral Law is the law built into man's nature. It can be known through reason.

##### A. Definition.

1. Natural.
2. Reason.

##### B. First fact of natural law.

1. We do only that which seems good to us.

##### C. How to distinguish between real and apparent good.

1. Own experience.
2. Experience of others.
3. Divine law.

(a) Necessity of.

(b) Identify with natural law.

#### V. THE NATURAL MORAL LAW IS UNIVERSAL AND IMMUTABLE

##### A. The natural moral law is immutable.

1. Human nature cannot be changed, neither can law.

##### B. The natural moral law is universal.

1. Same human nature, therefore same law.

#### VI. RESULTS OF DISOBEDIENCE TO NATURAL LAW

##### A. All men do not obey law.

##### B. Penalties.

1. World today—general penalties.
2. Violation of self.
3. Decline of nations.

##### C. We depend on others to obey law.

#### VII. LAW AS A GUIDE OR AID TO ATTAIN GOAL

##### A. All beings attain goal through obedience to law.

1. Man depends on this.
2. Man attains goal or purpose through obedience to law.

##### B. Natural moral law is help for man to attain goal.

1. Inherent in his nature.
2. An aid or help, not a restriction.

## MY RULES

### FOR THE INSTRUCTOR

1. Outline headings and specific suggestions for the instructor are enclosed within parentheses in the text of the presentation.

2. The various diagrams suggested are to be built up on the chalkboard as the presentation develops.

3. References are also made in the text of the presentation to an appendix. The appendix is to provide information on points not included in the presentation, but which are frequently introduced into the discussion by the group itself.

4. The presentation is written as a directed discussion. The content is a compilation of several pilot-run discussions with different groups. Questions, short responses and repetitions indicate the interplay between the leader and the group.

5. It will not be possible to cover all the content material with each group during a 50-minute period. Only as the group indicates by its responses that it understands and agrees with a point should you move on to the next one. *However, to give any special meaning to the presentation, you should complete a minimum of outline areas I through IV, inclusive.*



# MY RULES

## I. INTRODUCTION

*(Through an examination of sensible or observable things, we find that everything achieves the purpose of its existence through following the particular law of its nature.)*

When we wish to examine certain unknown faculties or qualities or parts of ourselves it is sometimes necessary to look outside of ourselves and examine the workings of other created things in the visible, observable world around us. We do this to gain a knowledge of how other things operate. Then we can often, through comparison, gain a knowledge of how we operate.

A. *(Everything that is in existence has a purpose.)*

1. If we look around and examine the different objects in this room, we can easily and readily see that everything in it has a purpose or a reason for its existence. What is the purpose of this piece of chalk? To write with. What is the purpose of the window? To give light and keep out the weather. What is the purpose of the chair? Of the electric light? Of the overhead? Or if you wish, go outside of this room. What is the purpose of coal? Of an apple tree? Of a cow? So would you agree, that, so far as we know, everything that exists has a purpose for its existence?

*(Group may want to know purpose of mosquitoes, or appendix or something similar, this will lead to next point; but even if they don't, proceed to it anyway.)*

2. *(Purpose of things gradually becoming known.)* We don't know the purpose of everything. Science is gradually gaining more knowledge. For example: not so long ago in our great southwest, cattlemen complained that a scummy, dark substance was ruining their water holes. They could see no good purpose for this scum. But finally some scientists discovered that this hated substance

was oil. All these fortunate cattlemen became Texas millionaires. The scum did have a purpose. The purpose was simply not known. Because we do not know the purpose of a thing does not necessarily mean it has no purpose. It only means we have not yet discovered it. We can safely say everything that exists, exists for a purpose.

B. *(Everything achieves the purpose of its existence through following the law of its nature.)*

How do things achieve the purpose of their existence? How do they do what they are supposed to do? Let's go through the various natures we are familiar with and examine the process.

1. *(Material nature.)* I'm sure we are all familiar with automobiles, even if only to drive them. What is the purpose of an automobile? To run; to transport us from one place to another. How does it do that? It has a motor that turns the wheels. How does the motor run? Gasoline is vaporized and the spark ignites it. Does it do it the same way every time? How many revolutions every minute (rpm)? Why can we always depend on this? Because it follows the laws of expanding and exploding gases, laws of combustion. An automobile achieves its purpose through following laws. If the law ceased to work the car wouldn't run. This is true of everything. Even this piece of chalk that I hold in my hand. Does it follow any laws to achieve its purpose of writing on the blackboard? Sure, it follows the law of hardness or softness and color and weight, and so on. See, if I drop it, it falls to the deck. What law is that? If it suddenly became as hard as a diamond it wouldn't write. It would scratch the board. Or, if it became black, you couldn't see the writing.

2. *(Vegetive nature.)* How about the apple tree? Does it follow any laws? What kind?

Laws of nutrition, growth, pollinization and other laws that a botanist would be more familiar with. If any one of these laws ceased, what would happen? No apples.

3. (*Animal nature.*) Do animals follow laws? What kind? Instinct, digestion, reproduction, and so on. If these weren't followed a cow, for example, would not give milk. We would not even have good beef, so we could eat hamburgers and steaks.

C. Man depends for his very life and existence on all things always following the law of their own nature. We depend on the law of gravity to keep from flying off the earth; the law of specific gravity and floating bodies to keep ships from sinking; the laws of astronomy to give us day and night, winter and summer, sunshine and rain; the laws of electricity to give us light and run our factories; the laws of expanding gases to run our cars. We depend on hundreds of laws. We depend on everything in nature *ALWAYS* to follow these laws. Imagine what would happen if just for one second the law of gravity would cease. Or the law of floating bodies. Or if the earth would veer from its prescribed course? There are no exceptions, no let down. Everything in nature follows the law of its nature always.

## II. THE LAWS OF MAN

(*Man is no exception to law. Some laws he must obey. Some laws he can disobey. Man can achieve his purpose or goal only through obedience to law.*)

A. (*The laws man must obey.*)

Is man an exception to law? You and I, are we *bound* to follow laws like the rest of the created things around us? Are there some laws which man must obey? Which ones?

1. (*Material nature.*) Can you walk off a 14-story building? What happens? We follow laws of gravity the same as this piece of chalk follows it. We follow many laws of material nature. We certainly don't have much choice if we are going to get killed by defying law.

2. (*Vegetive nature.*) How about the laws that plants follow? Laws such as growth and nutrition? Sure, we must follow them or pay a terrific penalty.

3. (*Animal nature.*) What about the laws of animal nature—eating, sleeping, drinking, activity, and the like? Do we have to follow them? Yes, if we wish to live normally.

B. (*The laws man can obey or disobey.*)

1. (*Laws of man's nature.*) But human beings, you and I, are different from other created natures. We have our own nature. We have a different purpose for our existence. We have a higher purpose or destiny than other created things. Would you say then, that we have special or particular laws for our nature? Certainly this would seem most reasonable. For if everything else has a particular law of its nature to achieve its purpose, then man, too, must have a particular law of his nature to achieve his purpose, or reach his goal.

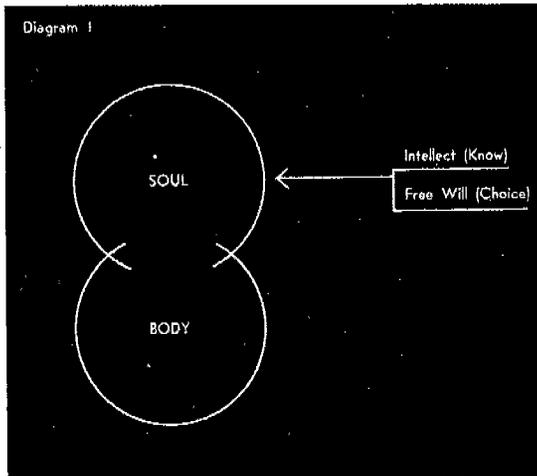
2. (*The nature of man.*) But men, you and I, have a nature different from these other created natures. We not only have a physical, material body like the lower creatures, but we also have a spiritual immortal soul. That is what makes us "men," human beings. This soul has two very important parts or qualities. One of these qualities is the "intellect." With this intellect we can reason. We can multiply and divide. We can invent things. We can plan our actions. In other words we can know what we are doing. The other important quality of our soul is the

“will.” This will is free. With it we can make choices. We can do a thing or not do it. Or we can decide to do this or that.

(Draw on chalkboard as in diagram 1.)  
(See Topic I, My Equipment.)

Since man has this special or unique type of nature, then the laws which govern us must be in accord with that nature. We can use our intellect to know what these laws are. We can also use our free will to make the choice of obeying or disobeying them.

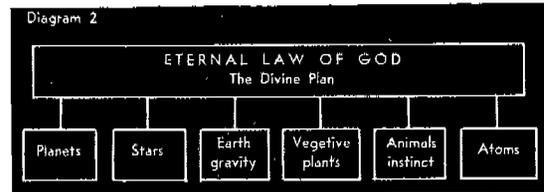
(See Topic III—Appendix 1.)



3. (To achieve his purpose, must man follow the laws of his nature?) If we say all things achieve their purpose through following laws of their nature, must we also say that man can only achieve or reach his purpose or goal through following the laws of his nature? It is easy to say yes on the basis of pure logic. But the purpose of our meeting here and talking together is to have each of us not only understand, but also accept the answers we can agree upon. So before we can answer any question concerning the laws of our human nature, we had better understand what this law is. We also want to know where the law came from. Is it part of us? Or did it come from outside of us? Let's take a look at the source of all law and see where you and I, as human beings, fit in.

### III. THE ETERNAL LAW IN THE MIND OF GOD

(That the Eternal Law in the Mind of God is the source of all law.)



A. (All things in existence are governed by the Eternal Law of God.)

1. (Everything happens because of this law.) Everything that has ever existed or will exist does so because of the Eternal Law in the Mind of God.

(Draw on chalkboard "Eternal Law in the Mind of God," "Stars," etc., while speaking of each, as in diagram 2.)

This law governs all things in creation. The stars moving in limitless space, down to the smallest bit of matter, which we know of as the atom, follow this law. Everything in the universe is governed by it. For all things were not only made by God, but God gave everything a law by which it could reach its destiny or achieve its purpose. And so we find that everything in the universe (man excepted) works with perfect order and harmony because everything follows the law of the Creator of the universe.

Just as a good architect follows a master blueprint for building a house, and plans every detail from the size of the windows to the position of the bathtub, to the kind of hinges the door will have, so God, the Divine architect, planned the world and the universe in which we live. If one detail of the plan, one law would not be followed, for example, if the earth were to veer the least bit from its course, we would all be scorched or frozen to death; a catastrophe would result. So

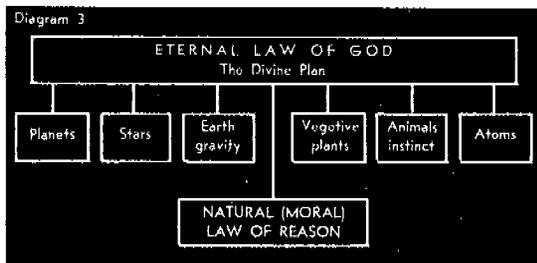
everything works properly and achieves its purpose by following what we call an eternal law which is in the mind of God. Everything that is, is subject to this eternal law. The movements of the electrons and protons in the atoms, the majestic course of stars in space, the growth of plants, the behavior of animals; yes, even the actions of man, follow this eternal law.

3. (*All other law is based on this law.*) Since this eternal law in the mind of God directs all creatures to the goal or purpose of their existence, all other laws will be based on it.

#### IV. THE NATURAL LAW OF REASON— MORAL LAW

(*To show that the Natural Law of Reason or the Moral Law is the law built into man's nature and can be known through reason.*)

A. (*Definition of the Natural Law of Reason.*)



Man's participation in and understanding of this Eternal Law in the Mind of God is called the Natural Law of Reason or the Moral Law.

(*Draw "Natural (Moral) Law of Reason" as diagram 3.*)

1. It is called Natural because it is part of our nature.

2. Of Reason because we can figure it out with our minds.

If what we have just said is true—that this law is part of our nature—then we shouldn't have to go to books, or school, or to anyone

or anybody else to find out about it. We should be able to look into ourselves and find it. For each one of us here has the same human nature. So if we can figure out this law with our reason, and we can all reason, then right here and now we can find out what this law is.

Let's start by examining ourselves—the way we do things.

