

## Preface

From my earliest memories, I have been aware and later curious about my feelings. It was childish, but long before I had words for it, I felt betrayed in my trust for my father, for the lie he told, little as it was. I was but eighteen months in 1946, in the hospital with an older brother and sister for preventive tonsillectomy, scared, confused and crying. My father, recently home from the war, had brought us to the hospital, and after a while, said he was going down to the car for cigarettes and reassured me he would come right back. He didn't.

Five years later, in late November, we, a family with seven children, moved to the farm and new home in New Hampshire. One day, as Christmas approached, my father came home from town, visibly distressed, even crying: he had lost his wallet with what was left for Christmas presents and celebration. It was then that my mother talked to us, that we must be especially nice, caring and kind to each other. She was a loving mother and I heard, in her words, insight on reflection, sensitivity and making the best of trying times. For Christmas that year, the older children each received a deck of playing cards. I kept my disappointment to myself and over the coming years learned to play and make the best of the cards dealt. Years later, in deciding upon my focus in graduate studies, I drew upon these early experiences.

By 1967, I was in the Air Force, in Vietnam, sending up weather balloons, plotting maps in the weather station, and send out weather observations from the air traffic control tower. Perplexed, scared, angry, alienated and mostly alone with my feelings of sickness and distress over the war, I gradually developed stomach pains. By the time I was discharged in 1968, I had

developed bleeding ulcers. It would be four more years, after completing my BA in psychology at Berkeley, before I was finally compelled to get surgery and a resectioning of my ileum. The diagnosis of regional enteritis was never conclusive and I had come to believe that I had kept my anger much too much to myself.

Although philosophy had been my first intellectual love, it was psychology that captured my interest and commitment. Later in graduate school at the University of Chicago and then back to U.C. Berkeley, I became increasingly interested and focused in the area of stress, coping and emotional health, on one hand, and life span human development on the other. I was interested in the overlap: how our development into the adult years was influenced not only by the emotional distressing demands but how we learned to manage and cope with these demands. Sometimes we learn how to solve the problems, or what to do to just to feel better, and sometimes we learn how to develop more understanding, skill and competence for future needs.

It was quite apparent in psychological research and literature that our emotional heritage, both as a curse and as a blessing, plays a central and decisive role in our personal and public lives, and in our daily and international relations. I focused my dissertation research on the emotional life of college students and of older, retired individuals. I came to develop a new approach to observing and measuring patterns of emotional life in aging. Once the EQD Q-sort was developed, the elderly in particular were interested in developing games and playful ways of understanding and improving the emotions of daily life. It was from this that the EQD cards and games have been slowly developed: to help move us collectively toward culturing deeper emotional wisdom.

## **Principles of Fair Play**

Generally, it is best if one develops a team or support group to play the EQD games. Teams can be drawn from existing friendships or they can be developed from others who want to form an EQD Club. Excellent teams can be made with those who share similar concerns, such as at the work place, at school, within one's community or existing social network.

The EQD games can be fun, educational and beneficial. The games work with psychological principles, but they are not designed to be therapy or a substitute for professional therapy. There may well be instances in which one of the players has more going on with him or her than can be safely or appropriately handled by other group members. If this should arise, the team members can certainly help in getting outside, expert help. In addition, the following rules and understandings should be agreed to by all the teammates.

### **Group Rules, Agreements and Understandings**

The following understandings and rules should be periodically read and agreed to by all the team members. These rules are not exhaustive. Teams can improve upon the set of agreements if so desired. The rules presented represent the minimal necessary to protect team members from mindless mistakes.

1. Participation and the level of participation are always voluntary.
2. Self-disclosure and the level of self-disclosure are always voluntary.

The **EQD Re-Creational Games** presented in this manual represent a new approach to improving emotional life and emotional stress balance. Combining applied psychology, game theory and psycho-educational tools for self-knowledge and self-actualization, the games focus on the realm of human emotions. The games do require a good deal of self-reflection, good listening and observational skills. Best played with three to six others, the EQD games are provocative, fun and are designed to enhance psychological-mindedness and emotional wisdom. The psycho-educational games of Reflections, Pair-O-Dimes, In Sight Connections, Synchronicity, Hard Knocks and Brenda's Game can be played with classmates, housemates, co-workers, family members and friends. Follow the guidelines provided in playing the games. It is best to play all the games so as to better discuss with others what you are learning on the psychology of emotions, emotional life and on culturing emotional wisdom. Keep a journal of your experiences and your reflections to better understand the dynamics of your emotional life. Use the emotional life profile charts located at the end of this manual to record your progress in monitoring and strengthening the prevailing and shifting patterns of emotional life and emotional stress balance.

The EQD self-help, educational games draw upon many principles from psychology and stress management. Their purpose is to provide low-cost and effective way of improving stress balance and the quality of life. The games are fun, easy to learn and rewarding in many ways. Philosophically, the games reflect the Socratic injunction: "Know thyself," the Platonic doctrine on the archetypical reality of enlightening ideas and images, and on the Aristotelian emphasis on empirical observation, to know human nature better, to better its nurture.

3. Confidentiality is observed and respected. Players may speak to other persons outside their team about their own personal feelings, thoughts, reactions and learning; but not about the private information regarding team member.

4. Negative, destructive criticism, or criticism that is motivated to hurt or put down another is against the spirit of these games. It is therefore against the rules of the game to humiliate, embarrass or betray the trust of team members.

5. All players must agree to these ground rules before playing the EQD games. This means occasionally discussing these rules to ensure understanding and agreement.

### **Ethics and Principles of Care and Conduct**

The following are suggested guidelines with regard to ethical ways of entering the spirit of the EQD Games.

1. Neither hurt or harm others, nor yourself.
2. Be honest. Show and tell if, when and how the games help you.
3. Be an example of the Good Student of Life: willing to study and learn, to ask good questions of yourself and of others, to share what you know and to acknowledge what you don't.

4. Experiment, have fun, take some risks, and don't make the same mistake too often.

5. Be as a leaf unto a tree, accepting of your inevitable stages in life, mindful of your connection to the larger whole.

6. As well as you can, work, love and play, for lofty as well as earthly goods.

7. Nurture your relations: with your Self, with family and friends, with your community, species and kindred creatures of the world.

8. To thine own Self be true; and when possible, seek the I-Thou vs. I-it relationship (Buber, 1923) with others.

### **Methods to Monitor and Improve Team Effectiveness**

The EQD games rely upon the value of individuals gathering together in small groups to play the games. The social support that comes from this is invaluable. The team can determine the Team Stress Balance by taking an average of the stress balance of all the team members and to monitor weekly change scores. Aside from the value of the games and interactions themselves, the purpose of the team is to pull together its collective resources in increasing the overall emotional health and well-being of the team members. As insights are translated into new habits and behaviors, a feedback system is created to monitor and chart the progress that is apt to occur.

## THE EQD GAMES: first, an overview

"**Hard Knocks**" can be played with any of the traditional card games, such as with bridge, whist, hearts, cribbage, etc. If the player wants to talk about one of the emotion cards, he or she knocks on the table to suspend the usual play. This "warm-up" game allows the players to become acquainted with the EQD deck of cards. Moreover, traditional card games also stimulate mental sharpness and social cohesion.

"**Pair-O-Dimes**" is the introductory game. This game introduces the players to the 52 states of feelings and emotions. In "Pair-O-Dimes," the player with the best poker hand wins half the pot; the person with the best hand of emotion cards wins the 2<sup>nd</sup> half of the pot. This game is fun and lively, it bridges the old and the new ways of relating. The players begin to discuss emotions, values are clarified, cognitive reframing is practiced, and through the rules of the game positive interactions and social support are strengthened. The Darwinian paradigm of competition and "I win, you lose," is contrasted with the new, emerging paradigm of cooperation and "Let's win together."

"**Reflections**," engages the player in a process of review and reflection on the pattern, causes and dynamics to his or her emotional life. Similar to the card game of Solitaire, Reflections is the central and most basic game to the use of the EQD. The player sorts through 52 distinct emotional experiences. Reflection heightens conscious awareness; it facilitates choice and cultivation

through the repeated measures and feedback on one's efficacy in emotional self-regulation and life management. In this game, the player sorts through, reflects upon, measures and records both the baseline and developing patterns to his or her emotional life. Reflections stimulate deeper insight and understanding to the psychology of one's emotional life patterns. Reflection is central to some of the more advanced games, such as In Sight Connections, Synchronicity, Brenda's Game and Hope.

With "**In Sight Connections**," the players take turn self-disclosing and relating to one another in terms of the emotion cards they were dealt. Active listening, expression of feelings, learning, empathy and support are strengthened. The symbolic group winner gets to choose one of four prizes that can be immediately conferred by the other players. Social support, good communication and self-expression are fostered. This game stimulates close connections, insight, mutual support, understanding and improvements in how we feel. In our youth, the natural medium of play and curiosity served as a great stimulus for learning and growth. Perhaps this can also be the case for our adult years, to let curiosity and play satisfy our needs for growth and development throughout life.

"**Synchronicity**" is a game of chance. Players draw cards from the deck. The first whose hand is in synchronization with how he or she has been really feeling calls out "**SYNCH**," and then tells the story behind the cards.

**"Brenda's Game"** is a game of mutual challenge. Players take turns selecting one of their cards to give to another player. The other player then talks about their experiences related to the card. This is a more advanced game that draws upon the trust, intimacy and awareness of one another. The card selected for another player to focus upon is often especially relevant.

**Rules of the games:** the actual **rules** on how the games are played and how the games proceed are provided in the next few pages.

### **A note to counselors and therapists**

From the psychological perspective of learning and behaviorism, the EQD recreational games generate the **ABCs** of **A**ntecedent situations, **E**licited **B**ehaviors, and reinforcing **C**onsequences. That is, the rules of the game provide a means to structure and reward healthy, interpersonal interactions. From a cognitive perspective, reframing, problem-solving, decision-making and self-perception are central to the games. From a more humanistic perspective, the EQD card games stimulate supportive, caring, authentic, insightful and helpful interactions, to better manage stress and to promote emotional health, growth and well-being. These games thereby incorporate principles and practices from many perspectives in psychology, in an educational, self-help format that can be fun, easy to learn, and rewarding in many ways.

## **Rules of the Games**

### **Hard Knocks**

#### **Objective:**

This game serves as an icebreaker, to get the players use to the EQD cards, to warm the players up to the idea of talking about our emotions and feelings.

#### **Commentary:**

Hard Knocks can be played with any of the traditional card games, such as with bridge, whist, hearts, poker, cribbage, etc. If player wants to talk about one of the emotion card, he or she knocks on the table to suspend the usual play. Making brief comments and having brief discussion is the purpose of Hard Knocks, to relieve the distress and relive the best. Then the usual play resumes. For instance, one player had this to say about a card he had drawn:

“Sexually alive is the 5 of hearts in the EQD deck of cards. It deals with the heart, goes hand-in-hand with the emotion of love, which is also related to the color red. I have been “feeling sexually alive, desirous and aroused in sensual pleasures and delights.” I have had experiences that have expressed this emotion; I know what brings this feeling upon me, the good feeling received from this emotion, and how I have handled it. The first time I have experienced this emotion (outside of thought) was with a former girlfriend of mine whom I cared deeply about. There is only a vague description when telling someone about being “sexually alive” because the feelings that encompass this emotion cannot be translated in to words.

This emotion can only be known and feel real when one is with his/her mate.

Recently I met a girl, whom after spending some time with has exploded this emotion from within me. I find this emotion to be very overwhelming and delightful. Just thinking about this emotion that I experience with her does not satisfy because it cannot be replicated nor felt outside the actual moment. What triggers this emotion is pretty limited. I find that this emotion comes about only with those whom I have strong feelings for and when I am around that person.

To feel sexually alive is intense, overwhelming, gratifying, pleasing and exciting. All these feelings are combined to, basically, make one feel happy with another. The act of sex pleases one's physical body, but to have 'sexually alive' feelings for another during this action appease both mind and body. For me, being around the one I care about arouses my sexual desires; seeing her in person is not the same as picturing her in my mind. I think being sexually alive is a natural delight in life."

Tyrell

## **Pair-O-Dimes**

### **Objective:**

To win half the pot, either by having the best poker hand, or by having the best hand of emotion cards. In terms of how it would be to feel the way described on the cards for the rest of your life, which hand of cards would you rather live with?