B. (*The first precept of the natural law.*)

I say that no one ever does anything but what seems good to him. In other words, the natural inclination of every person is to do good. In fact, you never do anything unless it seems good to you to do it. Can you think of anything that you do that isn't good? It doesn't really have to be good but it seems good. The good may be either real or apparent. So you say that it doesn't seem good to you to be a mess cook. Why do you do it? To stay out of the brig. Well, isn't that good to stay out of the brig? See, you do it because it's good. Or you got drunk. Why did you do it? To amuse yourself, to have some recreation, you like the taste of liquor. Weren't those things good? You did it because it seemed good to you. Now remember, we didn't say whether the thing was really good. We only said that this *seemed* good to you at the time you did it. We must agree, therefore, that everything we do, we do because it seems good to us at the time we do it. So we can say that the first precept or the basic rule of the natural law, of the law of my own nature, which is obvious in the way I act and do things, is TO DO GOOD and AVOID EVIL or to do good and avoid the bad. We can say this is the basic law of our nature because we can examine our actions and always find the law. It is equally apparent that this is the law which fits our nature. It involves determining what we desire—using our reason—and choosing the way to satisfy that desire—using our free will.

(It is well to take all the time necessary to get the above point across as the group will challenge it. The group will want to attack the broad meaning of the word "good" as used here. Be familiar with the various dictionary meanings of the word.)

C. (To distinguish between what is really good and what is only apparently good.)

Our problem then is not whether we always do that which seems good to us, our problem comes down to this: What is really good and what is only apparently good? How do we know what is really good and only apparently good?

(Write "Good, real and apparent" as diagram 4.)



1. (Own experience.) By our own experience. As a child it may seem good to me to stick my hand in a pretty-colored fire. By my experience I find out, very soon, that this is only an apparent good. Because it burns and hurts me. It is good to keep my hand out of the fire. But this is a very dangerous way of learning what is good and what is only apparent good. We can be killed in the process of discovering it. Besides, what any one individual could find out by personal experience in one short lifetime is greatly limited. We don't live long enough.

2. (Experience of others.) So how else can we find out? From teaching by our parents, teachers, and so on. This has been very sound for many of us. In some instances, however, teachings can be seriously wrong. Look at the head hunters. They have been taught that it is good to collect peoples' heads and shrink them. Do we have any other rule, any other means through which we can find

out what is really good and what is only apparently good?

(Question class until they come up with solution.)

3. That's it. The law of God. The law of our Creator. What are they called? The Ten Commandments.

(a) Why was it necessary for God to give us the Ten Commandments when this law itself was built in our nature? Because men have been forgetting, neglecting and perverting the law of their own nature. God gave us the Ten Commandments so there would be no doubt in anyone's mind as to what is really good and what is an apparent good.

(b) Would you say the Ten Commandments teach precepts differing from the natural law? No. Why? Because the same Creator who made us and our natural law with us, also gave us the Ten Commandments. The natural law or the Ten Commandments were known and figured out before God ever gave them to us in a positive written form. For example, men have always known it's wrong to steal or lie.

(See Topic III—Appendix 2.)

## V. THE NATURAL LAW IS UNIVERSAL AND IMMUTABLE AS THE NATURE OF MAN

A. (The Natural Law is immutable.)

1. Do you think we can change this natural law? How about if everyone in the world agreed to change a part of it? No. Why not? Because it was given to us by God? That is one reason. But a reason even more fundamental than that. Why can't we change the law? Can you change your nature? No. Can you be something other than a human being? Sure, you can act like a dog but you are still a human being. You can't change your nature. We said the law is part of our nature. Since we can't change our nature,

we can't change the law. You cannot change the law because you can't change your nature. It makes no difference what we think about this law. We cannot change or hurt the law. We said: what if all people agreed that the natural law should be changed? Then could it be changed? No, not even then. For example: when we see a freshly painted bulkhead with the sign "Wet Paint," that paint stays wet even though we take the sign off. We may fool ourselves into thinking we have dried the paint by taking off the sign, but put your hand on it and see what happens. In the same way the natural law remains unchanged by our individual opinion or group opinion. For even if all people thought the paint would become dry by taking off the sign, it would nevertheless remain wet. So custom or what the majority thinks cannot be a true foundation of morality. The true foundation of morality is the natural law built into my very nature, which is unchangeable.

B. (*The Natural Law is universal.*)

1. (*Same human nature, same law.*) Is this law the same for all men? For Russians, Chinese, Europeans, Americans, savages, civilized, white, black, yellow, for all men? Why? Because they all have human nature. Human nature is the same in all men. Therefore, the natural law is the same for all men.

(*This idea will also be difficult to get accepted. The group usually feels that different races have different laws because they have different natures. It may be necessary to go back and explain briefly the basis of human nature and show all men have the same nature. Therefore all men have the same natural law.*)

## VI. RESULTS OF DISOBEDIENCE OF NATURAL LAW

A. (*In practice men disobey.*)

Are we forced to obey the natural moral law? In fact, do we always obey the natural moral law? Of course not. Why don't we

have to obey it? Because we have free will. We can control our actions. We can decide whether to go to church or not, whether to drink beer or coke, whether to smoke and know the decision we are making. Therefore, though we recognize the natural moral law which should govern our moral conduct, we can, and often do, refuse to obey it.

B. (*Penalty for disobedience.*)

If other things in the world did not obey the law of their nature, what would happen? A catastrophe would result. If the law of gravity would cease, imagine what would be the result. What happens, therefore, when we disobey the natural moral law or the law of our very nature? Here are some penalties, among others.

1. (*General penalties.*) A catastrophe results. Is the world having one now? Certainly, we have wars, rumors of wars, suffering, poverty, famine, crime, unhappiness, and other miseries. For no law can be broken without a penalty being paid.

2. (*Violation of self.*) Is there any other penalty besides this general penalty that is suffered by the human race? If I break the law, do I suffer anything? Yes, there is a violation of myself. I have acted contrary to my nature. The first time we do break a law, we feel a little shaken and we say our conscience bothers us. We almost always instinctively know (although sometimes we hate to admit it even to ourselves) when we are doing something wrong. We know that it is wrong and we shouldn't be doing it. This is true because we have done something against ourselves—our nature. We have violated ourself.

3. (*Decline of nations.*) Those who study history can also see a general penalty. This penalty is suffered by the nation itself. The culture or civilization breaks down. The ancient civilizations of the past such as the Egyptian, the Greek, and the Roman all reached a very high cultural, civilized level

and then started to decline and degenerate. Historians who have studied the reasons for this decline have found out that paralleling the decline of the civilization in question, was the decline of obedience to the moral or natural law. As they refused to obey so they decayed from within. So do we.

C. (*We depend on others to generally obey this law.*)

We live according to the law. In our everyday living we depend on people to act in accordance with this law. When someone buys something from us we expect him to pay for it. When we are walking down the street, we don't expect to be murdered. When somebody says something to us, we expect it to be the truth. We don't expect people to steal all the furniture out of our house. In our everyday living we generally expect people to live in accordance with this law. Anarchy would be the constant condition, if this were not true. In fact, whenever there is danger that this situation might happen the National Guard or State militia is called out to see that people do act in accordance with the natural law. Yes, there are exceptions. But they are the exceptions not the general rule.

## VII. LAW AS A GUIDE OR AID TO ATTAIN GOAL

A. (*All beings attain goal through obedience to law.*)

1. (*Man depends on this.*) We have seen, therefore, that nothing in existence ever has or can attain the purpose of its existence or the goal for which it is destined, except through obedience to the law of its nature. We depend on this for our transportation, light, food, science, in fact, for everything that is in existence. We depend on this unchangeable rule for our very life.

2. It is only reasonable, then, that human beings, you and I, must also follow the law of

our nature if we wish to attain our goal or purpose.

B. (*Natural Moral Law helps man to attain his goal.*)

1. (*Inherent in his nature.*) What is the law of man's nature? The natural moral law. Why is it called natural? Because it is part of his natural self. It was built in him. It is not something from outside, but part of his very self, as a human being.

2. (*An aid or help not a restriction.*) So, what would you say the natural moral law is? A restriction on the freedom of man? Or an aid and help in attaining his goal or purpose of life? It gives us direction to our activities, it helps us to act in a way that we might attain our goal, the purpose of our existence. Law is not restrictive. Rather it is a help, an assistance, an aid by which we can attain the goal for which we were created. It gives freedom to human action; the only freedom that really counts. The freedom to be what we are supposed to be.

## TOPIC III—APPENDIX 1

There are other kinds of laws which flow from the Eternal Law in the Mind of God, which are not mentioned except in passing in this presentation. They are:

1. The Human Positive Law, and
2. The Divine Positive Law.

1. *Human Positive Law.* Men living in a society is a complicated process. The differences of men, the infinite number of human actions, the conflict of human desires, the variety of human ambitions, the multitude of tasks necessary to attain the common good of all, demands a particular law to regulate the actions of men and direct them to the common good of society as a whole. These laws which govern the conduct of the members of human society are called the human positive law.

Human positive law comes down from the eternal law through the natural law of reason. For example, a general principle of the human positive law is "Thou Shalt Not Steal." The complex conditions in which property is bought, kept, or sold are so varied in detail that men must make particular laws to regulate this, as laws for the making of contracts, the payment of debts, the arrangement of bankruptcy procedures, and so on. So, therefore, human positive law is a particular or detailed explanation of the natural law to regulate for the particular instances of men living together in society. The positive law is to help man attain the goal of the natural law which is true happiness. It must foster religion which unites man to God. It must establish peace and discipline in society in which man deals with fellow man. It must provide for the common welfare of society.

We said that the natural law cannot be changed as man's nature cannot be changed. In some instances human positive law can be changed. The laws, for example, regulating automobile traffic should be changed according to traffic conditions. A stoplight may

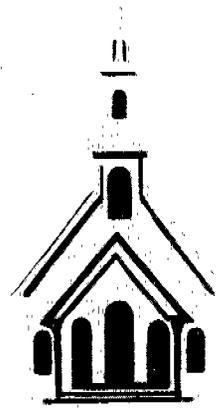
be needed now, where before there was none necessary, or you may make a one-way street out of a street that was formerly two ways. One must be careful that the group does not think because human laws may be changed the natural law and the eternal law of God can be changed. For the natural law and law of God can never be changed—as God Himself cannot change.

2. *Divine Positive Law.* It should be sufficient for the natural law of reason and human positive law to guide all human activities. But man can and has denied, neglected, or perverted these laws. God, therefore, gave to man by way of revelation His divine positive law in the Old and New Testament. In the Old Testament they were chiefly the moral precepts called the Ten Commandments. The Ten Commandments are really secondary precepts of the natural law. God gave them to men by way of revelation to make sure that man did not forget them, remain in ignorance of them, or misinterpret them. They are therefore both precepts of the natural law and the divine positive law binding on all men at all times at all places.





# MY RELATIONSHIPS



THIS IS MY LIFE

# MY RELATIONSHIPS

## BACKGROUND

Fifty-two percent of the naval personnel and 38 percent of the Marines answering the questionnaire would select some other branch of service if they had to repeat a period of military duty. Sixty percent of the personnel measured do not plan to reenlist. Only 36 percent of the personnel consider their time in the service of much value to their country; only 31 percent consider their time in service of much value to them in the future; and only 42 percent consider the work they are doing of much value to their organization. Eighteen percent are not doing their job as well as they think they are capable of doing, and 20 percent rarely or never do more work than they have to do. Thirty-four percent give the fear of possible punishment as the most important reason for not going AOL. Fifty-four percent of the personnel list "just don't care" as the reason for most AOL's. AWOL and AOL rank high in the list of frequency of military offenses. A current Army study on delinquency lists the following characteristics of offenders: lack of cohesive and congenial family relationships, unfavorable responses to family environment, association with very small groups or playing alone at 14 years of age, know less men in their outfit and were insensitive to the social pressures of the group with which they lived. We conclude that many men who must serve a period of 2 to 4 years in military service have no real sense of "belonging" for this period and that the failure to maintain peer group membership is a significant cause of military delinquency and personal dissatisfaction and inefficiency. One of the few bright spots in this matter of adequate group relationships was the feeling on the part of 71 percent of the groups measured that opportunities for friendship in military life were good. This limitation of a feeling of belonging must be understood in the context of a way of life that involves working, living, eating, and sleeping with the same group day in and day out.

## OBJECTIVES

1. To foster insight into the fact that all persons have an innate desire for relationships with other persons.
2. To identify the needs which persons experience and must satisfy because they are social creatures.
3. To explore the relationships which men naturally seek to bind them to their fellow men and to their world.
4. To evoke an experienced understanding that every relationship is also a claim, an implied contract, which the individual person is not free to renounce.
5. To guide the group to the conclusion that voluntary relationships must not be established at the price of sacrificing moral principles.

## MY RELATIONSHIPS

### I. INTRODUCTION

To foster insight into the fact that all persons have an innate desire for relationships with other persons.

- A. Worst form of punishment except physical injury or death.
  - 1. Confinement and solitary confinement.
  - 2. "Silent treatment."
  - 3. "Man Without a Country."
- B. Personal feeling on first reporting to new duty station.
- C. Everyone desires some relationships to others—wants to belong.

### II. NEEDS

To identify the needs which persons experience and must satisfy because they are social creatures.

- A. Needs of human nature which demand relationships to others.
  - 1. Recognition.
    - (a) Recognition for work done.
    - (b) Commendations and awards.
  - 2. Social approval.
    - (a) Statistics of concern for approval.
    - (b) What do people think?
  - 3. Participation.
    - (a) "Sitting in" vs. "being on outside."
    - (b) Activity confirms something in common with group.
  - 4. Conformity.
    - (a) Tendency to "go along" with group.
    - (b) Follow styles, models, etc.
- B. Basic needs give INTERNAL PUSH to seek relationships.

### III. RELATIONSHIPS

To explore the relationships which men naturally seek to bind them to their fellow men and to their world.

- A. Social creatures by necessity.
  - 1. Others provide common necessities of life.
  - 2. Depend on others doing their jobs.
- B. Satisfy needs for relationships by voluntary associations.
  - 1. Voluntary relationships required to satisfy natural needs.
  - 2. Voluntary relationships given as well as received—Golden Rule.
- C. Relationships not limited to voluntary associations.
  - 1. Member of military service.
  - 2. Family, neighborhood, citizenship.

- D. Relationships arise from INTERNAL PUSH (natural needs) and EXTERNAL PULL (nature of life).

#### IV. RELATIONSHIP A CLAIM

To evoke an experienced understanding that every relationship is also a claim, an implied contract, which the individual person is not free to renounce.

- A. Every relationship a claim.
1. Father and son.
  2. Son and father.
  3. Debtor and creditor.
  4. Citizen and military service.
- B. If a person accepts the benefits of a relationship, he cannot renounce the claims of that relationship.
1. Relationships determine responsibilities.
  2. Responsibilities define duties.

#### V. STANDARDS FOR RELATIONSHIPS

To guide the group to the conclusion that voluntary relationships must not be established at the price of sacrificing moral principles.

- A. Review need to belong as compelling, natural drive.
- B. Natural needs not selective in seeking satisfaction.
1. Can be satisfied by undesirable people or bad causes.
    - a. Gang of hoodlums.
    - b. Germany under Hitler.
- C. The standard for satisfying natural needs is the Natural Law.
1. Natural Law as expressed by Ten Commandments concerned with relationships.
  2. In establishing relationships, the question, "Should I belong?" must always be asked.

## MY RELATIONSHIPS FOR THE INSTRUCTOR

1. Outline headings and specific suggestions for the instructor are enclosed within parentheses in the text of the presentation.
2. The diagram suggested is to be built up on the chalkboard as the presentation develops. It should remain on the board during the entire period.
3. The presentation is written as a directed discussion. The content is a compilation of several pilot-run discussions with different groups. Questions, responses and repetition indicate the interplay between the leader and the group. The typical responses to the leader's questions are placed within quotation marks.
4. It will not be possible to cover all the content material with every group during a 50-minute period. Only as the group indicates by its responses that it understands and agrees with a point should you move on to the next one. *However, to give any special meaning to this presentation, you should complete a minimum of outline areas I through IV, inclusive. This minimum coverage was possible with the slowest pilot-run group.*



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# MY RELATIONSHIPS

## I. INTRODUCTION

*(To foster insight into the fact that all persons have an innate desire for relationships with other persons.)*

A. *(Worst form of punishment except physical injury or death.)*

1. *(Confinement and solitary confinement.)*

Other than being put to death or physically tortured, what do you think would be the worst form of punishment which a person could receive? "Seclusion." "Put him in jail." "Separate one man from the rest of mankind." "Solitary confinement." "Imprisonment." Why are these bad? Let's assume that under each of these circumstances you have mentioned no one is physically hurt. Why are these so bad?

"You have to have some companionship." "It's just natural to want to be around people some of the time." "I don't like to be locked up in a small room with no one to talk to and nothing to do."

2. *(“Silent treatment.”)* You say it is natural to want to be around people some of the time. You are probably familiar with the "silent treatment" as shown in movies about the Military Academy at West Point. The offender is constantly with other persons, but is denied any communication with them. Day in and day out, he is surrounded by people he knows and who know him but no one talks with him or gives any indication that he is there. Would you consider this "silent treatment" to be an extreme form of punishment?

"It's not as bad as solitary confinement. You can move around and get a drink of water if you want it." "I don't agree. I'd rather be locked up in a room than look at a person and feel that he thought I wasn't there." "Either way you wouldn't have any companionship and that's what you want." "You need some kind of relationship to feel like you belong to an outfit."

3. *(“Man Without a Country.”)* Relationship and belong: Do you know the story of the "Man Without a Country"? "He was transferred from ship to ship and couldn't come back to the United States. He stayed on the ship until he died." What else happened to him? "They exiled him from the United States. He couldn't even read anything about this country. No one could talk to him about it."

*(The responses in quotation marks represent the maximum pilot-run groups knew about this story. Reaction to the story was always good and the leader should be familiar with the major details.)*

Obviously we agree that each of us desires some relationships to others; we want to really belong to something. Because of the closeness of our living with others here in military service, we like to get away from it all—but only occasionally and for a short time. Why? What's all this business about relationships and definitely belonging to something?

B. *(Personal feeling on first reporting to a duty station.)*

Before we answer that, let's think about this idea in terms which everyone here has experienced. How do you feel when you first report to a new duty station? "Lost!" Why? "Don't know anyone." "You wonder how things are going to work out." "You're a stranger for a few days." After you are in the service for a few years like some of us have been, do you lose this feeling on reporting to a new activity? "Never, completely." "You get used to it, but you still expect to have it." "You have it. It just doesn't last as long."

C. *(Everyone desires some relationships to others—wants to belong.)*

Relationships—belong! *(Write "Relationship—belong" on chalkboard as shown in diagram 1.)* We want something more than simply to have people around. We want to

know them and for them to know us. We desire to be called by name and to call others by name. We like others to know what we can do and to be familiar with what they can do. We join the activities of others even if only to "shoot the breeze" or sit in a card game. We want to be enough like other people to be part of their plans and activities. We accept these desires as so natural to us that, when someone does not have them, we think of her or him as a little unnatural.

When, for any reason, we are shut off from relationships with others, something is missing, like a V8 functioning on less than all cylinders. Part of our relationships, we can leave; part of them, we can take. But some of them, we *must* have. It is possible that definite, personal relationships are required by our nature. Let's take a look within ourselves to see if something deep inside us drives us to seek and establish relationships with others.

*(Write "Basis:" on chalkboard as shown in diagram 1.)*

## II. NEEDS

*(To identify the needs which persons experience and must satisfy because they are social creatures.)*

### A. *(Needs of human nature which demand relationships to others)*

1. *(Recognition.)* You are assigned to do a job. You go ahead and complete the work to the best of your ability. After the job is done, the person who made the assignment gives no indication whether the work is satisfactory or unsatisfactory. He just makes no comment. I am sure this has happened to most of us. How do you feel, what is your reaction to this situation?

"You might become bitter." "Feel degraded." "Feel discouraged, they don't appreciate your work." "Hurts your feelings." "Feel bad about it."

All of us would feel bad about it then, but why? We have done the job to the best of our ability. Someone else saying it is satisfactory or unsatisfactory isn't going to change the quality of the work we have done. Why all this emphasis on obtaining some reaction from them?

"You feel they don't appreciate your work." "You've accomplished something. It is of some moral support if someone says it's done well." "You want them to recognize that you've done it." "You want a good word." "It's only natural to want some praise and satisfaction." "I'd rather have them say it's no good than just ignore it."

What do you want then? "Praise and recognition." It is natural to want this, isn't it? We didn't have to find this out from a book. It is part of us. We know it from looking into ourselves as we face the situation. This is equally true of most other people. It is as natural as getting hungry or thirsty. It is the basic spiritual need for **RECOGNITION**. *(Write "Needs" and "Recognition" on chalkboard as shown in diagram 1.)* Notice that this need can be satisfied only as we establish relationships with others.

The importance of satisfying this need is obvious as we look around us. It is the reason that the military has meritorious mast and gives commendations and awards. We find it in civilian life where people are given such designations as "foreman" or "boss," promoted or made an official of the company. This is why actors seek applause or laughter and are interested in what critics say of their performance. Not many of us are satisfied with our own estimate of our work, particularly if we think it is good or represents our best. The greater satisfaction and certainty comes from having the approval—the recognition—of someone else. It is one basis of our natural need for relationships.

2. (*Social approval.*) In a questionnaire given to several hundred Bluejackets and Marines, 45 percent said it was very important what people thought of them; another 45 percent said it was at least important; and only 10 percent said it was of little or no importance. Why this response? Do you care what other people think of you?

"Yes." "Depends, some I do; some I don't." Of course, we don't particularly care what every person thinks of us. But some we do; and we care a lot. Why? "You have got to live with them." "You'd be in bad shape if no one thought good of you, liked what you did." "You wouldn't have any friends."

We are back to this matter of relationships again, aren't we? We want other people to do more than accept us. We want some personal approval from others. And because we want this approval from more than one or two other people, we call it SOCIAL APPROVAL.

(Write "Social Approval" on chalkboard as shown in diagram 1.)

3. (*Participation.*) We have here on the board a couple of basic needs which we can satisfy only as we establish relationships. Are there others? Are you satisfied just to be around people? "No." What else do you need? "Companionship." Is there a difference? "Sure." What is the difference? Can you be lonesome in the middle of a crowd? "Yes." "You have to take part." "You have to have social likes." "Different relationships." "Something in common with other people." Would that be the difference—you have to take part, have something in common? "Yes. You have to feel that you belong." When do you feel you belong? "When you join in conversation." "Drink together." "Do something together."

That is what we are looking for, isn't it? Join in, do something together. A word that we can use to describe this is PARTICIPATION—to take part in what is going on.

(Write "Participation" on chalkboard as shown in diagram 1.) Not to be on the outside looking on, but "sitting in" whether it be a game, a bull session, or some other activity. We know we belong, have something in common with others, when we do the same things together. No one participates in this sense when he is all alone. It is another of our basic needs which can be satisfied only as we establish relationships.

4. (*Conformity.*) What do we mean when we say, "I'll go along with that"? "We agree." "It's okay by me." Do you think we usually "go along" with what most people do even to the extent of copying them? "No." "Sometimes." "Yes." Obviously, we have disagreement.

Let's limit our question at first to a matter of appearance. If most civilians in an area where you were on duty did not wear hats, would you wear a hat when in civilian clothes on liberty? "No." "Want to look like everyone else." "You want to wear what others wear." "Are you getting at custom?"

That is undoubtedly a better way of putting it. We tend to go along with custom—particularly the customs of the groups we care about. If you want to be "in the groove" with the "bop" crowd, you speak their language and like their kind of music. Few wear hats in southern California, so servicemen on duty there do not wear hats. Models in cars change, so we want the latest even though the old one is adequate as transportation. Your friends patronize a certain place and you make it your liberty spot, even when not with them. Each of us faces a strong temptation to adopt the opinions, practices, and appearances of the people we are with.

It is a kind of price we willingly pay to belong, to be accepted. It is a part of these needs we have to establish relationships. To put it in a single word, we have a basic desire for CONFORMITY.

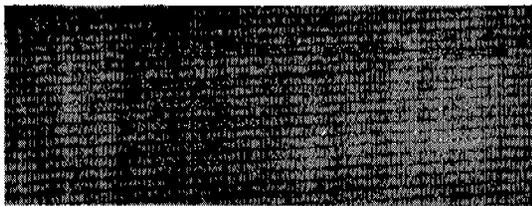
(Write "Conformity" on chalkboard as shown in diagram 1.)