### **Commentary:**

Pair-O-Dimes is the introductory game to the EQD games. This game introduces the player to the 52 states of emotions and feelings. The game is fun. It involves play-acting and making the best case you can with the cards dealt to you by the luck of the draw. Finally it requires the players to clarify their values in being human and being alive. In ways of being human, the paradigms of competition vs. cooperation are brought into play.

### **Game Rules:**

1. Pair-O-Dimes begins with the same rules of 5-Card Draw poker, according to Hoyle. If you don't know 5-card draw, ask someone with you. The key difference from traditional 5-card draw is that in Pair-O-Dimes there are two winners.
2. The game begins with the dealer shuffling the deck and then dealing 5 cards to each player, one card at a time, going from one player to the next in a clockwise direction. Players ante up: a coin, a chip, a pair of dimes, or for whatever else you are playing, for fun or profit.

3. Then, if you believe you can improve your hand, you can have the dealer exchange up to but no more than three new cards for cards you might want to discard. Once this has been completed, then the players can begin the process of betting on who has the best hand. Once the betting has been completed, then the hands are played.

4. First, in turn, each player tells and shows what their cards say and tries to make the best case they can as to how and why it would be great to feel the way described on the cards. Bluffing, exaggerating, putting a positive spin on the cards, or just plain gloating over how good your hand is, is part of the fun and creative challenge to Pair-O-Dimes.

5. Once everyone playing has had his or her turn, then the group as a whole seeks consensus as to which hand is the best hand. Which hand would you rather live with, which feels best, is healthiest or most growth promoting?

6. The person who has the best poker hand wins half the pot; the best hand of emotions wins the remaining half. But if the group cannot reach consensus or majority rule about the hand that feels the best, then this portion of the pot is left and added to the pot for the next round of 5-Card Draw. If two hands are judged equally good, then this portion of the pot is divided between the two.

7. This game can be played for as many rounds of play as time allows. Sharing observations and reflections adds to the enjoyment and benefits to this newly fashioned game. Pair-O-Dimes bridges the old ways of competition and playing your cards close to your chest with the new spirit of sharing, cooperation and openness. Which paradigm do you prefer?

## **REFLECTIONS**

**Objective:** To reflect upon and seek insight and understanding to the patterns and dynamics of your emotional life is the objective of Reflections.

### **Commentary:**

Reflection is the central game to emotology. It is through this game that the player sorts through and measures the prevailing and developing patterns to his or her emotional life. Reflection generates the measures of stress balance in one's emotional life, and provides feedback on improvements in emotional life.

### **Game Rules:**

1. First, shuffle the EQD deck of emotion cards. Then, take the 7 scale cards and arrange them across the table from "0 = **not at all**" to "6 = **very much**." (pg. 97)

2. Next, from the top of the deck, take one card at a time, read it completely, and then decide to what extent you have felt the way described on the card, and put the card into one of the seven stacks that comes closest to showing how much you have felt this card, from not at all "0" to very much "6".

3. In the process of reflecting, you need to decide what is the time period you are reviewing, and to be consistent with this as you sort your way through the deck. The time period may be the current day, the past week, the past month, life in general these days, or some other time period, such as your childhood. Record what this review period is on the Reflections profile.

4. Sort through all 52 emotional states, one at a time. As you sort through and reflect upon the cards, consider what caused you to feel this particular way. The more you play Reflections, the more you'll come to recognize what role you and what role your situation plays in creating these emotional states.

5. Once you have sorted through the cards, then you can also record your responses on the accompanying record sheets: Reflections Profile. To do this, write in the scale value into which you had sorted the cards in the space to the right of the emotion label. You can also circle and connect the dots. This generates a profile on your emotional life pattern (see Profile on pg. 99).

6. To derive your emotional stress balance score (ESB), add the total for all the scale values of the red cards and put this number in the box labeled "positive states", then add the scale values for all the blue cards and place this number in the box labeled "distress states." **ESB** is the % of positive emotions of all the emotions experienced.

$$\text{ESB} = \frac{[(\text{total positive states})/(\text{total all emotional states})] \times 100}$$

7. Once the baseline has been established, then on a periodic basis resort the EQD cards and record the results obtained on the ESB Progress Log found on the page 101. As you gain and apply insight from the other EQD games, as you incorporate new behaviors and habits as suggested in the EQD Re-Creational Guide, you can use the feedback on results obtained to be goal-directed and goal-corrected in your quest for greater emotional wisdom. In this fashion, emotional growth and development are given a method and science.

**ESB "REFLECTIONS PROFILE" at end of booklet**

## **IN-SIGHT CONNECTIONS**

### **Objective:**

To make good connections, in terms of self-awareness regarding the dynamics and patterns to our emotions, and in connecting with the other players through talk, listening and discussion is the objective of In Sight Connections.

### **Commentary:**

In Sight Connections is the game that stimulates close and trusting communication. It is designed to encourage active sharing and listening, mutual support and understanding, appreciation and insight into our self in sight of one another.

**Game Rules:** There are two phases or periods of play to In Sight Connections.

### **First Period of Play**

1. The deck is shuffled and the players are dealt five cards from the deck.
2. In the usual order of play, starting with the player to the dealer's left side, players take turn relating to the cards dealt to them by telling a brief but true story of how the emotion cards come up in their life.
3. The 5 cards can be arranged to tell a story of how they feel in terms of what's present or what's absent in their life. Or, the story may be about how the emotions are experienced, some concern or problem related to the emotions, something learned to pass along, or some question that remains unanswered, some problem

unsolved. The story told should have some human interest to it: something true, something real, and something that has feeling, passion, drama and emotion to it.

4. When one player talks, the other players listen, not patiently passive but as active, facilitating listeners. After the speaker tells his or her brief story--perhaps 3 to 5 minutes and no more than 10--then the next player goes. The first period of play is over when all the players have told a story in relation to their hand of cards drawn. Players connect with the cards, then with each other.

### **Second Period of Play**

The deck is reshuffled, and the person who draws the highest card is the designated winner. The winner chooses one of the following four prizes.

Appreciation: Ten minutes of having the other players express their positive feelings, appreciation and affirmations about you. Only the positive is affirmed and expressed.

Caring Feedback: Ten minutes of receiving both constructive and helpful feedback on how to be a "better" person, sandwiched in between the affirmations or appreciation.

Group Massage: A ten minute shoulder, hand, head or foot massage.

Control: Option to choose the "prize" and another player to be the winner.

## **SYNCHRONICITY**

### **Objective:**

to draw a hand that captures closely how you have been feeling lately, and to then tell the story behind the cards.

### **Commentary:**

Synchronicity is about the play of events in our lives and the co incidents that sometimes carries a hidden significance and opportunity for growth and development. But it is not without its dangers, for when "my will gives way to thy will," when we go with the flow, when we go beyond ego, things stranger than fiction can happen, and we may lose ourselves to the mysteries of life.

### **Game Rules:**

#### **First Period of Play**

The deck is shuffled and the players are dealt seven cards, one at time and in turn from the deck. In the usual clockwise order of play, starting with the player to the dealer's left side, the players take turns drawing a card from the top of the deck and then discarding a card. Alternatively, the player may choose the discarded card from the previous player.

This play goes on until a player develops a hand that comes very close to how he or she has actually been feeling lately in his or her life. Other "house rules" may be devised to exchange cards. When it comes to their turn, the first player to reach a near perfect fit between their hand and recent emotional experiences gets to shout: "**Synch.**" This person is the winner of this round, which concludes the first period of play.

## **Second Period of Play**

The "winner" now tells the story behind the cards held. This story, like all good stories, has a beginning, middle and an ending. The middle is about the actual cards and how he or she has been feeling. The beginning is about how this all started, what led up to it, including who, when, where, how and why. The ending is about how it comes out, what will happen next, and what kind of outcome is expected, hoped for or wanted.

The other players listen, in a friendly, caring, supportive and even challenging way if this seems appropriate. The other players listen in an active way, seeking to understand, both the story and what, if anything, could be helpful beyond the help of good listening.

As time goes on and the players come to know one another better and better, a time comes when we can sense in one another the places in which we become stuck. Whether these stuck places have to do with the situations, the habits of thinking, the attitudes, fears, or ways of avoiding, once the stuck places can be identified, then the possibility arises of becoming unstuck. In this regard, the experience and suggestions of the other players may show a way out. This is not so much a matter of advising or telling another what to do, but of providing support, encouragement and food for thought.

## **Brenda's Game**

### **Objective:**

To facilitate and challenge team mates to reflect more deeply on particular emotional states and dynamics especially pertinent to them. This game requires trust that has been earned through the process of playing the other EQD games with one another.

### **Commentary:**

Brenda's game is the most recent addition to the EQD games. This game is a more advanced game that builds upon the understanding we develop of one another through the games. There are times when we sense and feel that there may be something more going on with one of our teammates; perhaps some significant experience, some interesting insight, or a dilemma yet to be resolved. This game represents an interesting request to go deeper, to explore the subsurface dynamics to our emotional life. It is not meant to pry open someone else and is only good to play when the members have come to know and trust one another.

### **Game Rules:**

1. The dealer deals 5 cards, one at a time, to each of the players in turn. Players play with the cards dealt to them by chance, fate, etc.
2. Starting with the player to the left of the dealer, this person selects a card for another player to reflect upon and discuss. This is an invitation to

say more, not a command. Players never relinquish their freedom to participate at the level in which they are comfortable.

3. After the player has finished, then he or she selects one of her cards to give to another player. The selection of the next player need not go in clockwise fashion; it can be anybody selected by the player who has just finished.
4. In this fashion, all the players have a turn to select a card to give to another player and in this fashion to complete one or two rounds of Brenda's game.
5. Whatever follow-up discussion ensues among the players can focus on what has been learned or gained, individually or collectively from this game.

## **The Importance of Human Emotions**

The Emotology Q-Deck and associated card games focus on the broad range of experiences that makeup the emotional life of individuals. The EQD games enable us to study our emotional experiences, to better understand them, and to perhaps modify some of the patterns of emotional life. But why study emotion? What is so important about human emotions that psychological instruments and highly structured games, as with the EQD games, have been devised for this very purpose? We get a clue about the importance given to emotions by those who have contributed significantly to the study of emotion.

In his second most famous work, *The expression of the emotions in man and animals*, published in 1872, Charles Darwin provides numerous details and insights on the origin of human emotions. Darwin theorized that the roots to our emotional nature come from our primate and mammalian heritage, that emotional responses predate our rational faculties, and that emotions are adaptive in the ways in which they serve motivational and communicative function. He writes:

“The movements of expression in the face and body ... are in themselves of much importance for our welfare. They serve as the first means of communication between the mother and her infant; she smiles approval, and thus encourages her child on the right path, or frowns disapproval. We readily perceive sympathy in others by their expression; our sufferings are thus mitigated and our pleasures increased; and mutual good feeling is thus strengthened (Darwin, 1965, p. 364).”

Sigmund Freud, founder of psychoanalysis and the most widely recognized name in psychology throughout the contemporary world, built his psychoanalytic movement on the insight that emotions predominate in human affairs, and that much of what passes as rational processes is often in the service of underlying emotional needs, to quiet or repress the uncomfortable feelings of anxiety, guilt or fear. In his 1921 essay on *Delusions and dreams*, he writes:

“We remain on the surface so long as we treat only memories and ideas. The only valuable things in psychic life are, rather, the emotions. All psychic powers are significant only through their fitness to awaken emotions. Ideas are repressed only because they are connected with the liberation of emotions (Freud, 1921, p. 159).”

In about the same period of time, following the horrors and deadly excesses of Europe’s first world war, Carl Lange, co-contributor to the famous “James-Lange” theory of emotion, writes:

“Emotions are not only the most important factors in the life of the individual human being, but they are also the most powerful forces of nature known to us. Every page in the history of nations testifies to their invincible power. The storm of passions has cost more lives and has destroyed more lands than hurricanes; their floods have wiped out more towns than floods of water (Lange, 1922, p. 34).”

Robert Plutchik, a contemporary research psychologist, pioneered the perspective that complex emotions can be likened to a color wheel, in which basic emotions, like basic colors, can be blended to form more complex forms. Just as yellow and blue can be blended to create green, the basic emotions blend, for example anger and disgust, to produce contempt. Further, that many emotion names may simply reflect the same basic emotion experienced a different levels of intensity: annoyed, irritated, moody, cross, resentful, angry, mad, hateful, enraged, outraged or murderous. In a broader perspective, Plutchik also notes the importance emotions have played in the various disciplines and professions.

"The emotions have always been of central concern to men. In every endeavor, in every major human enterprise, the emotions are somehow involved. Almost every great philosopher from Aristotle to Spinoza, from Kant to Dewey, from Bergson to Russell has been concerned with the nature of emotion and has speculated and theorized about its origin, expressions, effects, its place in the economy of human life. Theologians have recognized the significance of certain emotions in connection with religious experience and have made the training of emotions a central, if implicit, part of religious training. Writers, artists, and musicians have always attempted to appeal to the emotions, to affect and to move the audience through symbolic communication. And the development in the last half century of psychoanalysis, clinical psychology, and psychosomatic medicine has brought the role of emotion in health and disease sharply to our attention (Plutchik, 1962)."

Recent research summaries have provided ample physiological evidence that prolonged and severe emotional distress contributes to cardio-vascular, respiratory and immune systems impairments (Hall, 1993, Moyers, 1993; Sarafino, 1990). Epidemiological studies conducted in recent years indicate increases in the prevalence of the three “killer” emotions: those most closely linked to heart attacks, cancer, homicide and suicide. In a major study of 6 regions of the country sponsored by the National Institutes of Mental Health (NIMH), Robins and Regier (1991) found the following prevalence rates (rounded to nearest whole percent):

**Prevalence (%) of Affective/Emotional Disorders**

ETHNICITY	GENDER		AVERAGE		
	White	Black Hispanic		Men	Women
<b>For anxiety</b>					
16	32	18	15	26	21 %
<b>For depression</b>					
8	6	8	5	10	7 %
<b>For hostility</b>					
3	2	3	5	1	3 %
<b>Total for all three emotions:</b>					
27	40	29	25	37	32 %

The foregoing prevalence rates refer to the existence of the major anxiety, mood and psychiatric disorders; not to the more common experiencing of anxiety, depression or hostility. Estimates made by clinicians (Millon, 1983) suggest that milder forms of depression occur in 41% of the population, anxiety in

34% and antisocial acting-out of anger in 13% of the population. This is hardly a sign of a healthy and happy people. Will the 21<sup>st</sup> Century become a time of increasing emotional distress or a time of increasing emotional well-being?

U.C. Berkeley psychologist Richard S. Lazarus pioneered the perspective that emotions, what we feel and how we feel, represent progressive successes and failures in our daily struggles to adapt, adjust, survive and hopefully thrive. From years of research on the central role played by “appraisal” in the psychology of stress and coping and emotion, Lazarus writes:

“Emotions play a central role in the significant events of our lives. Even though clinical theories of psychopathology are centered on emotion, the rational emphasis has not been on a broad spectrum of emotions, but mainly on *anxiety*. Depression and guilt have sometimes been minor exceptions to this almost exclusive concentration on anxiety as the emotion underlying psychopathology. Even less attention has been given to the positive emotions. This de-emphasis of emotion stands in marked contrast to the rich and central place given to the topic by the great dramatists and writers of fiction. Ironically, all but social scientists have recognized that emotions lie at the center of human experience and adaptation (Lazarus, 1991, pp. 3-5).”

“If we are to speak of an organismic concept, one that best expresses the adaptational wholeness or integrity of persons rather than merely separate

functions, emotion is surely it. When we react with an emotion, especially a strong one, every fiber of our being is likely to be engaged—our attention and thoughts, our needs and desires, and even our bodies. The reaction tells us that an important value or goal has been engaged and is being harmed, placed at risk, or advanced. From an emotional reaction we can learn much about what person has at stake in the encounter with the environment or in life in general, how that person interprets self and world, and how harms, threats and challenges are coped with. No other concept in psychology is as richly revealing of the way an individual relates to life and to the specifics of the physical and social environment. (Lazarus, 1991, pp. 6-7),” as is the concept of emotion.

Summarizing several decades of research, Lazarus (1991) documents abundant evidence which shows that too much emotional stress impairs individual and group functioning. Alternatively, increasing positive emotions, which is more than the absence of emotional distress, enhances performance and productivity (Lazarus, 1991; Peters & Waterman, 1982). Psychologically, individuals are motivated to seek happiness, to pursue the pleasures and joys of life. Individuals fear pain and try to avoid it in all its many forms of hurt, suffering, grief and distress (Lazarus and Launier, 1978), and yet they sometimes get caught in the complexes of distress states, moods and emotions in ways difficult to escape.

Commentaries on the import of emotion have been made many times and in many ways. The most recent has centered on the concept of emotional intelligence,

popularized in the book *Emotional Intelligence* by Daniel Goleman (1995). Goleman reemphasizes the fact that our emotions can have profound interpersonal and intergroup significance. This significance can range from the emotional love and bonding between infant and parent, that builds trust and social responsibility, to the eruptions of anger, distrust, hate, fear and violence between individuals or groups caught in conflict and polarized relations.

“As an insight into the purpose and potency of emotions, (the) exemplary act of parental heroism testifies to the role of altruistic love—and every other emotion we feel—in human life. It suggests that our deepest feelings, our passions and longings, are essential guides, and that our species owes much of its existence to their power in human affairs. That power is extraordinary: Only a potent love—the urgency of saving a cherished child—could lead a parent to override the impulse for personal survival. Seen from the intellect, their self-sacrifice was arguably irrational; seen from the heart, it was the only choice to make (p. 3).”

“Sociobiologists point to the preeminence of heart over head at such crucial moments when they conjecture about why evolution has given emotion such a central role in the human psyche. Our emotions, they say, guide us in facing predicaments and tasks too important to leave to intellect alone—danger, painful loss, persisting toward a goal despite frustrations, bonding with a mate, building a family. Each emotion offers a distinctive readiness to act; each points us in a direction that has worked well to handle the

recurring challenges of human life. As these eternal situations were repeated and repeated over our evolutionary history, the survival value of our emotional repertoire was attested to by its becoming imprinted in our nerves as innate, automatic tendencies of the human heart (p. 4).”

“A view of human nature that ignores the power of emotions is sadly shortsighted. We have gone too far in emphasizing the value and import of the purely rational—of what IQ measures—in human life. For better or worse, intelligence can come to nothing when the emotions hold sway. But while our emotions have been wise guides in the evolutionary long run, the new realities civilization presents have arisen with such rapidity that the slow march of evolution cannot keep up. Indeed, the first laws and proclamations of ethics can be read as attempts to harness, subdue, and domesticate emotional life. As Freud described in *Civilization and Its Discontents*, society has had to enforce from without rules meant to subdue tides of emotional excesses that surge too freely within. Despite these social constraints, passions overwhelm reason time and again (p. 5).”

"Each day's news comes to us rife with ... reports of the disintegration of civility and safety, an onslaught of mean-spirited impulse running amok... reflect(ing) back to us on a larger scale a creeping sense of emotions out of control in our own lives and in those of the people around us. The last decade has seen a steady drum roll of reports, portraying an up tick in emotional ineptitude, desperation, and recklessness in our families, our communities, and our collective

lives. A spreading emotional malaise can be read in numbers showing a jump in depression around the world, and in ... a surging tide of aggression (p. x).”

“Academic intelligence has little to do with emotional life. The brightest among us can founder on the shoals of unbridled passions and unruly impulses; people with high IQs can be stunningly poor pilots of their private lives. One of psychology’s open secrets is the relative inability of grades, IQ, or SAT scores to predict unerringly who will succeed in life. At best, IQ contributes about 20 percent to the factors that determine life success. The vast majority of one’s ultimate niche in society is determined by non-IQ factors, ranging from social class to luck.

“My concern is with a key set of these other characteristics, emotional intelligence: abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathize and to hope. Emotional intelligence is a new concept (involving) emotional competencies that can be learned and improved upon (p. 34).”

From these and many other observations and reflections, it is clear that the emotions of life are of substantial relevance and importance to health and well-being. The fears and frustrations, the joys and hopes, the resentments and hates, the affections and loves, the disillusionment and despair, the jealousies and curiosities,

in short the emotions of life, signal and signify meaningful events, developments and shifts in well-being in lives of individuals. Just as the weather and climate of the outer atmosphere represent some of the changing conditions of our world, the inner climate and weather of our moods and emotions also represent prevailing and shifting conditions to our lives.

As we cross the threshold into the 21<sup>st</sup> Century, humanity and the health of earth's biosphere are under serious and increasing threat. A human population of more than 6 billion is projected to swell to 10 billion within 50 years. Globalization, increasing emphasis on trade, profits, exploitation, materialism, greed, consumption, manufacture, production, associated waste and pollution are adversely affecting our collective well-being and contribute to ever increasing corporate, regional and international conflict over scarce, dwindling and vital resources. Emotional stress balance swings to negative directions, to increased conflict, fears, anxieties, distress, compensatory control, anger, hate, hostility and aggression. Fundamentalism and regression to more power hungry and authoritarian ways are on the rise. Yet, regression to the baser human emotions of fear, hate and greed can destroy civil society; can destroy our homes and home planet. Centuries of human history have shown over and over again: violence breeds violence. It needn't be this way. There are better alternatives to respond to the challenges of the 21<sup>st</sup> Century.

Human emotions also evolve and aspire to higher forms of civilized expression. The power and energy of the base emotions can be channeled can be sublimated and made more sublime in pro-social and pro-environmental expressions of care. Our emotional heritage can continue to evolve, however, only if we

consciously choose the path of evolution. The choice is ours. Either we evolve to a higher level of consciousness and emotional maturity or we regress. These are times of worldwide crisis: a crisis of spirit, emotionalism and raw passions as much as a crisis of territory, conflict and competition for scarce resources. It is possible that a worldwide calamity and extinction of major proportions may yet be prevented. To solve the human problem, we need to evolve to a higher level of consciousness, to a kind of consciousness that directs us and guides us into a better world for the 21st Century.

The kind of consciousness we need is not that of cold cunningness but of wisdom warmly worn. Wisdom is a rare blend of blind love and cold intelligence; one in which intelligence is warmed by being placed in the service of love, one in which love is guided by the light of intelligence. We need this blend of love and intelligence. We need this wisdom, especially in regard to the passions and emotions of life that can be both a bane and a blessing to human well-being. This then is the direction to take. Emotology, the study of emotion, can help us in this regard. And what exactly is emotology?

### **Emotology and the messenger theory of emotion.**

Human feelings, emotions and passions are of perennial importance to the well being of human life. From the dawn of human evolution, through its long days and foreseeable future, the fears and joys, the frustrations and hopes, the resentments and loves, the despairs and curiosities mark the meaningful conditions and significant moments of our lives. In what we feel, the emotions of

life say something holistic about our well-being and growth in consciousness.

That we are born emotional creatures there can be no doubt. The fictional Startrek characters of Spock and Data, reveal indirectly our nature were it devoid of emotion. But we are not; we are instead both blessed and cursed by our emotional heritage. Passions can be dangerous. It has been said that the storms of anger and the rivers of hate have taken more lives and destroyed more property than have floods of water, gales or eruptions.

There is also something wonderfully humane, tender and precious about our feelings and sentiments. Mothers, fathers, lovers, friends and family members know well the meaningfulness of emotional ties, as they do the difficult times of emotional distress. The positive emotions have been important to the success of healers, teachers, therapists and religious leaders. Through the energies and power of impassioned involvement and commitment, individuals have plumbed the depths and scaled the heights of human goodness, and made secure the well being of children, families and community.

Because emotions encompass so much more than psychology, the study of emotions warrants designation as a field of study of its own. Culture, family life, music, the weather, age, physical health, international relations, philosophy, cycles of time and much more are involved in the emotional life of groups and their members. Observing others, interpreting accurately what others feel and influencing the emotions of others through their own expression of emotion has been central to the success of salesmen, hunters, soldiers, politicians, business leaders, and especially parents, spouses, family and friends.

Clearly, emotional life and all that contributes to emotional life cannot be reduced to, relegated to, nor sufficiently understood by psychology. Accordingly, as an important branch in the tree of knowledge, the study of human emotions warrants its own designation, which I would propose as Emotology.

Emotology is the study of emotion and cultivation of emotional life and emotional wisdom. Emotology provides a holistic as well as an analytic approach to the question: how do we best nurture human nature to produce not just emotional intelligence but emotional stress balance, emotional wisdom and fulfillment? Is it not wise to nurture the nature of emotions, to cultivate their more healthy and beneficent kind? But how do we best nurture these seeds and young saplings, not to poison the hearts of men, women and children, but to heal and nurture their spirits?

From an evolutionary perspective, it must be acknowledged that those living have not invented the emotions. Rather, we are the heirs who receive at birth the legacy of all the passions and emotions known to human history and evolution. What mysteries and hopes lie dormant as seeds in the field of emotion? What excesses of inflamed passions or undermining despair can be brought under control? Is it better to express or is it better to suppress our emotions? Like Darwin before him, Fritz Perls, founder of Gestalt therapy, underscores the inherent nature and need of individuals to openly express their emotions.