This is our tendency to "go along" because it isn't too smart to be different. This is a very strong drive in many people, for they will deny their principles, go into debt, do almost anything in the way of conformity in order to be accepted by the groups they wish to join. We do all this without too much thought, for it is our natural way of living with other people.

B. (*Basic needs give INTERNAL PUSH to seek relationships.*)

There is a word picture on the board of each of us, which we have built up by looking into ourselves as we face day-to-day situations. That is the way we are by our very nature. We seek relationships with others in order to satisfy certain definite needs which are deep within each of us. These are natural needs which act as internal pushes, forcing us to seek some relationships.

(*Write "Internal push—natural needs" on chalkboard as shown in diagram 1.*)



### III. RELATIONSHIPS

(*To explore the relationships which men naturally seek to bind them to their fellowmen and to their world.*)

A. (*Social creatures by necessity.*)

Each of us then has innate—built into our nature—needs which can be satisfied only by relationships which extend outside ourselves. As we have all agreed that this is true, what kind of creatures are we? The term will be recognized when I say it: social creatures.

(*Write "SOCIAL CREATURES" on chalkboard as shown in diagram 2.*)

What are social creatures? "Anything that lives in groups, in towns, in communities."

(*This is as far as the groups were able to go in explaining the term.*)

1. (*Others provide common necessities of life.*) Living in groups, yes, but under specific circumstances. Did you cook your breakfast this morning? "No, wish I could." Did you make that uniform? "No." You get the idea, I'm sure. Day in and day out in endless ways, we depend on others to provide the necessities, and the luxuries or extras, of our existence—clothing, housing, entertainment, etc. We are literally served by many hands providing what we need. We provide a product or service for others; they do the same for us.

2. (*Depend on others doing their jobs.*) We absolutely depend for our very existence on this whether in civilian or military life. Some cook, some provide security, others do administrative work or make available medical and dental care. We have deck ratings, engineering ratings, etc., all for the purpose of providing essential products or services. We are social creatures then, not alone to satisfy our natural needs, but equally to provide each other with the many requirements of daily life. Relationships not only give us satisfaction. They permit us to survive or to maintain our standard of life. Our relationships here as members of the Armed Forces is to provide a common defense for our country.

B. (*Satisfy needs for relationships by voluntary associations.*)

It looks to me as if we have fairly well wrapped this subject up. We have here on the board the needs which can be satisfied only as we establish relationships. We have here also that we are social creatures. We depend on others to provide many of the products and services we need for existence. It seems to me this all gets taken care of

automatically. Get people together and you have it made. This is particularly true in military life. Here you not only work with other people, but, in many instances, you eat together and live together. Isn't that true: military life automatically satisfies your natural needs for relationships? "No." Why not? Aren't you billeted with other men? Don't you work with other people? "Yes, but that's not enough." "All don't like the same things." "Everyone doesn't want to be there."

1. (*Voluntary relationships required to satisfy natural needs.*) I'll be specific. Here are five men. Why can't I just say to them: You're together, get busy and satisfy your needs for associations. What is your answer? "Don't know each other very well." "May not like the same things." "Might want to be with someone else."

What's wrong? We all agree something is wrong, but no one has said what it is. "You've got to choose the people you want to be with." "You select the group you want." That's it, isn't it? You have to choose yourself, nobody else can do it for you. Your natural needs for relationships are not satisfied just by being around people. You have to *want* to be with them. And you will want to be with them only as you get recognition and approval from them, have some things in common that makes you want to participate in activities with them, and find conformity to the ways of the group personally desirable. There must be *voluntary* relationships among people if their natural needs for relationships are to be satisfied.

(Write "Needs satisfied by voluntary relationships" on chalkboard as shown in diagram 2.)

2. (*Voluntary relationships given as well as received—Golden Rule.*) Look at these needs we have. Remember all human beings have them. If this is true, when we understand our own nature, we also understand the nature of other persons, for all human beings

have the same nature. That is why it is called human nature. Let's put this idea to use and think, for the moment, what this means in establishing relationships. We need recognition for work done, how about others? "They need it." And we can give it! You don't need a letter from the Commanding Officer to feel your work is appreciated. It can come from the person you work for or the persons you work with. It's even better from them. And in getting social approval you want it from the people around you and you can give it to them. What about participation? "Ask others to join in." Certainly, it is as easy as that, whether it be an invitation to sit in on a game or bull session or "make" a liberty together. Voluntary relationships mean more than our being satisfied or dissatisfied. They also mean that we provide satisfaction or dissatisfaction for the needs of others.

Who knows what the Golden Rule Is? "Treat others the way you want to be treated." "Do for others the way you want them to do for you." Where does the Golden Rule come from, where is it written down? "From religion." "From the Bible." It appears in the Bible in a couple of places (Mt 7: 12; Luke 6: 31), stated a little differently from what we have said; but we have expressed the meaning of it.

Are you saying to yourselves that this is Sunday School stuff? It is that, but isn't it more? We just talked about voluntary relationships—you receive them and you give them. Isn't that one of the meanings of the Golden Rule as applied to relationships? This rule is written in the Bible, but it was in existence long before the Bible was written and is in existence now where the Bible is not known. It is and always has been written in human nature. It is natural law. If we hadn't learned it from the Bible, we could look into our nature and the nature of other persons and know that it must be written as a

guide for all men, particularly lonely and dissatisfied ones. It should be obeyed because it is the only way that the basic needs of human nature for relationships can be satisfied. We can fight it; *that* choice is always ours to make. But at least realize that the fight is not merely against a law, but against satisfying the basic nature of ourselves and others.

Voluntary relationships, then, are a two-way street. They are both given and received. (*Write "both given and received" on chalkboard as shown in diagram 2.*) That is what is meant by developing some skill in relationships to others—give and receive. Don't give and, in all probability you will not receive. The one sure thing in military life which we can count on to be pleasant is the friends we make. And friendship is a two-way relationship between persons.

C. (*Relationships not limited to voluntary associations.*)

1. (*Member of military service.*) Let's move along and look a little deeper into ourselves. Are all the relationships we have voluntary—of our own choosing? "No." What are some of our involuntary relationships, the ones we have no choice in? "Being here." "Being in the service." "The rate (job) I have."

2. (*Family, neighborhood, citizenship.*) Are there others? Did you choose who your parents or sisters and brothers would be? "No." "Didn't have a choice." How about the neighborhood you grew up in, the school you attended? "No." "Just was there." Being native born means we had no choice in being a citizen of the United States. Did you choose to be a member of the white race? "No, my parents are white." These are, without doubt, among the most important relationships we have. We were born in a family, reared in a neighborhood, citizens of a nation and had no choice in the matter.

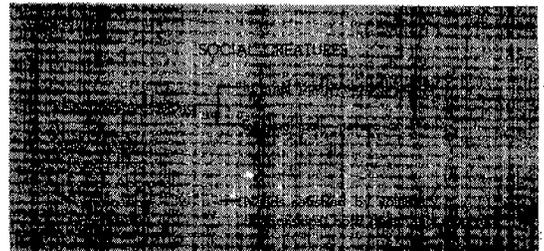
Fortunately, we accepted these relationships as natural and necessary.

D. (*Relationships arise from INTERNAL PUSH (natural needs) and EXTERNAL PULL (nature of life).*)

Obviously then, involuntary relationships—the ones we have no choice in—are not new to us. We have handled them before, even when we didn't know what they were. Meeting a few more in life shouldn't shake us up. It is natural for us to be pulled into relationships we don't choose.

Our relationships arise from two sources: the internal push of our natural needs (we have it here on the board) and the external pull of our involuntary relationships. We had no choice in the second source; it is just the nature of life itself.

(*Write "External pull—nature of life" on chalkboard as shown in diagram 2.*)



#### IV. RELATIONSHIPS A CLAIM

*(To evoke an experienced understanding that every relationship is also a claim, an implied contract, which the individual person is not free to renounce.)*

##### A. *(Every relationship a claim.)*

We have on the board a fairly complete outline of "how" and "why" each of us is a social creature—intimately and personally involved in a whole series of relationships. This outline did not come from a book but was produced by you and me as we looked into ourselves and the way we fit into our world. Let us examine our every-day relationships a little further to see if we can find additional points on which we can agree.

1. *(Father and son.)* A son has a father, a close relationship; one of blood, we say. The son is under 16 years of age. Does the son have a claim on the father? "Yes." What kind? "Feed and clothe him." "Send him to school." "Provide for him." Can the father renounce this claim? "Not very well." "Yes, by getting rid of the son." How can he get rid of him, legally? "Put him up for adoption." But then wouldn't the father be giving up his relationship, at least his legal relationship? Let's assume the relationship is kept. Can the father renounce the claim? "No, not as long as he is the father and the boy is under age."

2. *(Son and father.)* The son then has a claim on the father which the father is not free to renounce. Now look at this relationship from the father's point of view. Does the father have a claim on the son? "Yes." "His flesh and blood." What is this claim, what obligation does the son owe his father? "Obey him." "Honor him." Can the son renounce this claim? "Not completely." "Can, but shouldn't." "He can't get away from being the son."

3. *(Debtor and creditor.)* Move out from the family situation now. I buy a car on the time-payment plan, owe the dealer a \$1,000. The dealer and I have a relationship: I am the debtor; he is the creditor. No question about his having a claim on me. Can I renounce that claim? "Pay it off." Yes, but then there is no relationship, no claim. Before I pay the bill, can I renounce the claim? "No." "If you do, he'll take the car back."

That's it, isn't it? As long as I receive the benefits of our relationship, keeping and using the car, I can't renounce the claim. I'm obligated; I've got to pay. That is true of the father also, isn't it? As long as he receives the benefits of being a father, he cannot renounce the claims of being a father. The son can never give up the benefits he received from his parents, for all that he has is based on the fact that he was born and cared for as a child. Therefore he can never renounce the claim his parents have on him. That is why the Natural-Moral Law as expressed in the Ten Commandments states: "Honor thy father and thy mother."

4. *(Citizen and military service.)* This applies to citizenship and military service also, does it not? There is a relationship and that relationship places a definite claim—an obligation—on us. Can we renounce that claim? "No." "They'll get you sometime." "You can't beat it."

Don't be too hasty now. What about the American prisoners of war who decided to stay with the Communists? They renounced the Army's claim on them. "But they stayed with the Reds." "They aren't citizens now." In other words, they were consistent; they gave up the benefits of being United States citizens.

B. *(If a person accepts the benefits of a relationship, he cannot renounce the claims of that relationship.)*

Can we establish a general rule which all of us can understand and accept? EVERY RELATIONSHIP I HAVE IS A CLAIM ON ME. (*Write this statement on the chalkboard.*) If I accept the benefits of a relationship, I cannot renounce the claim—the obligations—of that relationship. Can you think of an exception? Is there a relationship which does not place a claim on me?

*(No typical exceptions appeared during the pilot runs. The ones which came up were returned to the group for analysis in terms of the principle established. With little or no help the group made the application. If no exceptions are made, the leader should introduce such relationships as student, friend, marriage partner, leading petty officer, corporal in charge, or any of the other typical relationships commonly experienced by the group. This is a crucial point in the presentation. The leader should assure that the point is understood and its logic, at least, accepted.)*

Has everyone had his "say" on this? Think of any relationship you have—voluntary or involuntary—which does not place a claim on you. If this principle we have developed is true without exception, applies to every relationship we have, you and I are tied up with a great number of obligations which we ought to meet. Let's not buy it, unless we really believe it. This is not a regulation, such as a traffic law, which changes as traffic conditions change. It is a permanent and basic law which comes from our nature as human beings. *Every relationship I have is a claim on me which I am not free to renounce as long as I accept the benefits of that relationship.*

1. (*Relationships determine responsibilities.*) If we buy this law, then let's apply it. There is an unpopular word in military life, actually in all of life. It is the word "responsibility." What does this word mean? "What you've got to do." "Things you're supposed to do." "Something you can't get out of."

How do these responsibilities come about? Does someone dream them up? "Comes from your job." "One in charge tells you." "Part of being in the service." Are you telling me that someone pins a responsibility on you? "In the service, yes." "Anywhere you take a job, they do." Don't you have responsibilities unless someone pins them on you? It sounds to me as though your responsibilities are what someone says they are. Maybe this someone is wrong, or at least we could feel they are. We have to have a better way to decide what our responsibilities are.