“Anything unexpressed which wants to be expressed can make you feel uncomfortable. And one of the most common unexpressed experiences

is resentment. Resentment is the most important expression of an impasse-of being stuck. If you are resentful, you're stuck; you neither can move forward and have it out, express your anger, change the world so that you'll get satisfaction, nor can you let go and forget whatever disturbs you. This is the unfinished situation par excellence (Perls, 1969, pp. 51-52)."

Goleman's concept of emotional intelligence is similarly focused on the needs of individuals. EQ involves competencies that can be learned and improved upon; it is about controlling our emotions and the emotions of others "My concern is with a key set of characteristics: abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathize and to hope (Goleman, 1995, p. 34)."

Emotology, however, seeks to go beyond self-management and emotional stress management. For something above and beyond the individual is going on, something much deeper and of critical significance with the demise of the 20<sup>th</sup> Century.

It is not enough to therapise, pacify, or medicate the fears and frustrations, the anger and despair of people. For this does not go to the root of the problem. Deeper, underlying psychological, social and cultural needs are involved. Perhaps it is the deeply felt sense that our culturally prescribed ways of life need to change; that there needs to be greater depth of culture, as suggested by Jung in his work on archetypical images and wisdom in the collective unconscious of our species.

Earthquakes, hurricanes, floods, famine and fire; plagues, wars, torture, corruption, cruelty, crime; international crises and regional conflict make the news on a daily basis. Images of pain and suffering bombard our sensibilities and our humanity. Some try to deny, some rationalize, some try to escape but there is no escaping the realities of our times. Despite the overcast of despair, despite the fog of confusion, despite the downpours of anger, and despite the gales of fear, we know. We know that as a people, as a society, as a species, we are headed in a very bad direction. It is not just global warming. It is also the mass extinction underway, the pollution of ground water, soil, air and solar radiation, the regression to superstition, ignorance and abandonment of reason and science. We know that we have arrived at the edge of the abyss. We feel it, sense it. The smell is in the air, in the news, in the (mis) leadership at the highest reaches of government.

Yet, strangely, there is still hope. Hope in listening to the message contained within our feelings and emotions, hope in acting upon what the message would have us do. The house of emotology is where we go to listen and to act upon the messages that come from deep within. This is similar to the task undertaken by Carl Jung, the greatest psychologist, in my opinion, of the 20<sup>th</sup> Century.

"I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check. But since it was my purpose to know what was going on within myself, I would do these exercises only until I had calmed myself enough to resume my work with the unconscious. As soon as I had the feeling that I was myself

again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh.

To the extent that I managed to translate the emotions into images—that is to say, to find the images which were concealed in the emotions—I was inwardly calmed and reassured. Had I left those images in the emotions, I might have been torn to pieces by them. There is a chance that I might have succeeded in splitting them off; but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow. As a result of my experiment I learned how helpful it can be, from a therapeutic point of view, to find the particular images which lie behind emotions (Jung, 1961, p. 177).”

Emotology is defined as the study, cultivation and culturing of emotional wisdom. It is based on the “messenger” theory of emotion, related to the insights and research of Darwin, Jung, Lazarus and Launier. That is to say, emotions carry a message. The emotions we feel are not so much messages per se, to be felt for the sake of feeling. Rather, emotions are messengers who arrive with a message bottled within. These various messenger emotions arrive and arouse our attention, inform various levels of understanding and motivate appropriate response.

The colorful spectrum of emotions can be likened to colorful bottles, each with its distinct shape, color and feel. Yet, it is not so much the bottle per se but the message contained within the bottle that is important. The message may be in the form of an image, in the form of

words, or in an intuitive sense of what to do. Too often, individuals become aware of the bottles, feel the feeling, but often do not take the time nor always know how to read the message contained therein. When a therapist asks: “how do you feel about that?” it is not an idle question. Rather, it is to listen more closely to the message contained within the feelings expressed.

How can the emotions and passions of humanity be moved to more healthy grounds? In part, by recreating more healthy grounds on the very planet that is our birthplace and final resting place. But how do we get from here to there?

In the story of Greek philosopher and physicist Archimedes, he reasoned that a lever big enough and properly placed against a fulcrum could move the earth itself. Education is the lever big enough to move the distressed passions and emotions of humanity to healthier ground. In this recreational guidebook, the use of a simple psychological tool, the EQD, is introduced. The EQD can serve as a fulcrum with the lever of education to move us in a direction of becoming more healthy, wealthy, happy and wise. The EQD and re-creational games provide a way to culture emotional balance and wisdom. But first, a brief tour through the House of Emotology is in order.

### **The House of Emotology for the Field of Human Emotions**

This essay draws upon the images and traditions of depth psychology to articulate a holistic understanding of human emotions. I refer to this perspective as the House of Emotology for the field of emotion. This

perspective introduces a humanistic, transpersonal and ecological approach to educate and strengthen emotional health and well being through strategic points of intervention identified in this holistic theory of emotions.

In this essay, a four stage holistic perspective is presented which seeks to integrate four conceptually distinct perspectives on the nature and nurture of human emotions. Emotology is the field of study to cultivate emotional life. Studies in this field suggest that the emotional life of any individual can be understood to be a function of the nature and nurture of emotional well being in the contexts of (a) adaptation and survival, (b) health promotion through health habits, (c) higher transcendental consciousness and (d) transpersonal, ecological balance. These four contexts are integrated in a unified theory of the Self that allows us to pose challenges for an applied, humanistic psychology regarding the education, nurturing and culturing of emotional life, health and well being.

The four contexts or perspectives look onto the field of human experience in which the emotions and passions of life enter into the meaningful events of the day. These four perspectives represent, metaphorically speaking, rooms with a different view, different sides to a four-story house. These four perspectives suggest what is required to nurture the emotional nature of humans for health and well being. The test of correct understanding is that it makes a difference for having it. If correct, this model provides a basis for helping individuals and society to move from the overcast and storms of emotional distress to the fair days of emotional health and wellness. Inherent in this perspective is the belief that each of the

four views regarding the nature and nurture of emotional wellbeing is crucial to a humanistic solution to the problems of emotional distress. A brief synopsis of the four views follows.

### **Room Facing West:**

#### **Emotions in the Context of Adaptation, Struggle & Success**

This first floor room sees humans caught up in the Darwinian struggle for survival and adaptation to the ongoing and changing conditions of the environment. On this level of understanding, individuals with sufficient ego strength adjust to the physical and social realities, threats and challenges of daily life. Competition and Freudian rivalry for scarce resources prevail between siblings, individuals and groups. Successful “adaptations” produce feelings of well-being; failures or its threat produce emotions of distress.

Therefore, to foster emotional well-being, individuals should adjust and adapt to the realities of life by winning and being best in the struggle for success. Emulate Machiavellian philosophy: analyze, divide and conquer. Winning is everything. So, advance your career, protect your rear, and do both for those you rear.

The understanding and grounding of emotion in this context of adaptation, survival and associated cognitive processes has been well-established in research and theory (see Lazarus, 1991, for a scholarly synthesis). This view has served as the prevailing paradigm for understanding emotions over the past one hundred years.

Emotional well being is a by-product of adaptive processes. This is the ground floor of emotional well being, involving as it does survival, competition, aggression, success or failure, security or apprehension. This is the base floor, and with it goes the base emotions. This ground floor is undeniable, real and a necessary consideration in understanding the psychology of emotional life. A civilized perspective acknowledges this shadow to our base nature but yet seeks to culture and enlighten the raw passions into something more refined by tempering it with wisdom, insight and control. It is one thing to have our emotions; quite another to let our emotions have us.

#### **Room Facing North:**

##### **Emotions in the Context of Health Consciousness.**

The room on the second floor affords a view of humans voluntarily engaging in activities and habits of living which strengthen physical, mental and emotional health as an end in itself. Instead of being a by-product of other activities, emotional wellbeing is nurtured directly. For example, engaging in physical exercise on a regular basis, getting a good night's sleep, eating in a regular and nutritious way, dancing and singing, relaxing and having fun, maintaining an optimistic attitude and focusing on what one enjoys are key correlates of positive emotional stress balance (Launier, 1995, 1997). The influential role of emotions in health, stress, immunity and psychosomatic illness is receiving renewed research interest (see Sarafino, 1990, for a scholarly synthesis). Experiencing the positive emotions of life is health enhancing.

Aside from the use of psychoactive drugs and medications, there are many wide-ranging, positive health-promoting activities whose primary purpose is to stimulate feelings of health and well-being (Sarafino, 1990). This second floor room provides a broader perspective on nurturing emotional well being. As protection against the cold and ill winds blowing from the north, we fortify our health, resistance and resilience. Instead of being exclusively dependent upon the vicissitudes of circumstantial successes and failures, the view from the ground floor, the vitality of our emotional well being is within our own hands, to nurture or not. Good nutrition, physical exercise, good sleep, maintaining a good social support system of family and friends, enjoying recreational activities, exercising sound financial practices and maintaining our self-esteem are all examples of practicing personal health consciousness. Being health minded and practicing health promoting habits, pursuing the good life, and cultivating emotional intelligence (Goleman, 1995) are the concerns of the second floor with the room facing north.

#### **Room Facing East:**

##### **Emotions in the Context of Transcendental Consciousness.**

On the third floor is the room that faces the East. This room provides a traditionally non-Western view on nurturing the nature of human emotions. This floor looks not for intelligence but for wisdom. It is this floor and view that points to the possibility of higher consciousness, a consciousness that transcends our limited, ego-bound,

usual sense of self. This room reveals the possibility of identifying with our higher Self, a spiritual Self, with which, when properly aligned, allows us to attain ultimate emotional fulfillment and wisdom. It is the view from this room that allows us to see how what appears to be death from the first room on the lowest level is but an illusion born of limited understanding of who and what we are. It is the view from this room that shows the way to being at one with the spirit of existence, and to take our important place in the larger stage of existence, not as a solo performer, but as one amidst the many of the true One. An excellent anthology of writings on Zen, its relationship to emotional states and higher states of consciousness can be found in Ross (1960), The World of Zen.

There are many delightful meditations and spiritual practices that serve to cultivate, nurture and culture higher consciousness, enlightenment and emotional fulfillment. Aside from the deep sense of peace and relaxation, these states of higher consciousness have been referred to as altered states, peak experiences, cosmic consciousness, spiritual states, transpersonal states or even mystical states. What seems to distinguish them from the more ordinary states is the transcendental quality to them. On some mental-emotion-felt-being level, one experiences a larger, more inclusive sense of self and identity with others, a higher Self, and it is this higher consciousness that so fulfills our need for transcendental purpose to our lives, of being a part of a larger whole.

This room facing East invites the leaps of faith toward spiritual being, to transform from being the caterpillar the crawls on the first floor to becoming the

butterfly that flies from the third. This growth in consciousness is facilitated by the proactive health consciousness of the second floor. On each floor, the psychology and dynamics of our emotional life takes on new patterns and carries new meanings and significance. The caterpillar needs an abundance of earth and leaves; the butterfly needs an abundance of air and light.

### **Room Facing South:**

#### **Emotions in the Context of Ecology and Stewardship**

The fourth story room has a view that sees all that can be viewed from below. It also sees clearly a fundamental truth, goodness and beauty to life. Namely, that as creatures of the earth we are all critically interdependent upon one another; that it is our interrelations that sustain life as we know it. Our interrelations with other life forms, with ecosystems, with the biosphere and with the Earth itself form the ecological context to our emotional wellbeing, for this is the true ground to our existence and wellbeing. What is good for the earth is good for us. As recent history and the current state of the earth show, what has been good for humans has not been so good for the earth and its many citizens.

Two recent works (Brown & Flavin, 1999; Gelbspan, 1998) summarize the state of affairs in the world today. The human population of six billion combined with the waste and pollution associated with mass consumption has placed the integrity of ecological balance in jeopardy. Extensive use of fossil fuels, global warming, exhaustion of range lands, fisheries, tropical

forests, rise in sea levels and ever increasing competition over dwindling resources are realities of the 21<sup>st</sup> Century that cannot be ignored. Our environment is a part of who we are.