This word "responsibility" comes from a Latin word "respondere," which means "to answer." Think back for a moment. Our relationships determine the claims anyone or any situation has on us. Our responsibilities are simply our answers to that claim. Understand your relationships and you will know your responsibilities. If I have no relationship to a person or situation, I have no responsibilities to that person or in that situation.

Food is being prepared in the galley. Do you or I have any responsibility for the preparation of the food? "No." "Wish I did." Because we have no relationship to the preparation of the food in this activity, we have no responsibility for it. This is a relationship and responsibility of the people in the commissary or supply department.

I have a relationship to every person in this space as leader of this discussion. I therefore have a responsibility to every person here to be prepared, to stick by the rules for discussion, to respect your opinions and all the other functions required by this relationship.

Understand your relationships, the claims they place on you; and, you then understand your responsibilities, your answer to those claims. This idea doesn't change your responsibilities or make them any more desirable. But, at least, we should be able to understand where they come from and why

we have them. They are pinned on us, not by other persons, but by our relationships.

This isn't actually anything new to you, even in wording. Someone tries to talk you into something that you want no part of. You finally convince him that you won't do it. He still decides to go ahead without you. There is a common reply; many of us make it. "Go ahead. You're the one who has to answer for it." In our terms here today, he establishes the relationship; he has to answer by accepting the responsibility.

2. (*Responsibilities define duties.*) Let's take a four-letter word—the word "duty." What are my duties? I'm not talking about whether they are pleasant or unpleasant, whether we want to perform them or not. I just want to make sure we know where they came from. Where do you think they come from? "Our relationships?" That sounds like a question. How can they come from anywhere else?

Our responsibilities are our answers to the claims of our relationships. Our duties are the actions we take to fulfill our responsibilities. Relationships, responsibilities, duties—one flows from the other. Unfortunately, it doesn't guarantee the duties will be what we want. It does, however, make them understandable and defines them. We can know where we stand in any situation we meet. Maybe as leaders, we can give an explanation to others who question the duties assigned. It is a much better explanation than, "Don't give me any guff; get busy."

It can help, too! I should stay out of certain relationships, if I do not want the duties which go along with them. Marriage, parenthood, debtor, higher rate or grade, for example, are relationships which many want to establish without accepting the duties and responsibilities which go with them. It can't be done. Not because I say it can't or anyone else says it can't. Every relationship has its duties and responsibilities. Dodge them or

deny them and you lose the benefits of that relationship.

*(These sections on responsibilities and duties have been very rewarding with pilot-run groups. Participation is much greater than indicated by the material written above. It throws the discussion wide open to intimate details of military life. The leader should be sure he understands the details of the specific situations offered by the group before he applies the principle. If you are not sure, admit it or throw the question back to the group for solution.)*

## V. STANDARDS FOR RELATIONSHIPS

*(To guide the group to the conclusion that voluntary relationships must not be established at the price of sacrificing moral principles.)*

A. (*Review need to belong as compelling drive.*)

We have spent some time now on our relationships and particularly, in the last few minutes, on the hard facts of life which arise from our relationships. But we must not lose sight of the intense, personal satisfaction which we obtain from our voluntary relationships. Voluntary relationships to other persons which take the form of friendship and companions are important to each of us. It is much easier to face up to the hard facts of life, if, on our own, we can turn for relaxation and pleasure to the people we want to be with.

We may have some questions still concerning the claims which arise from our relationships. But there can be no question in our minds about the necessity to satisfy the needs listed here on the board by establishing personal relationships. We have been lonely and uncomfortable among strangers and satisfied and happy among friends. And we know the difference comes from the absence or presence of personal relationships. We want them and we want them very much. We have felt the interior push—the strong natural desire—to establish them.

B. (*Natural needs not selective in seeking satisfaction.*)

1. (*Can be satisfied by undesirable people or bad causes.*) We have these needs. They must be satisfied, at least in some degree. Can they be satisfied if we choose undesirable people or bad causes? "Sure." "Don't think so."

What about a gang of hoodlums, are they receiving satisfaction for the needs listed here? "Yes." "As far as they are concerned." In personal satisfaction, who else is concerned except the people involved? "You have laws." "Police bust them up." But as long as they can stay together, their needs are satisfied; are they not? "Yes."

How about the Nazis of Germany before World War II? All now admit that Hitler's cause was evil. But it is also a fact that the young men and women of Germany frequently became new persons through this cause in the middle and late 1930's. They were changed from listlessness to zest and boldness. They had something to live for and proved, in the war, something worth dying for. They received recognition and social approval and had no choice in participation and conformity. I would say their natural needs for relationships were fairly well satisfied, wouldn't you? "Yes." "In their way."

I am not trying to sell you on joining up with a bad gang or selecting undesirable friends. I want to point out that you cannot depend on the satisfaction of your needs for relationships to tell you what is good or bad. Your needs can't tell. They will be satisfied either way. It is just like the need for food. Your stomach cannot tell the difference between food that is stolen and food that is bought.

You see the problem. We have needs here that must be satisfied. They can be satisfied by good relationships or bad relationships. We have to decide, outside our needs, which it will be. How do we decide?

C. (*The standard for satisfying natural needs is the natural law.*)

"Common-sense." "You know right from wrong." "Depends on what you want." Can't we be any more definite than that? I want to satisfy my natural needs for relationships. Isn't there any standard by which I can decide whether the friends I choose or the group I join is good or bad? "Laws." What laws? "Laws of the service." "Civilian laws."

Do you mean if I won't get arrested for doing what my friends do, it is all right? Is everyone good who isn't in jail? "No." "They haven't been caught." Apart from being caught, isn't being good something more than obeying civilian or military law? "Be religious." "Obey your conscience." "Obey God's laws."

Something has been offered in addition to civilian and military law, God's law. What is God's law? "Bible." "Teachings of the church." "Moral Law." All are correct, but let's be specific. Suppose I don't know all the teachings of the Bible and the church. Isn't there some summary of God's law that I could learn fairly quickly? Someone has already given us one name for it, the Natural-Moral Law. All of us know of this. What is it called? "Ten Commandments."

That is certainly an acceptable standard for choosing our relationships, isn't it—the Ten Commandments? If the friends or groups we want to join obey them, I see no reason for further hesitation on our part. I do not mean perfect obedience to them, for very few, if any, of us measure up to that standard. But we can seek friends and groups which believe in them sincerely and are honest in their desire to obey them.

We talked about something from the Bible earlier in this discussion—the Golden Rule. We said that though we learned it from the Bible we could know it by understanding human nature. It is necessary for satisfying

our needs for relationships. Because we could learn it from understanding our nature, it is called Natural Law.

1. (*Natural Law as expressed by Ten Commandments largely concerned with relationships.*) The Ten Commandments concern our relationships also. The first several deal with our relationship to God. The remaining deal with our relationships to each other—honoring our father and mother, not killing, nor committing adultery, nor stealing, nor bearing false witness and not coveting other persons or their possessions. Do you think that these are in existence today where the Bible is not known? Do you think there is any tribe or nation today where a person can kill, lie, or cheat and not have someone crack down on him? If there were, how long could that tribe or nation last, if everyone in it could do these things forbidden by the Ten Commandments?

What we know as the Ten Commandments were in existence before God gave them to Moses. Men who understood their nature and the need for relationships could and did figure them out by their reason. They still came from our Creator. But the Creator built them into human nature and men learned them by understanding their nature. We have these Natural Laws—these laws of our nature—in the form of the Ten Commandments for a very definite reason. God gave them to us in that form to make it clear to us what they are, so there could be no doubt in our mind about them.

But they belong to us not only because they are written in the Bible. They belong to us because they are built into us. They relate to us even if we say we are not religious. We were designed by our Creator to work according to them. They are a natural part of us. When we say the standard for establishing relationships is the Ten Commandments, we are not moving outside ourselves.

We are understanding fully the basic rules for the operation of ourselves, designed specifically for our human nature by its Creator. When we break a Commandment, we deny, not a law alone, but a part of ourselves. We can and do break them, but we should understand what we are doing.

2. (*In establishing relationships, the questions, "Should I belong" must always be asked.*) One of the most natural things we do is to ask questions. If a person, product, or situation interests us, we want to find out more about it. It is one of the best ways I know to learn. We have asked a lot of questions today about the "Why" and "How" of relationships.

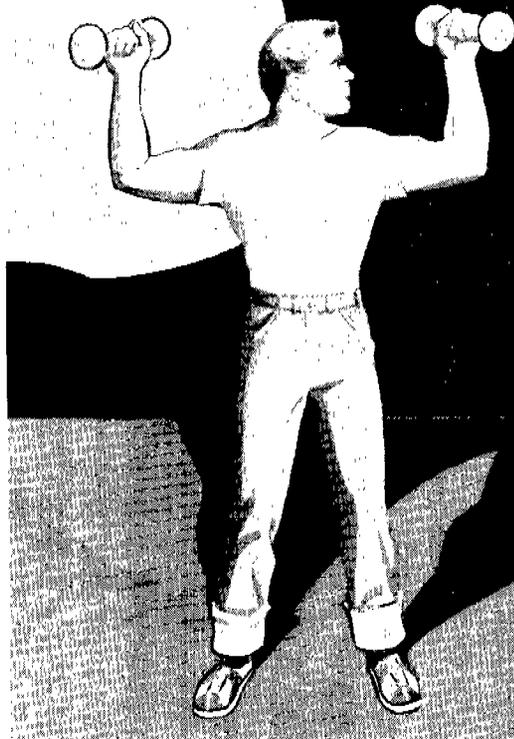
If we want to do something, the question, "How can I do it?" pops up in our minds automatically. Surely this is true when we desire to establish personal relationships. "How can I meet her?" "How can I get a date?" "How can I join this group?" "How can I get my buddy to go along with this?" Such questions are as familiar to us as the greeting, "Hello." Our internal needs for relationships push us into asking these questions.

But something important is missing when only the question "How" is asked. We are attempting to satisfy our needs for relationships without applying the standard for determining good relationships. Another question must be asked first. "Should I?" "Ought I?" When this question is asked, we use not only our intelligence, but also our judgment. We weigh, we take a measurement. We cease to be the victim of our needs and become the master of ourselves.

Our basic needs will assure that we ask the question, "How can I belong?" It is our control and independence as moral beings which enables us to ask the question, "Should I belong?" This is not alone a matter of stop and think. If we think first, we can stop, if necessary, before we are in a bite.

# MY DEVELOPMENT

- SENSE OF VALUES
- CODE OF CONDUCT
- PATTERN OF CHOICES



*Series Title*

THIS IS MY LIFE

*Topic V*

## MY DEVELOPMENT

### BACKGROUND

The problems listed in each BACKGROUND to presentations II through V are character failures. Particular concern was felt for the failure of personnel to use their knowledge of the Moral Law to control and guide their daily decisions and actions. One approach to the solution of this problem was made in TOPIC III, "MY RULES." The problem was felt to be of sufficient importance to warrant the additional approach of intimately relating the Moral Law directly to the natural process of daily development.

As the objective of the entire program is the development of strong, moral character, the personnel in the program should understand how character develops and functions and that the goal of character guidance is individual self-government which permits holding to sound principles, making consistent decisions and exercising self-determination.

### OBJECTIVES

1. To identify the needs which a person experiences and can satisfy only as he undertakes some development of himself.
2. To foster insight into the tendency of a person to think or to desire to think of himself as a consistent unit and that this unity requires a code of conduct, a sense of values and a pattern of choices.
3. To evoke an experienced understanding of the relationship between character and development and of the necessity for a standard by which to control development.
4. To encourage commitment to the development of a strong, moral character as a personal charter of independence which permits a person to hold to sound principles, make consistent decisions and exercise self-determination.

*Outline*

**MY DEVELOPMENT**

**I. INTRODUCTION**

- A. Acceptance of necessity to learn new things.
- B. Difference between growth and development.
  - 1. Characteristics of growth.
  - 2. Characteristics of development.
- C. Is there an internal push to undertake some development?

**II. NEED TO DEVELOP**

To identify the needs which a person experiences and can satisfy only as he undertakes some development of himself.

- A. Security.
  - 1. Economic security.
  - 2. Social security.
- B. Experience.
  - 1. "Find out what it's like."
  - 2. Desire for change.
  - 3. Actual and vicarious satisfaction.
- C. Achievement.
  - 1. Basic desire to win.
  - 2. Seek some accomplishment.
- D. Possession.
  - 1. Purchase other than necessities.
  - 2. Satisfaction of ownership.
- E. Internal push to undertake some development.
  - 1. Continues through life.
  - 2. Implies some changes.

**III. CHANGE AND UNITY**

To foster insight into the tendency of a person to think or to desire to think of himself as a consistent unit and that this unity requires a code of conduct, a sense of values and a pattern of choices.

- A. How much and how rapidly do persons change?
  - 1. The degree of change which takes place.
  - 2. The ability to make a promise.

- B. The consistent core of a person.
  - 1. Depend on others to stay relatively the same.
  - 2. The dependable core of a person.
    - a. Values.
    - b. Code.
    - c. Pattern of choices.
- C. Character, the habitual way of thinking, feeling and acting.

#### IV. CHARACTER

To evoke an understanding of the relationship between character and development and of the necessity for a standard by which to control development.

- A. Character is the product of consistent choices.
  - 1. Character and environment.
  - 2. Environment influences character through consistent choices.
- B. The threat of uncontrolled character changes.
  - 1. Changes occur slowly and cumulatively.
  - 2. Possibility of unintentional change.
- C. The standard for control of development.
  - 1. The need for a standard to control daily choices.
  - 2. The Natural Moral Law.

#### V. SELF-DETERMINATION

To encourage commitment to the development of a strong, moral character as a personal charter of independence which permits a person to hold to sound principles, make consistent decisions and exercise self-determination.

- A. Control is obtained by obedience to law.
  - 1. Scientist, farmer, driver.
- B. The basis of self-government.
  - 1. Self-control.
  - 2. Discipline.
  - 3. Self-determination.
- C. Character is an individual charter of independence.
  - 1. Principles.
  - 2. Government by strong, moral character.

## MY DEVELOPMENT FOR THE INSTRUCTOR

1. Outline headings and specific suggestions for the instructor are enclosed within parentheses in the text of the presentation.

2. The diagrams suggested are to be built up on the chalkboard as the presentation develops. Diagram 3 should remain on the board during the remainder of the period.

3. The presentation is written as a directed discussion. The content is a compilation of several pilot-run discussions with different groups. Questions, responses and repetition indicate the interplay between the leader and the group. The typical responses to the leader's questions are placed within quotation marks.

4. It will not be possible to cover all the content material with every group during a 50-minute period. Only as the group indicates by its responses that it understands and agrees with a point should you move on to the next one. *However, to give any special meaning to this presentation, you should complete a minimum of outline areas I through IV, inclusive. This minimum coverage was possible with the slowest pilot-run group.*



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# MY DEVELOPMENT

## I. INTRODUCTION

### A. (*Acceptance of necessity to learn new things.*)

If I should say to you "Why don't you grow up?" how would you feel? "Don't sound good." "Sort of let down." "Don't like it." You would definitely resent it? "Yes." "Naturally." Please keep in mind your reaction to this question while we examine this situation.

A new piece of gear comes aboard. Assume that working with it is part of your rating. You know little or nothing about operating or repairing this equipment. The chief, or whoever is in charge, says, "Let's get on the ball and find out about this." What would be your reaction to that statement "Show me how." "Try to find out." Would you resent the statement? "No."

We have before us a question and a statement. Both point out to us that there is something which we lack. One we resent, the other we do not. What is the difference? "The first one insults you." "Don't know anything about it." "Second one is something to learn." "The second one they are willing to accept your intelligence and in the first one they are saying you are too young to try."

### B. (*Difference between growth and development.*)

We agree then that we are all going to have distinctly different attitudes toward the two situations. The first question, we resent. We aren't going to jump up and down with joy about the second statement, but we accept it without resentment. Maybe we can understand our different attitudes a little better if we think about two fairly common words: growth and development. These two words are closely related but they have definite and distinctive differences.

(Write "*Development*" and "*Growth*" on the chalkboard as shown in diagram 1.)

1. (*Characteristics of growth.*) We think of growth as taking place physically, whether it is the growth of a plant or the growth of a person. It is a change in size and structure.

(Write "*Change in size and structure*" on the chalkboard as shown in diagram 1.)

As children grow, they become taller. Heavier muscles cover the frame of their bodies. (Write "*Taller*" and "*More muscles*" on the chalkboard as shown in diagram 1.)

The bones of the body become harder. (Write "*Bones harder*" on the chalkboard as shown in diagram 1.)

This process takes place automatically. Proper nutrition helps, of course, but we do not have to think about our physical growth for it to take place.

(Write "*Automatic*" on the chalkboard as shown in diagram 1.)

For most of us here today, this process is fairly well completed. The average male grows very little after 16.5 years of age. Unfortunately, we may get thinner or fatter, but otherwise we are not going to change very much. (Write "*Nearly completed*" on the chalkboard as shown in diagram 1.)

2. (*Characteristics of development.*) Development is a change in capacity and function.

(Write "*Change in capacity and function*" on the chalkboard as shown in diagram 1.)

The lungs of all of us have grown. But Roger Bannister of England and John Landy of Australia, both of whom cracked the 4-minute mile, did more than any of us in increasing the capacity of their lungs.

(Write "*Lungs*" on the chalkboard as shown in diagram 1.)

If most of us here had to throw the 150 to 200 pitches required in the average baseball game, we would come up with sore bodies because we have not developed our arm and leg muscles.

(Write "*Muscles*" on the chalkboard as shown in diagram 1.)

I am sure that each of our brains has grown to the normal size and structure, but our capacity and function for memory and reasoning power is determined in some degree by the way in

which we have developed our intellect. (Write "Intellect" on the chalkboard as shown in diagram 1.) Development is not automatic like growth, but is very largely in our hands. (Write "In our hands" on the chalkboard as shown in diagram 1.) We do something about it on our own or it does not happen. Fortunately, the ability to develop is continuous through most of life, particularly the development of our intellect. (Write "Continuous" on the chalkboard as shown in diagram 1.)



The difference between these two words gives some explanation of our resentment to the question "Why don't you grow up?" In the first place, we think we have. If we haven't we couldn't do much about it anyway.

C. (Is there an internal push to undertake some development?)

Our growth is automatic under normal conditions. It is an inside job, an internal push, which operated in us even before we were born. There can be no doubt that it is our nature to grow.

But what about our development? Is there anyone here who does not feel that he could have developed more if he had made the effort? But making the effort is not easy, at least to some of us. We must feel at times that we lack an internal push to develop. There must be a question in the mind of most of us whether it is part of our nature to change our capacity or function. Let's take a look at ourselves to see if we have internal needs which push us to undertake some development of ourselves.

(Erase board except for word "Development". Write "Basis" on the chalkboard as shown in diagram 2.)

## II. NEED TO DEVELOP

(To identify the needs which a person experiences and can satisfy only as he undertakes some development of himself.)

### A. (Security).

1. (Economic security.) Are you fairly sure that you can make a living, support yourself? "I am now." How about on the outside? "I think so." Is it important that you can support yourself? "Yes." Why? "I don't like to depend on other people." But isn't it easier to depend on other people than to work? "I don't want people to look down on me and say I can't take care of myself." You mean it is pride that makes you want to support yourself? "I don't think so." "You can't be sure others will support you." You mean you would be uneasy because other people may decide to quit supporting you? "That's part of it." You feel you would worry less if you depended on yourself for support, feel more comfortable about it? "Yes." What do you call it, when you can depend on something, like money in the bank? "Security."

You want to support yourself because you feel it gives you a kind of security? "Yes." And you think you need this feeling of security? "Yes, I want to take care of myself." "Want to earn my own living." We all feel that way, do we not? We have a basic need for security.

Think now what this need for security does to us. You can't get security by sitting here wishing for it. How do you get it? "Get a job." "Learn a trade." "Go to school." We can satisfy this need then only as we undertake some development of ourselves. Is that true? "Yes." And we increase this feeling of security as we learn our jobs better or move to do a job with more advantages. We are forced to reach out beyond where we are now. Maybe we do not develop rapidly nor to a great extent, but we have to under-

take some development to satisfy our need for security.

(Write "Security" on the chalkboard as shown in diagram 2.)

2. (*Social security.*) This kind of security is called economic security. There are other kinds. Did you make new friends when you came in the service? "Sure." "Hope so." Why? "Had to." "Didn't know anyone." And you wanted to be liked, accepted, have someone to go around with? "Yes." That desire of yours has a definite name, social security. You want some people around you who like you and on whom you can depend. This required some development on your part—reaching out to find new friends to obtain social security.

### B. *Experience.*

1. (*"Find out what it's like."*) Your ship has just arrived in a new port or you are completing your first day in a new duty station. What are you inclined to do when liberty time comes? "Get off and get over." What for? "See what's over there." "Find out what it's like." You mean you are curious? "Maybe." "It's new, might be different." Do you have something specific in mind when you go? "Sometimes." "No, just want to look around." That is the way it is usually, isn't it? The place is new; it may be different. We want to look around and see what is there.

2. (*Desire for change.*) We have this feeling at other times also. We stay aboard a ship or station just so long and then we feel we have to go ashore. Why? "Want a change." "Want a get away." You mean we need something different to break the monotony? "Yes."

3. (*Actual and vicarious satisfaction.*) In both these situations, we normally and naturally seek new or different experiences. This causes us to reach out, undertake some

development. We may not think of it as development but we seek a change in our capacity or function, usually our function. It is a need for experience which forces us to take some action.

(Write "Experience" on chalkboard as shown in diagram 2.) We do not always seek an actual place or situation to satisfy this need. We may read a comic book, a "who-done-it," a western story, or some other novel. We may go to a movie, look at television, or listen to the radio. In all of these, we want to enter into some change of experience, at least for the moment.

### C. (*Achievement.*)

1. (*Basic desire to win.*) Has anyone here ever participated in any type of competition—sports or contests? "Yes." Why did you participate? "Liked to." "For the fun of it." "Something to do." "Recreation." Did you care about the results of your competition? "Sure, want to win." Why? "Self-satisfaction." "To prove you're better than the rest of them." "It is why you play." You mean it gave you a sense of achievement, that you had accomplished something? "Yes." Why is this so important? "You like to win." "Everyone wants to win sometimes." You think it is natural for people to want to win? "Yes." Can we go further and say that people just naturally want to do some things well? "Yes."

2. (*Seek some accomplishment.*) Are you interested in holding your rate (grade)? "Sure." Why? "Money." Is that the only reason? "More opportunities." "Better job." Why do you? "Don't want to backslide." "Want some progress." We are dealing here with the same feeling which we have toward winning in a sport or contest. We want some sense of accomplishment. Something inside us, a basic need, makes us definitely desire some degree of achievement. But achievement like security does not happen

by simply wanting it. We have to make some effort, undertake some development, to obtain any degree of achievement.

(Write "Achievement" on the chalkboard as shown in diagram 2.)

D. (*Possession.*)

1. (*Purchase other than necessities.*) Do you buy only those things which you actually need or have a use for? "No." Why do you buy them? "I have a good time buying them." "Just wanted it." "Souvenir." Souvenir reminds me of what happens in foreign ports. A person comes back to the ship with a Japanese wrestling robe, a carved box, or some other product for which that person has no practical use. When asked why he bought them, the reply usually ran like this: wanted it, liked it, thought I'd like to have it. Have you ever purchased things for any of these reasons? "Sure." Why? "Remember the place." "For something different." "Later you may throw it out but you want it then."

2. (*Satisfaction of ownership.*) Those of us who have younger brothers and sisters or younger children have seen the howl set up when someone takes one of their toys. Grabbing and screaming "it's mine," they assert their ownership. No one had to explain to them the meaning of ownership. In fact, trying to explain to them the limitations of ownership results in a flat failure. "It's mine," they say, and stand pat on keeping their possessions. The feeling we have of ownership, possession, appears in us very early in life and lasts as long as we live. We call it the need for possession. It is not particularly based on the usefulness of the product. Every person who buys stamps does not necessarily want to mail a letter. He may be a stamp collector. The man with a collection of guns isn't necessarily a hunter. He may just collect guns. It is natural for us to reach out by purchase to obtain things simply for the satisfaction we get from possessing

them. Satisfying this need fills up more lockers and seabags, cellars and garrets than anything I know of.