In part, the despair and the anxieties of our times are reflective of the imbalance we have created with the ground of existence. Our time is numbered. We can feel it, sense it, and we can see the crises multiplying and growing larger on the horizon. What good is it to succeed in our back yards, to practice health consciousness, to reach transcendence, if the very ground of our collective and interdependent existence is fouled and destroyed beyond hope of recovery? To re-establish feelings of hope, security and self-esteem as a species, we must re-establish ecological balance with all members to the family of life. Drawing upon the wisdom of the body, immortalized in the writings of Dumas, the philosophy: "One for all, and all for one." must find its way into our relationships with one another, in the widest ecological sense (see Fox, 1990, for a transpersonal perspective on ecology).

In this sense, we also need to learn how to make our emotional well being consciously dependent upon the well being of our ecosystems, for surely in the final analysis, although we may be collectively unconscious of the fact, we are profoundly dependent upon the ecology of life. On the fourth floor, feelings and compassion for others extend to our distant cousins, for they are all part of the Great Out Doors, all part of creation, and all part of God.

In the House of Emotology, the nature and nurture of emotional well being is viewed from sequential levels beginning with the context of adaptation and self-survival, and then more inclusively from the added contexts of proactive health consciousness, transcendental consciousness and transpersonal, ecological balance. From living in this house, the views onto the field of emotions bring into focus a more unified and holistic sense of Self.

This sense of Self contains the keys to emotional intelligence and wisdom. This is a Self of many layers and levels. When peeling back these layers, as one might with an onion from outer to inner layers, then the layers can be distinguished and characterized as follows.

### **Self-Actualization, from outside in to inside out.**

In the House of Emotology, which is about the study and cultivation of human emotions, there is a spacious and secret central room. This room has a secret passage to all the other rooms, and it is from this room that the creative work of synthesis takes place. This room is sometimes called the Center for Self-Realization.

If we try to synthesize the four levels and views on understanding the nature and nurture of human emotions, we can make great strides by examining the concept of Self. As we shall see, the sense of Self can have many meanings, depending upon the layer to the Self with which individuals are most identified. To create this synthesis, we start with a riddle.

## **The Riddle of the Emotology:**

### **Where is it within one's Self that holds the keys to emotional health and wisdom?**

Before addressing this riddle, let's go down to the secret room. In each of four rooms to the House of Emotology, imagine, if you will, a door that opens onto a special passage way. The passage leads to a spiral staircase, spiraling down and around, leading down, all the way down to a subterranean, basement chamber. Imagine making your way down the spiral staircase, taking one step after another, down and around, perhaps one hand against the wall or railing, but eventually making your way all the way down, coming all the way down to a dimly lit chamber, with just a few candles burning to see your way.

This subterranean chamber is old, has a packed earthen floor with vaulted ceiling and it is rarely visited. It is safe, it is secret, and it is sacred. Sometimes this chamber is called the chamber of the heart, the chamber of healing, or the centering chamber of the Deep Self. When I visit the chamber, I always begin by lighting all the other candles that are spaced around the chamber wall. The candles begin to give off a soft and warm golden glow, enough to see well as I return to the chair and desk in the middle of the room. You might like to take a little time to become acquainted with your secret chamber, and to arrange for furnishings that appeal to you. Once you have settled down, I would like to tell a little story about this ancient chamber.

Henri, the famous painter and art teacher, spent a good deal of time in his secret chamber, as have many of

the great artists, philosophers and mystics. Henri was especially interested in the art of living, and he left us with these words. On the spirit of art, Henri says that art "is simply a question of doing things, anything, well. When the artist is alive in any person, whatever his kind of work may be, he becomes an inventive, searching, daring, self-expressing creature. He becomes interesting to other people. He disturbs, upsets, enlightens, and he opens ways for a better understanding. Where those who are not artists are trying to close the book, he opens it, shows there are still more pages possible."

On traditions in painting, Henri (1960) adds, "Know what the old masters did. Know how they composed their pictures, but do not fall into the conventions they established. These conventions were right for them, and they are wonderful. They made their language. You make yours. They can help you. All the past can help you." But we must become our own artists in the art of living.

The art of living is, at its essence, the art of creating a relationship with our self and with others that stimulates growth, health and development. Although the "act" of living requires a wide range of skills, know-how, duties and responsibilities, the art of living goes deeper than efficiency or effectiveness of our functioning. Rather, the art of living is the art of creating and developing relationships that bring out the best of those involved in the relationship. This involves choice, a deliberate choice, and a choice of consciousness to continue growing beyond the physical growth of childhood.

Just as artists need to know and understand the medium in which they work, so then is it necessary for

adults to learn about the Self, about the persona and shadow sides to the self. What is this self? What are its layers and levels, conditions and possibilities? How have the old masters characterized the nature of human nature, to better promote healing and growth?

Carl Jung, Fritz Perls and many other humanistic psychologists have noticed the analogy of the onion with its many layers to the many layers to human nature. The onion can thereby serve as a map of the Self, in which there are layers on the periphery, intermediate levels, and layers that lie near and at the center. The continuum from inner to outer layers relates to who we are on the inside and who we are on the outside. It also relates to our identifying with matter or energy, with material possession or with the energy fields of consciousness. There are three zones and ten layers that can be distinguished in the make-up of the Self. An outline of these zones and layers are provided in the following page. Psychological theories differ as to which layer is key to growth. Ordinarily, a person's sense of self is very much dependent upon the layer with which he or she is most identified. Let us turn to these layers beginning with those more on the periphery and then proceed inward toward the center.

### **Zone C: The Zone of Having**

On the periphery of the Self, in the Zone of Having, we can distinguish three layers that people ordinarily consider to be part of themselves. In the outermost layer are all the **Possessions** and things that we refer to as mine or ours, and with which our identities become attached. One person may be identified with his Porche, another with her diamond necklace, many with their house, some with their stereo or collection of books,

and yet others with their title, membership status, privileges or name. Although a person is not his or her name, it is something with which they have become identified, but it is merely a possession.

This close connection between our selves and what we have has implications for understanding the dynamics of stress, loss and threat. As our sense of self becomes identified with the things we have, so then do we suffer the losses or perceived threats to what we have, and so do we celebrate the gains and improvements in what we have. As our sense of Self becomes identified with things, objects and possessions, then also does our sense of well being become dependent upon external possessions.

Like the onion, this outermost layer is mostly dead, dry, crinkly, and thin of human spirit. Yet, it serves as a protective barrier against outer environmental extremes. For some, this outer layer becomes very thick, a fortress or mansion; and yet for others, there is little or no layer of protection, perhaps not even a blanket, warm jacket nor reserve of money.

The next layer that forms a part of our sense of Self includes the human **Relationships** with which we are identified. This includes those very close to us: family members, spouse, parents, children and siblings. It includes friends, work associates and fellow classmates. It also includes our cultural and subcultural heritage, ethnicity and sense of community. This is the interpersonal world of human connections and relationships to which we belong, in which we may stand out, and with which we are identified.

To say that "I am so and so's daughter, wife or husband," to say that "I am American, Jewish, Black, French or Chinese," is to say something about our identity, about our sense of Self, of who and what we are. This layer to our sense of self is not something we do but rather something we have: a family and community of relationships. It is something that is a part of us and that we carry with us no matter where we may go.

And here, as we suffer the losses and celebrate the gains, even more so than with regard to our possessions do we recognize the importance and significance of what we have. So also do we see the range of impoverishment to enrichment in this layer of Relationships, wherein there are those who have much and others who have little. In understanding ourselves, in understanding others, it is here in this layer that we can see the significance of history: of how and what has been gained or not gained, children from their parents, students from their teachers, followers from their leaders, members from their culture. This is also the layer in which therapists initially become involved with their clients. Through the counselor-client relationship, counselors seek to enrich the lives of their clients, and much of this enrichment occurs by turning inward, toward the center.

The third layer consists of the obvious fact that we have a **physical body**. In its appearance, color, size, shape, health and functioning, our body plays a significant role in our sense of self. Body image, how well our body appearance conforms to the standards promoted by our culture, can contribute significantly to our feelings about self, to our self-esteem. If our body is a strong part of our sense of self, whether strong, youthful, attractive or not, then the body we have affects our emotional well-being. The scope of the cosmetic, garment and body building

industries testify to the tremendous significance given to this most personal of possessions. Nonetheless, more important than having a body is what we do with the body that we have, for the period of time in which we have one.

### **Zone B: Level of Doing**

In the Zone of Doing, a more central zone, we can distinguish three separate layers: behavior, self-expression, and mental activity. The first layer of **Purposeful Action** includes the activities and behavior patterns of our day-to-day life that we commonly refer to as our occupation, our work, our sport or hobby, our duties and responsibilities. One person may say she is an athlete, another an engineer or movie actor. Regardless of what the work, occupation or profession, we can become very identified with this layer to our sense of Self. It is what we do.

What we do can assume great importance in one's identity and feelings of self-worth, challenge, competence and satisfaction. The work or activity may have intrinsic value in that it is worth doing in and for itself. Or its value may be more extrinsic; it produces a good income or perhaps a better environment of human connectedness and teamwork. Still, there are many for whom the work they have to do is an insult to their sense of Self, who are underemployed with regard to their abilities and motivation, and for whom what they do is a source of prolonged internal conflict. What we do and don't do with our lives is of deep, personal and lasting significance.

Moreover, there are many and varied general coping skills and behavioral habits needed to survive and thrive in the complex and fast changing world of our

times. For instance, developing and maintaining good interpersonal relations on the job, or not, can contribute significantly to emotional well-being or to emotional distress. Dealing directly and realistically with stressful demands or problems leads to different consequences for well being than does avoidance, procrastination or relying upon excuses.

As we shade into the next layer we leave the layer of overt behavior and enter the layer of **Self-expression**. This level is midway for it represents the taking of that which is within--thoughts, feelings, ideas--and bringing it to the outside where others can see and hear it. It is this level that separates the internal and hidden from the external and obvious. Self-expression, like a fingerprint, is much more unique to the individual than is one's occupational behavior, and to this extent it is closer to the center of one's Self. Many people identify with this layer of Self-expression: artists, writers, and public speakers. Identified not only with what they have to express but also the way in which they express themselves, people communicate much about themselves through this layer of self-expression.

Although it is not so easily observed unless given expression, **Mental Activity** represents the third layer on the level of doing. The privacy of one's thoughts, what one thinks, the opinions, attitudes, values, philosophy or political persuasion come much closer to one's self-concept. Indeed, some individuals--intellectuals, the intelligentsia, ideologues, and many paranoiacs--are very identified with the contents of their minds. They "are their minds," disembodied in preoccupation if not in fact.

Although the conscious and subconscious traffic and doings of the mind are more central than outer

expression and behavior, the doings of the mind are intermediary and of more recent evolutionary development compared to the deeper and more central realm of human emotions and feelings. For the mind and its traffic are about what we do, not necessarily who or what we are.

### **Zone A: Level of Being**

As we approach the central core of the human being, we leave the level of doing and enter the deep interior: the Level of Being. How many ways and conditions are there in being human and alive? Being human. What does this mean? Surely, being human is fundamentally different than being a computer, a machine or a well-trained monkey. The essence of our being human lies at the heart of our nature, which partakes of our emotions and our consciousness. There are four layers in this level of being human, as different one from the other as are the mainland, the ocean, the island beach and the exotic island interior.

In the ocean's depths are the **Emotions of Life**. We can feel, recognize and be carried away by these waves and currents which move us in life. We can see in others the currents of those full-bodied and full-blooded emotions: anger, enthusiasm, sexual passion, hunger, joy, humor or boredom. Involving the heart, lungs, hormones, nerve impulses, sensory apparatus, reproductive organs and muscles of our body, the emotions stir us to action. They carry us away from danger, they carry us into sex and love, and they can entice us to explore the tidings of the unknown on the currents of curiosity.

This is the layer of full-bodied Emotional needs, feelings and states of being. The expressions: "I am

worried," or "I am happy" or "I am angry, depressed, guilty, enthused," and so on indicate how closely our sense of self becomes identified with our feelings and emotions. This "I am" connection with feelings and emotions suggest that the two are one and the same. They are not, but this is understandable for these states of Being are the ways in which we are most human and alive.

Our emotions imbue the very fabric and cycle of life with meaning and significance. Between the cry of birth and the sigh of death, the days and seasons of life are experienced in prevailing and shifting currents of feelings and emotions: sometimes happy, other times sad, occasionally bored or frustrated, and perhaps mad. Our emotional heritage goes to the very roots of our being. Yet, despite their ancient roots, meaning and significance, our emotional nature and heritage also constitutes a swamp of primordial confusion and difficulty. Individuals often cannot live with their feelings--there may be too much pain, anxiety or suffering, and so they find ways to defend, to escape. And yet, they cannot live without their feelings without sinking into the bogs of depression or despair. Civilizations have come and gone on the waves of creativity and violence. So we are stuck with a heritage in which it is not enough to simply be the recipients of this heritage. Rather, we must become the masters of this heritage, to select and cultivate the emotions and states of being that are worthy of our highest intelligence and wisdom. We should have our emotions, but we should not let our emotions have us.

We need a strong and worthy vessel to cross the ocean, strong to cross the currents of passion and emotion. This vessel is crafted from will and intention, from determination and choice. **Will**, whether in the form of ill-will or good-will can be very powerful. Without

this layer to our Self, we are very much at the mercy of circumstance, fortunate or not. Will gives us the capacity for self-discipline, self-determination, self-control and self-actualization. It is this will that also provides the capacity to focus our awareness on what we select for our attention.

In the middle of an ocean, an island exists untouched by the hustle and traffic of the mainland, and which is surrounded by but above the currents of feelings and emotions. This island can be a perfectly peaceful island of self **Awareness**. It is Treasure Island. It exists within us. It is part of the inner core and inner layers to the Self. Many are the visitors who would like to come to this island, to relax and reflect. Most cannot come, for they have not the will to do so. They do not set their will to this Island as a destination, and without this destination they cannot steer a course in the right direction. Instead, they get caught by the fluctuating tides and currents of feelings and desires and go round and round on the ocean of life, at the mercy of whatever circumstance prevails.

Even for those who do get to this Island, their self-awareness can take on the form of reflection that looks back outward to the ocean and mainland. They reflect upon their feelings, emotions, thoughts, self-expression, duties, behavior, who they are with in life, what they have and have not. They came to the island to escape the busy traffic that is out there, only to review and reflect upon these outer layers. This form of reflection and self-awareness is an awareness of the little self. It is awareness or consciousness with content. This can be relaxing and rewarding, for it does provide some distance and escape from the ocean and mainland. But it only bequeaths awareness and growth for the little self.

The truly great treasures that can also be found on this island are hardly ever found by the many who come for brief, once-a-year vacations or holidays. The ancients know Treasure Island as the Isle of Self. When the ancients came to the Isle of Self, they did so to become clear and free from the outside. They did not come to look back outward toward the ocean or toward the mainland. They came to meditate upon the Isle itself, for the Isle is very old and special.

In the center of the Isle, an old weathered and rounded cone of an extinct volcano lifts its shoulder up to the heavens. The middle of the old crater is filled by natural springs with waters that are deep, dark and mysterious. On a sandbar near these waters, there is a place to sit, to gaze into the depths, to invoke the depths. The ancient masters traveled to this place, to this natural spring, to pay homage to the Isle of Self, to meditate upon **Pure Awareness**, free of content. In coming to this Isle, the ancients became aware, simply aware, and free beyond content of ideas or passions. In gazing upon these deep, inner waters; in invoking the depths through prayer and meditation, awareness was carried down into the very wellsprings of life, and from there to the crown jewels of consciousness, to the big Self, to the transcendental Self. Sparkling with wisdom divine, the ancients emerged with secrets and treasures sublime. They found the wonder that connects with the all. They discovered the Being that underlies all doing and having, and they were able to drink from the wellspring of life. And they have sought to show others the way.

These are the ten layers to the Self, from outer to inner layers. If we were to continue with using the onion as an analogy, then we might think of these ten layers as points along the horizontal plane. There is also a vertical

axis that, in some ways, corresponds to the energy-matter continuum.

The mystic practices of the Sufi reveal something of the nature of the vertical axis. Just as the onion also sends its roots deep into the earth, and sends its stalk into the sky toward the heavens, then also can we extend our awareness both down and up, becoming enlightened with energy from above, staying grounded in the incarnation of this life here and now, where we are meant to be.

Let us return to the image of the onion. Not only can we distinguish the multiple layers from outer to inner, we can also see how the onion grows. It grows in size by new developments within its center; it grows from its center, not from its outer layers. Closely related to this growth is the vertical axis of the onion, which goes from its roots up through the body and into its stalk. This is the source and way of growth. Growth does not occur by adding or grafting on outside layers. Expansion of the horizontal occurs through development within the vertical.

Yet, the prevailing focus and preoccupation of our culture is on the horizontal axis. This is the preoccupation with material wealth and possession; this is the preoccupation with power-over-others, of manipulating and controlling others. The focus is on the Level of Having, and most of what occurs in the Level of Doing is bent toward Having. Happiness and feeling good is made dependent upon the outer levels and layers. Most of the transactions, which go on between people in the give and take of commerce and communication, occur on this horizontal axis. Which is to say that awareness, intentionality, feelings, thinking, talking, acting and interrelating are primarily concerned with bending the

environment to meet our needs and desires. In this way we become fixated and stuck on the horizontal axis.

The problem with this is that imbalance occurs. We are pulled away from our center. We begin to identify more and more with the periphery or outer layers to our nature. When one axis predominates too much over the other, life suffers. Our culture and society suffers from this imbalance. As members of our culture, we suffer the same imbalance.

The cure to this imbalance is to bring ourselves back into atonement with our vertical axis. It is by turning to the center of our own nature that we can come into alignment with the vertical, and thereby also enjoy the peace and tranquility of the center. Even within the cyclone or hurricane, when the winds of storm and stress roar with ferocious fury, at the center there is peace and tranquility. How then can we become centered? How can we tune into our vertical axis?

Relaxation is the technique and first step in moving inward: relaxation of our muscular tension, relaxation of our breathing, and relaxation of our worries and preoccupations. Learning how to deeply relax while staying alert and awake is a critical first step. By relaxing we can move into our center and become aware of the existence of the vertical axis.

The second step then consists of exploring and coming to know the vertical axis. This axis extends beyond our physical body. One pole goes deep into the earth; the other extends high into the heavens. From these two poles the nutrients for further growth come into us. Self-awareness, self-expression and self-actualization are thereby given a new dimension. Instead of being one

dimensional, we thereby become a two dimensional people and culture, and in this way we become whole and balanced as is the planet Earth.

In the Sufi practice of meditation, one sits with an erect spine, straight, centered, relaxed and poised. Then, using the breath, one breathes and directs awareness up the front of the body to the top of one's head, and then exhales down the back side, down to the tail bone. Over and over again, with each inhale and with each exhale, one traces and breathes along the imagined golden vertical axis. After becoming practiced in this meditation, one furthers the process by breathing up and down an imaginary vertical axis, higher and higher into the heavens, deeper and deeper into the earth. Like priming an old water pump by pouring water into it before being able to draw greater amounts, pouring the energy of imagination into the vertical axis primes the flow of greater energy and well-being.

This is the Well Within to which the ancients would go in their travels to the Isle of Self. It is there, free to all who have the knowledge, interest and willingness to travel inward to the Center. It is just a matter of descending down the stairs to the secret chamber, to the Centering Room, lighting a few candles, and then settling down into a good sitting position, reviewing the horizontal layers, and then focusing on the vertical axis. Practice creates a new dimension to the art of living. It is well worth visiting the well within.

These three zones of Being, Doing and Having, with their ten layers from outermost to innermost features, map out the usual domain of Self psychology. There is, however, one more zone that is less obvious but which completes the gestalt of self psychology. In perception,

in figure-ground relationships, it is the background, the context, which gives the foreground, the figure, its particular definition. If, as is the case here, the Self is the figure to which our attention is drawn, then we must put the Self within the context of its environment. Without a context, without its environment, the human figure, the Self, does not and cannot exist.

So we must add a fourth zone to our map of the Self, which includes all that falls into the domain of the "Not-Self." In this way, we can produce a model of the Self in Setting.

#### **Zone D: the Background of Existence**

The background to the foreground of Self can be designated as the ground of existence. For we do not and cannot exist in a vacuum. It is the background of time, space, concrete and abstract existence out of which we come into being. Human beings grow forth, as a leaf budding from a twig, reaching maturity, turning colors before the fall, and eventually falling back into the ground of existence. Just as the tiny twig maintained the vital connection between the leaf and the tree, so has our breathing maintained a steady connection between the individuality and ground of our existence.

When we only identify with the leafness of our existence, we are apt to forget, overlook and not even believe that we are fundamentally connected, and have in fact always been fundamentally apart of the larger tree of life. When we identify with the tree of life, with that which is much more than the individual leaf, then we also know who and what we are, and that this does not die. We are the stuff of the universe, its hydrogen in our molecules, the salt and lime of the oceans in our bones

and blood, the nitrogen and oxygen of the atmosphere in our lungs, blood, brain and cells.

The background is as much apart of who and what we are as are the layers to the Self. However, we come equipped to do our work, to perform our function as a leaf does the work of photosynthesis, and in this we develop an identity, a sense of self, that also identifies "not-self." Our immune system does the same, to protect the integrity of our individuality, for the duration and seasons of our time. Nonetheless, the ground of our existence has much relevance to our emotional well-being, both as source of support and as source of threat and danger.

We can distinguish four layers to the ground of our being. These are:

- 1. Layer of Human-Social Environment: but which we seldom think of as us. Included in this are other countries, other peoples, other races, ethnic groups, classes, or religious groups with whom we do not identify.
- 2. Layer of Non-human Plant & Animal Kingdoms: the ecosystems and biosphere upon which our lives are dependent but with which we do not feel much empathy. Yet, were it not for our kindred relations with the plant kingdom, we could not enjoy the breath of life.
- 3. Layer of Physical World: our planet, its atmosphere, water, rich soil, minerals and basically stable and life-supporting conditions.
- 4. Layer of Cosmos: our solar system, galaxy, universe; its beauty, warmth, light and life-giving energy.

*"Where is it within one's Self that holds the keys to emotional well-being?"*

In reviewing the ten layers and three zones of Being, Doing and Having to the personal Self, we have placed emotional states and emotional well-being in the fourth layer to the Self. We have also identified a fourth zone, and distinguished four layers to the "not-self." This allows us to rephrase the riddle. Upon which layer(s) is our emotional well-being most dependent? Do the keys lie more to the center or more to the periphery of the Self? This essay, the EQD instrument, and the EQD recreational games are designed to let each person find their own answers to the Riddle of Emotology.

By examining the pattern to our own emotional life, we should be able to determine what causes us to feel what we feel. If we are feeling less than joy and delight in being alive, we should also be able to determine which layers are under-represented or underdeveloped for the fullness of being. In the Riddle of Emotology, the question can be restated. Upon what layer is happiness and fulfillment contingent or dependent? What are the necessary and/or sufficient conditions for emotional well-being in the fourth layer to the Self?

### **Level of the Context and Setting**

15. The Great Out Doors: the universe, the One manifest in the many.
14. The Cosmos: our solar system, sun light, warmth, beauty and mystery.
13. The Planet Earth: our atmosphere, rich soil, precious water and minerals.

12. The Biosphere: our kindred life forms upon which we depend for sustenance.
11. The Human Population: the diversity of cultures, groups; needs, values & desires.

### **Level or Zone of Having**

10. Layer of Possessions: our property, money, things owned, a name, degree, or status.
9. Layer of Social Relations: our family, friends, co-workers, community group or tribe.
8. Layer of Physical Body: having our body, physical appearance, and body image.

### **Level or Zone of Doing**

7. Layer of Purposeful Activity: occupation, hobbies, action, exercise, duties and tasks.
6. Layer of Self-Expression: verbal or not of thoughts, beliefs, feelings, needs or desires.
5. Layer of Mental Activity: attitudes, beliefs, imaginings, thinking, knowledge, remembering.

### **Level or Zone of Being**

4. Layer of Emotional States: as being angry, tired, lonely, happy, in love, scared, or curious.
3. Layer of Intentionality or Will Power: being of good will, willing, willful, on purpose, choice.
2. Layer of Self-Awareness: awareness with content, awareness of layers 3 - 13 listed here.
1. Layer of Self-Spiritual Awareness: pure awareness beyond content and ego, transcending content and concerns of the everyday self; pure awareness or spiritual expansiveness which leads to a re-identification with that which transcends ego and individuality.

This model of the Self with its ten layers suggests that people vary greatly in terms of that with which they are most identified. When asked who they are, some identify with their country of origin, others with their Porche, jewelry or house on the hill; others will immediately think of themselves in relation to others-- wife of... Others will think of their occupation: doctor, lawyer, businessman; others with their mode of self-expression: writer, actor; some with their thoughts and knowledge: intellectuals, true believers; and some with their feelings, and fewer yet those who identify with their capacity and exercise of consciousness.