(Write "Possession" on the chalkboard as shown in diagram 2.)

E. (*Internal push to undertake some development.*)

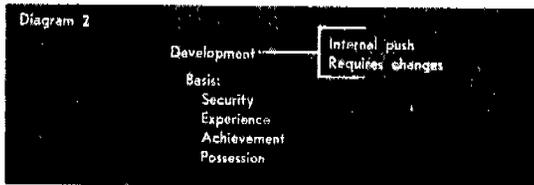
There on the board are four basic needs of ours. We all have them to some extent. We may differ in the force with which we feel these needs. That is true of all our natural needs. Hunger as a natural, physical need does not result in everyone having the same appetite for food. Nor do all of us have an identical desire for security, experience, achievement, and possession. But each of us has these needs to some extent. They are there and they operate as an *internal push* forcing us to reach out, to undertake some development of ourselves.

(Write "Internal push" on the chalkboard as shown in diagram 2.)

1. (*Continues through life.*) These needs were with us very early in life. The child holds on to his toy. The toddler gets into everything not locked up or nailed down as he seeks new experiences. The child has a sense of achievement the first few times he can screw a top on a jar or bottle. There is a shy and hunted look about the children who do not have the security of knowing where their next meal is coming from. As we develop, these needs and the satisfying of them become more complicated. Unlike the child, we not only have them; we know we have them and can identify them. We are so conscious that we will need security and possessions all our lives that we plan ways now in which to guarantee our having them when we become unable to earn an income. These then are basic needs, forcing us to undertake some development of ourselves which continues throughout life.

2. (*Implies some changes.*) The fact that you and I have, and will continue to have, these needs all our lives doesn't particularly bother me. We have the physical needs of hunger, thirst, rest, activity, and elimination all our lives also. The fact that these four needs force us to undertake some development of ourselves should shake us. Development is a change in function and capacity. And the word that bothers me is change. Development requires changes.

(Write "Requires changes" on the chalkboard as shown in diagram 2.)



### III. CHANGE AND UNITY

(To foster insight into the tendency of a person to think or to desire to think of himself as a consistent unit and that this unity requires a code of conduct, a sense of values and a pattern of choices.)

A. (How much and how rapidly do persons change?)

Do you feel that you are constantly changing? "Yes." "No." "Everyone does." "In some ways." We certainly disagree on the answer to that question. Remember now we are finding our answers by looking into ourselves. Let's dig into these various opinions one by one to see what we come up with.

1. (*The degree of change which takes place.*) In what way do you think you have changed? "Physically and mentally. As you grow older your mental outlook increases. Your overall, general, mental attitude changes." Do you think you have changed very much? "I think so. Every day you get more experience and you learn to look at things in more ways. You can look at both sides of the story. Experience makes the change."

"I have a feeling that I have changed since I have been in the service." Do you think you have changed very much in the last year or so? "I know I have changed in the last few years." You don't think you are the same person you were some time ago? "Basically, I am. Nobody completely changes unless something serious happens to him. If a person wants to change he can, but if he wants to stay the same, do the same things every day, he can." "I change in possessions but those are minor changes."

You don't think satisfying these four needs listed on the board forces you to change? "You do those every day. I did all that within the last 3 days and I don't think I have changed." Why not? "Everybody does those without thinking about it. Maybe you have more knowledge. Everyone changes a slight bit from day to day but not anything to be noticed. I would notice the change if I changed and the people around me would too." "I get irritated very easy. If I changed, everyone would notice it too."

"What about the guy who says he will not ship over but, when the time comes, he does. His ideas change." So you think he really changes? "Yes." Do you think we all change? "Yes. We all have the same basic things." You mean these basic drives here on the board force us into changing? "Yes." Can you say that you are the same person now that you were 5 years ago? "No." If you aren't, then who are you now? "You are the same person but your ways have changed." "Your outlook on life changes." "Your achievement changes." "As you grow older, your intelligence changes."

May I summarize what I think we have agreed on? Our basic difference is not based on whether we change or not, but on how much and how rapidly we change. We all agree we change in some degree. We disagree on how much and whether the change is important or not. Basically, I think we

agree that some part of us changes, maybe even frequently and rapidly, but some other part of us doesn't change at all, or changes only very little and that over a long period of time. Does that represent how we feel on this matter? "Yes."

2. (*The ability to make a promise.*) Let's apply this matter of changing or not changing to a specific situation. It is not, but we can assume that it is legal for you to lend me some money. Will you lend me \$5 until next payday? "Yes." Why will you? "I can get along without it and you need it." Are you giving it to me? "No." "He figured you would be good enough to pay it back." Why? "He has confidence in you." Is this the way it happens? When I ask him for the money, he thinks I am the kind of person who will pay him back. "Yes." Doesn't he have to go further and assume that I will stay that same kind of person? "Yes."

We are talking here about making a promise are we not? I think the ability to make and keep a promise is one of the most precious abilities which human beings possess. It is the whole basis of our being dependable and trustworthy. It is the basis for taking marriage vows and making any kind of contract, personal or commercial. Think of how you feel toward a person who cannot keep a promise. What is the basis of this ability to make a promise? What do you base a promise on? "If you think you can do something for a person, you promise it." "You know you can do it and want to, so you promise." You know you feel that way now. But suppose you promise to pay for a car over a period of two years or stay married for life. How do you know you are going to feel that way for that long a time? "Hope you will." "Think you will." "When I make a promise, I aim to keep that promise."

I am not questioning the ability of anyone here to keep a promise. I don't know. All I want to know is what makes us feel that we can make a promise. We all agree that we change. It may not be much or take place rapidly, but we do change. If that is true, how do we make a promise? Isn't it possible that we will not want to keep it a year or so from now? "Yes." "Don't always." But isn't it bad when we don't? "Yes."

Well then, how do we make a promise? Many people make them and keep them. "You don't think you are going to change too much."

B. (*The consistent core of a person.*)

That is it, isn't it? We have a basic faith in the unity and sameness of ourselves. We think of ourselves in a certain way today and feel sure we will be very much like that tomorrow. If we thought we were going to be radically different every day, we would never be able to make a promise. We would be afraid to.

(*Write "Make a promise—faith in sameness of self" on chalkboard as shown in diagram 3.*)

1. (*Depend on others to stay relatively the same.*) Do you depend on other people to stay relatively the same? "Yes." "Have to." Isn't this what you mean when you say you really know a person? "Yes." You feel you know fairly well what this person will do, what he likes? "Yes." You find this out by observing him over a period of time. You find certain things in which he is consistent. You expect him to act in a similar manner each time a specific situation comes up.

2. (*The dependable core of a person.*) Does that mean the person never changes? "No." "Some differences." Does your faith in the unity and sameness of yourself mean that you never change? "No." "Not much." We have already agreed on this, haven't we?

We change, even part of us may constantly change, but some part of us changes very little, very slowly or not at all. We have a kind of core, an inner part, around which changes take place, but the core stays relatively the same.

*(The chalkboard was used to demonstrate this idea. The core was a definite circle. The changes were a series of irregular circumferences which seldom penetrated the core.)*

*(Write "Inner core—few or limited changes" on the chalkboard as shown in diagram 3.)*

What is this core made up of? What parts of us change least or not at all? Think of things associated with a person which do not change very much? "Your religion doesn't change." What else? "Keep the same habits." That's part of the definition of a habit, isn't it—something you do consistently? We are thinking along the same lines. A person's sense of value, those things which he considers worthwhile and good, they stay consistent. Everyone has a code of behavior. It may be good or bad but it isn't radically different from day to day. We all have a consistent pattern of choices, things we will do or not do.

What do we call this core, this part of a person which doesn't change? "His conscience." "His actions." "His personality." We have a more specific name. What do you call that part of a person which makes him act in a certain way? "His character."

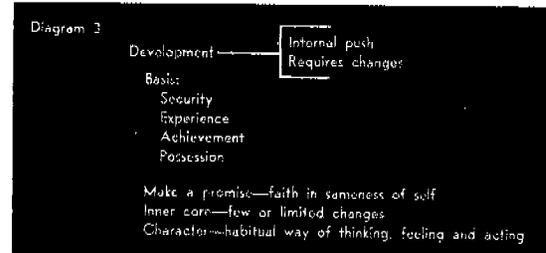
C. *(Character, the habitual way of thinking, feeling and acting.)*

Do you think you can judge a person's character by any one act you see him perform? "Get an idea." Think now what his character is. It is not the part of us which changes all the time. It is the inner core, the consistent part. Hasn't each of us done one thing once which he never expects to do again?

"Yes." Did our character change? "Don't think so." Do you think people do things which violate their own character? "Yes." Then we can't judge a person's character by any one act can we?

I hope we learn many things from our thinking together today. But let's get one thing pinned down right now. We cannot judge a person's character by any one act or even by several acts. Character is a person's habitual way of thinking, feeling and acting. Nine out of ten times he will be a certain way. The 10th time he may not be. Now 9 for 10 is an excellent batting average in any league. And we should not judge a person on his one failure in 10 or 2 in 20 or 3 in 30. We have to judge character by the 9 in 10, the 18 in 20 or the 27 in 30.

*(Write "Character—habitual way of thinking, feeling and acting" on the chalkboard as shown in diagram 3.)*



#### IV. CHARACTER

*(To evoke an experienced understanding of the relationships between character and development and of the necessity for a standard to control development.)*

A. *(Character is the product of consistent choices.)*

Are there any questions concerning what character is? If not, where do you think we get our character? "From environment." "It's inherent." "The way you are brought up." "Starts the day of birth." Let's tackle this matter of being born with a character.

That would mean that we had no choice in our character in the same way we had no choice in the color of our hair or eyes. I am sure we don't mean it that way. Can we settle this by saying we are born with a capacity for building a character?

1. (*Character and environment.*) You said our character comes from our environment, the way we were brought up. By that do you mean that our parents, schools, churches, neighborhoods, and friends influenced our characters? "Yes." Can a person with a good character and one with a bad character come from the same home and neighborhood? "Yes." Can someone coming from an unfavorable environment have a good character? "Yes." Then something in addition to the environment is involved isn't it?

2. (*Environment influences character through consistent choices.*) How then is character formed? "Education." "Experience." "Through habits." "Likes and dislikes." How do these affect character? "You make a mistake and learn not to do it again." Remember that character is a kind of inner core, something inside us. For character to be influenced by our environment—home, neighborhood, church, these influences have to get inside us. How do the things around us get inside us or influence us? "Have to accept them." What do we call it when we decide to accept or not accept something? "Choice." "Make a choice."

That's it, isn't it? The only way anything around us gets inside us is when we have some reaction to it. We can walk by a tree or telephone pole and never know it was there. But walk by a pretty girl and "boin-n-ng," you react and know she is there. We can be in the best environment or the worst environment and still not have our characters affected. It is when we let this environment inside us by making choices which conform to it that our characters are affected.

Even knowing a lot of rules is not going to touch our characters. It is when we make choices according to those rules that character is involved.

Did 1 or 2 choices we made along the way determine our character? "No." "Took many choices." Even more, it took many choices of the same kind, a pattern of choices, consistent choices day in and day out. Our character then is the product of what? "Choices." What kind of choices? "Regular ones." "Consistent choices."

B. (*The threat of uncontrolled character change.*)

1. (*Changes occur slowly and cumulatively.*) The kind of character a person has today is the product of the consistent choices he has made up to this time. The character he will have 10 years from now will be the product of the consistent choices he makes between now and then. Do we agree? If so, it seems to me we are faced with the fact that character can change. Do you think character can change? "Yes." How? "By changing your habits." Is this change likely to take place very rapidly? "No." It will occur slowly then as consistent daily choice is piled on consistent daily choice. The inner core of values and code of behavior at the center of our lives could be changed by this, could it not? "Some." "Maybe." "At least some."

2. (*Possibility of unintentional change.*) I think this possibility of change in character brings you and me face to face with a specific problem. We are in the service. The environment, our surroundings, may not particularly spur us to a high type of personal behavior. But in almost every instance in which I have discussed this with another, that person has said he will change when he gets out of the service. This behavior is all right for now but not when he gets out, or gets married, or whenever he begins whatever future plans he has.

But look at the danger in this attitude. For 2, 3, or 4 years, he makes a consistent pattern of choices. If his character is formed by a consistent pattern, it is certainly very likely to be changed by another and contrary pattern of choices. He doesn't intend to change his character. But unintentionally, his character is under the threat of change.