As a society, however, the question can be also asked again. Upon what do we, as a people, make our happiness and success contingent or dependent? Or, to use the conceptual map, what does Level 4 require for happiness and success? Does our civilization actively promote the idea, at school, in college, and in the mass media, that the key to happiness lies inward, with the development of consciousness? That Level 1 is closely related to Level 4; that being well and being of good will are closely connected. Or does our civilization, in belief of the almighty dollar, actively promote the idea, at school, in college, and in the mass media, that happiness is a new car, the latest computer, a bigger house, more appliances, more toys and more money?

A materialistic civilization is one that actively promotes the belief through education and the mass media that Level 10, possessiveness, contains the keys to happiness, and that all that occurs in Levels 2, 3, 5, 6, 7 and 8 should be directed toward getting more and more of Level 10 stuff. This belief about the key to happiness and success may well stimulate the economy, but it is also a

sure cause of the consumerism that is spreading and consuming the earth.

The EQD games of Emotology challenge its players to discover the true keys to happiness and success, in an ecologically-conscious way. Some may well discover that less television and less consumerism means more time for friends, for health services and for healthy pursuits in the great outdoors. In this direction, the EQD hopes to contribute to a sustainable culture that grows in health, happiness, true wealth and wisdom.

“How are you feeling?” the therapist asked. “Well, not so good,” replied the client. “I’ve been really stressed-out, depressed, tired and angry, a lot.” “How long have you been feeling like this?” “Seems like forever. It got worse last fall when I lost my job, the bank foreclosed on my mortgage, and then my wife left me because of my drinking. I don’t where I’m going anymore.”

Therapists, for good reason, frequently ask questions about how a person feels. Emotions reflect something meaningful about our lives. If the nature and purpose of life is to survive and thrive, then the success of how well or how poorly we are doing is reflected in our feelings and emotions. If the purpose of life is to self-actualize, transcend and become one with God, then how well or how poorly we are succeeding in this also becomes reflected in our emotional states. Our emotional states speak the silent truth about the relationships we have, with our environment, with our self and with life.

Several major lines of emotion research have converged upon the conclusion that emotions are very important to the holistic health of individuals,

organizations and societies. On the personal level, we are motivated to seek happiness, to pursue the pleasures and joys of life. We fear pain and avoid it, in all its many forms of hurt, suffering, grief and distress. We prefer peace, love, fun and romance over hate, hostility, boredom or loneliness. It would seem that much of what we do is in the service of emotional well-being and fulfillment. Socrates believed that the pursuit of happiness was the motive underlying all others. Life, liberty and the pursuit of happiness are among the inalienable rights articulated in the Declaration of Independence. How do we find happiness?

Excessively materialistic cultures actively promote the belief through education and the mass media that Level 10 (having more and more possessions) contains the keys to happiness. With a world population of 6 billion humans, with a projected population of 10 billion by 2050, the level 10 = level 4 cultural prescription of linking mass consumerism with happiness inevitably leads to mass pollution and mass destruction of the biosphere, of the local Great Out Doors. It is a prescription not for happiness but for mass suicide and extinction.

Moreover, the cultural prescription of consumerism sets the stage for needless competition, for pressure to get ahead while one can, to set as a low priority spending time with family and friends. The (non) ethic of mass consumerism rounds us up, herds us and lowers us to the knees of desire before the advertisements in mass media. Quality time together, discussion, communication, supporting one another, all suffer defeat from the allure of the blue glow of the boob tube, around which family members become glued in some form of

electro-visual hypnosis, entranced and influenced to buy more and more goods. Are all the goods we consume all that good for us? Ours, it could be argued, is a civilization that would kill the Great Out Doors, not from need but for greed. The conditioning and belief in materialism, consumerism and greed for more and more and more is deeply entrenched; is deeply embedded in the collective psyche of Western civilization. This belief and conditioning needs to be confronted and challenged, lest the ecological balance be destroyed beyond all hopes of recovery. But what is the alternative?

There is hope, there is always hope, and hope invites alternative solutions. As positively charged states, hope and optimism must be enlisted as allies in the ecological war against consumptive cancer. For the sake of the Great Out Doors, we must fight and redirect the suicidal and self-destructive inertia and imbalance of our culture and times.

The initial purpose of the EQD was to measure patterns of emotional life and overall emotional stress balance. Asking the research participants to sort through the deck of 70 emotion cards and to reflect upon the extent to which the emotions have been experienced did this. A set of scale cards was developed to rate the emotions along a 7-point scale. These scale cards range from a "0" for those emotions experienced hardly or not at all, to a "6" for those emotions experienced almost constantly. The Emotology Q-Deck (EQD) began as a psychometric instrument and was found to provide reliable (.95 stability coefficient) and valid (.70 criterion and predictive validity) measures of emotional life patterns (Launier, 1980, 1994). It was based on the Q-

sort technique (Block, 1961; Stephensen, 1953), which means that instead of using a questionnaire, items of interest are printed on cards. Individuals then sort through the cards to review what and how they have been feeling.

Early experience with elders living in retirement communities lead to the idea of embedding the cards in a deck of playing cards, to enhance its educational and recreational uses. The 70-item deck was reduced to 52. The clubs and spades describe 26 varieties of distress emotions; the hearts and diamonds 26 varieties of positive emotions. The EQD was developed in the tradition of self-help, with an emphasis on social support, and with a focus on reducing distress and increasing well-being in ecologically mindful ways. The EQD games are based on many established principles of psychology, conditioning, higher forms of learning, humanistic development and prosocial education. The EQD serves to strengthen emotional health and well-being at both individual and collective levels. I created the EQD re-creational guide book to help rebalance the emotional distress of our time and culture through the medium of play and recreation. Having fun, providing social support and challenge to team mates, learning together, sharing our discoveries and insights are all part of the EQD games.

Perhaps more importantly, to really address the challenges of the 21<sup>st</sup> Century, we need to reclaim as part of our sense of self all the layers and levels that are essential to who and what we are for being human. Ignoring or denying these layers prevents us from enjoying a complete and full sense of self. Ignorance and denial blinds us to our ultimate interconnectedness with our world and depth of being upon which, in the final

analysis, we are so dependent. The following authors suggest some common themes that are denied or ignored.

Depth enlightened eco psychological awareness is one of the goals of the EQD games. The EQD cards games are designed to provoke deeper questions about what are the necessary and sufficient conditions for happiness, love, creativity and spiritual fulfillment. Learning to alter our emotional states could have a profound and positive impact on the ecological health of our planet. How so?

In his book: Happiness Is A Choice, Kaufman (1992) puts forth the case that happiness can just as well be an exercise of conscious intent. He discusses how we have become conditioned to make our emotional well-being dependent upon external factors, whereas choosing to be happy is not only feasible but that it is far more ecologically sound.

In Steps To An Ecology Of Mind, anthropologist Gregory Bateson (1972) identifies the one key cause of our ecological crisis that can be altered. He says: “conventional (but wrong) ideas about the nature of man and his relation to the environment (pg. 488).” The ideas that are wrong include: “It’s us against the environment; it’s us against other men; it’s the individual (person, company or nation) that matters most.” He adds: “the creature that wins against its environment ultimately destroys itself.” We need to recognize the deeper truths and reconstruct who and what we think we are; our Western identity is fundamentally flawed.

In Toward A Transpersonal Ecology, Warwick Fox (1990) goes very much to the critical issue. Do we continue to pursue a self-serving, self-centered, anthropocentric view that the environment is “ours” to use up and exploit for profit? Or do we develop a way of life and an ecocentric view that says: “What is good for the planet, in its diversity of ecosystems, is good for me.” The first is the philosophy of cancer, the second a philosophy of ecospiritual harmony with our home.

If we were strictly logical and rational about the problems of life, then perhaps we could adopt solutions that work. But we are not; we are often irrational and impassioned. Our numerous insecurities, impassioned desires, emotional nature, conditioning and conflicts block us from implementing solutions. Therapists have learned that individuals often need to express their accumulated feelings first, when dealing with conflict-filled and emotionally charged situations, before solutions and changes can be worked out. Catharsis and self-expression as well as listening to the messages of emotion are crucial to the process of developmental change.

Accordingly, the EQD games presented here begin with the emotions and passions of normal, daily life. The games serve to stimulate awareness, social support, insight, catharsis and self-expression, humor and fun, and learning. These games are innovative and hopefully responsive to a pervasive need of humanity. How can we become the masters and not just the recipients of an emotional legacy handed down from a time when the world was a much simpler place? Hopefully, the EQD games can serve as enjoyable way of recreating a solution and needed correction to the deadly course we are traveling on as a species.

Through these and other EQD games, players are encouraged to discover more effective keys to happiness and success, in an ecologically conscious way. Some may well discover that less television and less consumerism means more time for friends, for mutual support and challenge, and for healthy pursuits in the great outdoors. Hopefully, under consideration, the mechanism of network marketing could support EQD Club members financially in promoting emotional health, stress balance and well-being. In this fashion, the EQD hopes to contribute to a sustainable culture that grows in holistic health, happiness, wealth and wisdom.

Fifty-two cards, fifty-two emotions, fifty-two messages; one to contemplate for each week of the year, one for each State in the Union with a couple to spare. In the emotional life of individuals, in the emotional life of families and communities, the broad spectrum of emotions essayed here play a significant role in their health, wealth and wisdom. The EQD re-creational games of Reflections, Pair-O-Dimes, In Sight Connections, Brenda’s Game, Synchronicity, Hard Knocks and Hope are designed to stimulate further understanding and capacity in culturing emotional wisdom. I hope you find these games meaningful, fun and enlightening.

### **Student Comments on playing the EQD Games**

“The EDQ psycho-educational games presented in the W.I.S.E book offer excellent insight to one’s thoughts, feelings, and emotions. They present a fun, new way to gain a deeper look into one’s self as well as other’s. By playing these games with my friends and roommates I was able to develop a greater understanding into their feelings and get to know them in a more intimate way.

The games also helped my friends and myself get to know each other in a more private way.

Synchronicity was the game that brought out the most intense emotions in me. The objective of the game is to capture how you have been feeling lately. On one of the days that I decided to play this game a huge fight erupted between one of my best friends in high school and me. As one would suspect, I choose a hand of exclusively negative emotions; they were angry, conflicted, confused, disillusioned, and resentful. As I elaborated on the story of why I chose those cards I was actually brought to tears. The game brought forward emotions that I would not have let out without it. As the instructions to the game suggest, my friends were extremely supportive and helped me to feel better about the situation.”

Samantha  
SBCC Fall 2000

“Over the past month, I have charted my emotions in the Reflections card game. It was incredibly interesting how my emotions changed so drastically. How certain times and events would change my ESB level from a 96% to 47%. For me, this card game was extremely effective because it enabled me to view my emotions on a subjective basis. After you finish the card game, and chart the answers on the “reflections profile”, the graphs really allow you to see where you stand in your positive and negative emotions.

Reflections enabled me to have a reason, to see what exact emotion was at play. By having such a precise explanation, I was able to analyze my thoughts and turn my negativity to a positive emotion. By seeing what emotions are at a constant high level it allows you to see what you need to work on. For example, in the blue suits,

pressure and exhaustion always seem to be at the higher end of the spectrum. This really explains a lot to me. I feel like I am constantly pulling myself in a million directions, trying to be perfect at everything I set my hands onto. I have pressure to succeed for myself, my family, and the people I surround myself with. Usually these pressures are unrealistic but in any case, they are embedded in my system and I am unable to get rid of them. By having all of these pressures I “burn the candle at both ends”. I put pressure on myself, sometimes set unrealistic goals, and need to accomplish them. Reflections really helped me balance this out because I was able to clarify my inner emotions.”

Talia  
SBCC Fall 2000

“The topic looked interesting, the curve was extremely different than the ordinary psychology paper, and basically the concept of playing games caught my eye. All of these were attributes which gave me incentive to write my paper on this option. As a person who is grasping the concept of psychology, I agree with the notion that it is important to understand your own problems about your self, before you can identify others. As I write to explain how these games have given me a new outlook on my everyday life, I will pinpoint throughout my paper how each individual game played significant roles. In addition as to how the games were useful towards how they related to my learning process of psychology all together.

I recommend these games to just about everyone. Not everyone has a perfect emotional status. Even if you don’t plan on improving your emotions, just to see where you stand in the Reflections game is neat way to look at

yourself. Now I wouldn't really say to go and play these games with just anyone. The game deserves to play with people who you can understand well, and people who you aren't afraid of sharing things with. That way, it works towards your advantage because you get more out. These games as I've learned are worth a try. I was hesitant to experience them at first, but you do really learn a lot about yourself and others as well. If I simply had to choose the game that worked the best for me, I would say Pair-O-Dimes. This game brought about new meaning to fun and emotional gain. The games proved to be a successful part in finding out about myself. I've learned to enjoy balancing out my emotions and by doing so helps me get through life. The whole process allowed me to open up my eyes better on life and see where other people including myself are coming from. I've found emotions are a key part of life that make up who you are, and by understanding it helps you out in the long run."