The use of vulgarity and profanity is an example. You are familiar with the widespread use of obscene and profane words. Most of us were sickened by them when we first heard them. Because they were spoken so frequently, we got used to them. Maybe in anger, we used one or two. Then we used them in ordinary conversation. Finally we used them without thinking. I have called men's attention to their use of these words who I honestly thought were not conscious that they were using them. Whatever sensitivity they had was dulled by repeated use of these words. Consistent choice had changed into something so automatic there was no choice at all. Does this touch character? What does this do to that sense of reverence and decency in language and thought which is surely part of our inner core of values?

How much sexual promiscuity can be practiced while in the service without touching the character standard of what is right and wrong? Fifty percent of the naval and Marine personnel tested in a recent survey didn't think that sexual relations outside of marriage were wrong. The immoral act is bad enough. But not to consider it wrong is worse. Surely, in this instance, character has been changed. The inner core of judgment between right and wrong has been affected.

Maybe neither of these examples applies to you. But they apply to enough to make the point clear. There is a definite threat of unintentional character change. And the word "unintentional" is what shakes me.

The greatest loss of freedom, the worst type of slavery, is to have something happen to us and not know that it is happening.

C. (*The standard for control of development.*)

I am not off on a sermon on morals. It is this development of ours here on the board which concerns us. We have these needs, these basic drives, which force us to undertake development. And the truth of the matter is that development can get out from under our control. Character, which is our built-in control, can be changed unintentionally by our daily choices.

1. (*The need for a standard to control daily choices.*) What are we going to do to meet this threat? What are we going to use to determine whether or not the actions we take are changing our characters? "Trial and error." "The standards you set up." "Your own code." All right, we agree we will have to have a standard. What will we apply this standard to? How will we use the standard? "To your actions." What actions? "All of them." We need a standard then to control our daily choices, our daily actions.

Let me review briefly to make sure we are in agreement. The threat to our character comes from making daily choices which slowly and unknown to us over a period of time may change our character. We apply a standard to each and every daily choice we make to prevent this from happening. That is the mechanics of what we must do. Do we agree on that? "Yes."

2. (*The Natural Moral Law.*) Now for the \$64 question. What standard do we use? "Personal standard." "Own standard." "Laws." What laws? What laws or rules are we going to use to determine whether these daily choices are good or bad? "Rules of the Bible." "Religious laws." "Moral laws." What other name do we have for these rules or laws? "Ten Commandments."

Obviously I buy the Ten Commandments as a standard. Often the Ten Commandments are referred to as the Moral Law or the Natural Law.

Why are the Ten Commandments or the Moral Law the right standard by which to judge our daily choices? "Accepted as right." "Given in the Bible." "Come from God." I hope no one will quarrel with those reasons and I certainly agree with them. But these reasons seem to me to say that this standard comes from outside us. They are rules or laws which someone thought up for us to obey. Is that the way you feel about them? "Yes." "God gave them to us." He surely did but the way in which he gave them to us is important.

Our physical bodies function according to certain laws, so we try to follow them. Our cars and other mechanical devices operate according to certain laws and we try to follow them. It would be a cruel joke if there were laws for our bodies and for our machines, but none for us as moral and spiritual beings. Not laws outside ourselves, but laws built in our nature. Not laws we obeyed only because we were told to, but laws we obeyed because we were built to operate according to them.

Without such laws we would be adrift, looking to other people, to some authority, or to our own convenience to decide what to do next. Nothing would be right or worthwhile except as it was decided at the moment. This is further complicated by the fact that we have natural feelings of worth, duty and responsibility, an innate sensitivity to right and wrong. We would be all loaded up with capacities and no natural way to use them. But you can rest assured we do not have the kind of Creator who would do that to us. He built us morally and spiritually to work according to certain laws and he built those into our nature.

Though the Moral Law or Ten Commandments are known to us as found in the Bible, their existence did not begin with the Bible. These existed long before the Bible was written and exist now in places where the Bible is not known. Men of insight discovered these laws in their nature by their power of reason; the same method they used and still use to discover physical law. And they discovered these laws in their nature because God built them in all human nature. The Natural Moral Law was given to us in the form of the Ten Commandments because God wanted to clearly identify them for all time as correct and necessary. They were not invented at that time any more than the doctor invents the laws of health or the scientist invents physical law. Think of how long it took man to discover the law of electricity. And that particular law was in physical nature from the time of the first bolt of lightning.

Why, then, the Ten Commandments or Moral Law as the standard by which to judge our daily choices? Because they offer the only natural way to make the decision. This is the law of our nature, built into us, designed specifically for our equipment as human beings.

We are forced by our nature, our natural needs and desires, to undertake some development. The daily choices we make in our development are a constant threat to the character which controls our development. We have built into our nature a standard, a Natural Law, by which to judge our daily choices and protect our character.

*(The amount of this subsection, "The Natural Moral Law," which will have to be given with this particular presentation will depend on other presentations previously covered. In the pilot runs this presentation was given last. Other presentations cover the origin of the Natural Moral Law, specifically Topic III, "MY RULES.")*

Obviously, the Moral Law or Ten Commandments do not work automatically in us. We can choose to disobey them and we have and do. Can we disobey the laws of health? "Yes." "We do." Does that mean our body was not designed to work according to them? "No." "Guess not." The same thing is true of the Natural Moral Law. It is built into our nature, but it controls us only as we permit it to.

## V. SELF-DETERMINATION

*(To encourage commitment to the development of strong, moral character as a personal charter of independence which permits a person to hold to sound principles, make consistent decisions and exercise self-determination.)*

*(The idea of self-determination as an objective of the character education program was covered with all of the pilot-run groups. The detailed development of this section was possible only with two fast groups and then largely by lecture because of the press of time.)*

### A. *(Control is obtained by obedience to law.)*

Nothing which we have said evades the fact that, to control our development, be its master instead of its victim, requires obedience to certain laws. We can always refuse to obey. But the results of obedience and disobedience can never be the same.

1. *(Scientist, farmer, driver.)* Let's look around us to see if we can find a situation where control does not require obedience to law. Think for the moment how a scientist controls his experiment. He learns all the laws he can find relating to the experiment. That is why he undergoes a long and difficult education. From this knowledge of the laws, he anticipates what will happen and what the results will be. If he fails, he makes new assumptions and tries again. If he succeeds, he still runs the experiment again and again so he can be sure of the laws involved and the fact that they produce the

same results each time. Then only does he consider his work a success. And his success is measured entirely by how he controls—understands and applies—the laws of physical science involved.

How does a farmer control a crop? By experience or education he learns the laws of soil preparation and fertility, the plants' laws of germination, nutrition, and growth. Then by obedience to these laws he controls the crop. He certainly is not going to get anywhere by fighting the laws of the soil and the plant. He can disobey the laws involved, but the result will be a crop failure.

How do we gain control of an automobile? By obeying the instructions—the laws—for operating the vehicle. This obedience is not a limitation. It enables us to use the vehicle to the full extent of its possibilities. Use the vehicle outside the laws of its operation and it breaks down or goes out of control.

What we desire to control, we must obey. And this obedience must be to the laws which govern the object we wish to control. Maybe a more desirable word is cooperation instead of obedience. But the meaning cannot be changed. Such cooperation must in every way honor the laws which govern the nature of the person, group or thing involved.

### B. *(The basis of self-government.)*

1. *(Self-control.)* Is it important to you that you be able to exercise self-control? "Yes." "Mostly." Why? "Don't want to get into trouble." In other words if you don't exercise self-control, some other control will be placed on you. Isn't that the way it usually works? "Yes." Then what else is involved in self-control, besides keeping out of trouble? If you don't control or boss yourself, someone else will, will he not? "Sometimes." "They'll try." When they do, or try to, you are not boss of yourself, are you?

"No." Someone else has taken over for the moment or in that particular situation. All choice is gone except the one of taking punishment or some other penalty. Isn't it true then that when we lose control, we lose our chance of self-government in that situation? "Yes." Isn't self-government, some independence, important to you? "Everyone likes to be independent."

How do you practice self-control? "Don't do anything you can't get away with." You look at a situation and decide what you must do, or ought to do, or would like to do. Then you act or do not act. Is that self-control? "Yes." You are doing the deciding? "Only partly." You mean you are deciding between doing it and being made to do it? "Yes." You mean your self-government is limited? "Sure is."

Is there any government which is not limited? Our Constitution limits our Government by saying there are certain rights which it cannot take from us—free speech, religious freedom, etc. These are given us by God. And even God can't lie or he would not be God.

Will you agree that whatever self-government we are going to get, we get by practicing self-control? "Yes." And we aren't going to get any more self-government by letting someone else control us? "No." And we keep control of this self-government by obedience to law? "Yes."

2. (*Discipline.*) Let's deal with the word "discipline" for a few moments. When you think of a disciplined man, do you think of one with a long series of offenses? "No." "Could." Let's use a better example. When you think of a disciplined outfit, do you select one with the highest brig population? "No." "Not usually." "Just the opposite." What is discipline then? "You're talking about self-discipline." All right, what is self-discipline? "Control of yourself." "Like self-control."

It is the management of ourselves by ourselves. Back to self-government again, aren't we?

I want to make sure we understand such terms as "disciplined mind," "disciplined will," "disciplined life." Do we all agree that in using these terms we are talking about the internal controls of a person, not the external controls? "Yes." We are not referring to the government outside him, but the government inside him, self-government.

Any control which must be enforced from outside us, rather than from within us, breaks down our self-government. Something or somebody has taken over our management. Maintaining our own law and order may not always be pleasant or easy, but at least we are taking care of ourselves. We are increasing this security we have listed on the board. And like any security, we have to undertake some development to obtain it.

This interior system breaks down not only when we must be punished or penalized, but also when we lose control to some impulse of the moment. Like any unit which preserves its independence, we must be vigilant against threats from inside ourselves as well as from the outside. Anger, thoughtlessness, vindictiveness, sex impulses, any loss of our emotional control breaks down our self-government. We are then not bossing ourselves, but are being controlled by whims and impulses. Being the loser in a "civil war" is no better than being the victim of an external control.

3. (*Self-determination.*) Why all this emphasis upon self-control and discipline? Have I suddenly taken on the function of the MAA, the Provost Marshal, to talk you into behaving yourself, keeping out of trouble? Not at all. We are talking about development, the increase of your abilities and capacities to handle yourself and your own life. The emphasis upon inner controls is to assure

that you are *self-determining*, possessing the ability to select those actions and thoughts which keep you in harmony with yourself and the world outside you. It is the only way I know to maintain your self-government. The only alternative to self-determination is to be directed by other persons, surrounding circumstances or the whims and impulses of the moment.

C. (*Character is an individual character of independence.*)

1. (*Principles.*) We have talked quite a lot about the origin and necessity of the Natural Moral Law, and the control of our conduct according to it. In the many choices and decisions we make every day, seldom are we conscious that we are obeying a law. We would consume endless time were we consciously to identify the law or laws which apply to each situation. From experience, advice, education, and examples, we have absorbed through the years a code of conduct. With very little conscious deliberation, we express this code in our daily actions. We are actually acting according to law, but law so thoroughly accepted by us that we think of it as part of ourselves. We do not *want* to act in any other way. Law—rules, regula-

tions—which through experience has become an accepted part of our daily actions and choices is called principles. To disobey them is to violate ourselves. We say just this when we make the statement, "That's against my principles." It is against the laws which I use to control my self-government.

2. (*Government by strong, moral character.*) We are right back to character, our habitual way of thinking, feeling, and acting. The purpose of this presentation has been to examine and understand our development in terms of our character because of the controlling influence which character exercises over our development. What we are and what we will be is the product of our daily choices. And the inner core or character which controls or influences these choices is bound to be tremendously important for our present and future.

Our Creator endowed us with basic equipment: an intellect by which to know and a will by which to decide. Obviously, by this equipment, we are meant to be independent units of operation, creatures of self-government. But government means order and control, both of which require a guiding standard. Without this standard there is no government but only confusion and disorder.



The standard we have presented for the order and control of our lives is the Natural Moral Law. It is offered as the basis of a personal charter of independence. Character founded on this law results in a strong and dependable system of individual self-government which holds to sound principles, makes consistent decisions, and permits self-determination.