Steven  
SBCC, Spring 2001

"Over the course of the past three months I have spent time playing, analyzing, and comparing the Emotology Q-Deck (EQD) card games. Through the insights gained of the emotional games, I dealt with the pressure to think and change the games, and saw the influences emotions can have on people. I have laughed, experienced new ideas, become frustrated, and got angry at the different aspects found and dealt with while researching this term paper in the last few months. Overall, I have grown tremendously and learned a great deal.

It is apparent to me, after playing the EQD games that many factors play into controlling our emotions. Two of the key factors I found that have power over our emotional life are the daily happenings in our life and the effects of people who are close to us have. I did a lot of observation and analysis while I played the EQD games. After a few times playing I noticed a continuous pattern. The way people felt emotionally directly patterned the positive or negative experiences that happened during their day. The second key factor I found that influences emotions in humans are how the people close to them are feeling. Numerous times in my life I have heard counselors or psychologists tell people that you should not say "*You* make me feel angry" or "*You* make me upset." I think this is partially a sensible statement, but I also think it is a false statement. After watching others, I have seen a number of occasions where actions of a person can directly affect the way another feels. For instance, when a couple gets in a fight and the man says something rude to the woman, she will feel hurt. It is a cause and effect scenario."

Laura  
SBCC, Fall 2001

"When I first received the topics for the writing project I was hesitant about doing the "assigned" project based on my Emotional Stress Balance score and my SASSI score. This project seemed a bit far fetched due to the fact that I didn't know how likely it was that I get together my friends on a Friday night and convince them that we ought to work on psychology for me, rather than goof off. However, I decided to give it a try and begged a couple of buddies to help me out.

The game that we found the most ease in playing was Pair-O-Dimes. Essentially we treated this game like poker; however, instead of gambling for money we quickly came to the conclusion that the losers ought to have to drive out for food runs. At first when we played Pair-O-Dimes we focused more on being individuals and playing it exactly the same as traditional poker, with little regard to the emotions shown on the cards. The other game “Brenda’s Game” seemed much like “In Sight Connections” at first. Basically we had cards and would talk about them, the only twist being that we could somewhat control what others talked about and aim the discussion in a direction that we felt would be productive or fun. The main thing about this game was that opening up and actually talking about what a certain card meant for us at the time and what we felt at that moment was very difficult. Amazingly, even though these guys are my best friends, and they *know* how I feel and what I’m going through, we never really talk about anything. Stuff just gets mentioned and moods are noticed. This facilitates an environment where we can be nicer and more fun on days when someone is feeling down, or rough and rowdy when we are all in up moods. It seems like we all know how the others feel, but we just never talk about it. This game attempted to change that. For a group of best friends it was amazingly difficult to actually be honest and express verbally how we felt at that moment.

Based on what I got from these games I have been trying to somewhat change the way that I act and the way that I think. For a while now I have been trying to live a more balanced life and keep my moods out of the extremes; however, in practice I couldn’t achieve any kind of progress because I didn’t actually know where to start. This system, especially the reflections game, has kind of shown me a little glimpse of what I need to work

on and how to start it. I have realized that a lot of my problems and stresses come directly from my inability to keep myself focused and aroused in the directions where I need to be. I spend a lot more of my time stepping away from my life and from others and objectively judging how things are and should be. While trying to be objective is viewed as a good thing, I have found that I need to be more subjective in looking at life. I need to start considering how I actually do feel and what my needs are, rather than what I physically possess and how I *should* feel based on my situation.”

Rocky  
SBCC, Spring 2001

“Pair-O-Dimes: through this game one is able to seek which emotions would be most admirable to live by. For this game the candidates were five relatives, two aunts, two uncles (their husbands) and my grandmother. This game illustrated a definite challenge for these players. This game was also played once a week (for eight weeks), every Monday night, the pot was chosen, coffee was pored and the game began. At the beginning the players were not very enthused about playing the game, but by the third week, it turned into a fun, family tradition. Since the game was played like poker, it was a big hit with male players, but since there was insight and communication the female players became very competitive. One of my aunts quoted “this game enabled me to understand my husband in ways that not even years has produced, we were able to talk about our emotions, the emotions we would like to have, without arguing and it was enjoyable for both of us. “My grandmother the eldest player, was intrigued with the games, she was always amazed to hear how her family members clarified

their human values. By the end of the eight weeks, the game went from something I was making them do for my paper, to a time they enjoyed and learned from. They became more competitive, but also their reasoning became stronger. They began to dig deeper with their insight on the emotions. If someone was dealt a bad hand, the player was able to figure out how to make those emotions admirable. After a while all the emotions seemed to be positive in a way, yes, still there were better emotions, but through the progression of the game the emotions lost the title good and bad, they became alright and better.

Through this game I was able to learn many new things about my family and their emotions. It was always very interesting to watch the married couples play, they always listened to each other so intently. I was able to realize how the two opposite sexes, even when married, can miss-communicate. This game gave them the chance to speak to each other, while at the same time not really speaking to each other, but the whole group. The game put everyone in a safe environment, to really speak and share his or her emotions. My grandmother was always shocked to learn new things about her children, which without this game would have never been shared with her. At the beginning, everyone thought it was a big joke, but as time went they really opened up and shared. We tried one new practice, we decided to let each married couple (or mother) choose whether they wanted to relate their hand to themselves or what they thought one of the other players was feeling or they could choose another team mate to disclose their emotions on the hand."

Ashley,  
SBCC, Fall 2000

"My favorite game out of all the EQD games was Brenda's game. I really enjoyed the interaction with my roommates. Living together with four college-aged girls often creates tensions that we don't always know just quite how to bring up. This game gave us a great chance to express our feeling and to question one another. Passing the card to another player brought a different kind of interaction to the game that I think was highly beneficial.

For example when playing Brenda's game one of my roommates passed another roommate, Erin, the emotion card depressed. She passed that particular card to Erin because she had noticed in the past few weeks a slight social withdrawal and a general anxiety in her personality. I had noticed this as well but I had no idea just how to bring up my concern for her well-being. At first when asked to talk about the depressed card she did not want to explain herself. Eventually the truth came out. Erin had been depressed because of an intense feeling of not being needed or wanted since the change of coming to college. It was actually a bigger problem than we were aware of. She confessed that she had been missing classes and was seriously considering moving back home. Through this game I realized that my roommates and I really needed to take time out to make Erin feel more comfortable and wanted. Recently, I have been checking in with Erin to see how she has been feeling and what I can do to help the situation. If it had not been for Brenda's game and the interaction between my roommates I might not have ever have known about this very important problem."

Lorraine,  
SBCC, Fall 2000

“I thought that Reflections was actually the most interesting game because it was the most introspective. I found that focusing on various periods of my life brought about different emotions. I decided to divide my life into sections: 1) my elementary school years, 2) junior high, 3) high school, and 4) life after high school.

As I focused on the time span when I was in elementary school many distressing emotions came to mind. At that time, my father was a heavy drinker and tended to get more aggressive when he was drunk. I remember that I was constantly living in fear of being hit simply because he was unpredictable and felt the need to on a drunken whim. I remember that he was also very verbally abusive, calling me names like fag, and queer etc. The feelings were so profound that I felt suicidal. For many years, I had a strong feeling of inadequacy, which really affected my self-esteem. It wasn't until I found a group of friends who shared many of these same emotions that I was able to get a sense of normalcy about my life.

In junior high I joined a gang, and through this game I was able to recognize that although I felt like I was happier, I was only trying to mask those other negative feelings. During this time period, I started drinking and those two junior high years are just a drunken blur. Reflecting back to those years, I realized that those negative feelings that were cultivated by my father lead to my alcohol abuse, which in turn allowed me to repress those negative emotions. It's a vicious circle. Although I realize that it wasn't the most positive way to deal with my feelings, it was the only way that was available to me at the time.

During my high school years, I met a lot of different people including many caring people who helped me deal with these emotions. I learned from them I needed to deal with emotions as I felt them so that the feelings wouldn't bring me down. It took a while before I was comfortable enough to deal with them openly. Reflecting back to these years, I found that it was during this period that I truly began experiencing positive emotions. I started to seek more positive influences and started to deal with my alcohol problems. This is when I truly felt a sense of normalcy in my life, as I had an equal balance of positive and negative emotions.

Through this project I have learned a lot about the emotions that we deal with on a day-to-day basis. I found that personally, the emotions that I have dealt with, and the emotions that I deal with now, have helped me to grow as a person as they shape and reshape my values. I realize that my childhood has had a major impact on my life today, as the emotions that I dealt with then helped me to make positive changes in my life. These emotions and life changes have created the person that I am today.

Being more aware of the external influences in my life now, I know that there are appropriate ways to deal with emotions, and that there are cultural and societal expectations that help us to understand and deal with them. Being a male where we are not supposed to talk about our emotions, and realizing that there is a true need to deal with them openly, we have to tread a fine line in trying to achieve both without violating either expectation. Personally I find this to be too restricting and that is why I decided to ignore this societal expectation. This project has allowed me to gain a higher degree of self-awareness in terms of my emotions and those of the people around me, and how they influence my relationships and my life in general.”

George,  
SBCC, Spring 2002

“I chose to play the EQD Bridge Club Games for my semester project. I felt that focusing on my emotional well-being would be more relevant to my life, and more beneficial to myself personally, than focusing on the more academic approach to student success. This was a very wise choice. We are emotional creatures, and our emotional well-being touches every aspect of our lives. Too often we only look outside of ourselves, at tangible, external things, and fail to consider that which can only be felt, or seen, with the eyes of understanding. How often we ignore our emotions, or relegate them to a place of minor importance, while we strive for success and external rewards. In doing this, we may arrive at our goal without enjoying the journey that led us there. Even worse, we may feel dissatisfied once we achieve that long awaited end. By not nurturing healthy emotions, we are limiting our personal growth and the enjoyment of living. Rather than only dealing with the inevitable negative emotions that arise from time to time, we need to proactively nurture positive ones. These games were a fun way for me to better understand the importance of cultivating emotional wisdom in my own life. They also helped me to connect in a much deeper, more insightful way, with some of my close friends.

After all the games were over, everyone agreed that they liked them very much. Playing these games gives a person insights and a deeper understanding of the influences that control our emotional life. Childhood experiences, whether abusive or nurturing, are obviously very influential in our present emotional lives. Of equal

importance are personal characteristics, such as optimism or pessimism. These determine our view of life events. And stressors, whether large and traumatic, or the accumulation of minor stressors over time, definitely have an impact on our emotional well-being. I am very glad that I chose to play the EQD games for my project. Personally, it has helped me take a closer look at my own emotions, rather than simply brushing them aside. Mind and body are intertwined, and we need to care for and cultivate emotional intelligence with as much vigor as we strive for academic success.”

Nancy,  
SBCC, Spring 2002

### **How I Experience Curiosity**

“I have been feeling especially curious lately. I think I have been curious my whole life but this past month my curiosity has got the best of me. I have been questioning life until no end. Who really defines what is good and bad? I have come to the conclusion that bad does not really exist. There is no bad. We only think we are bad because we were constantly told we were good when we cleaned up our room or received an A on our paper. The truth is we are good just because we are, not because of what we do.

Also I have questioned about death and about birth. I have come to the conclusion that death is only an illusion just as is any form of sickness. Its not who we really are. What we really are is love and anything that isn't love is not real and does not exist. If I went into it, it would be a whole other paper but that is the basis of what I have discovered about death. Also I have questioned time. What is time? There can't really be any time. Time does not even exist because in some point in the universe

everything is happening all at once. I have been so curious about all these things and have gained a lot of knowledge as a result of my curiosity. I am glad that I have been curious most of my life because it keeps my mind open to new things and has made me into a wise individual at such a young age.”

Cassie,  
SBCC, Spring 2001

### **How I Experience Hope**

“Hopeful, the four of diamonds in the EQD deck of cards, means believing in the future and is a positive emotion. Hopeful is the emotion that I have been feeling lately. The essay describes hopefulness as being a characteristic of adolescence and I feel as if I am still in adolescence because of all the positive, wishful beliefs that I have. Being young (and possibly a little naive), I am filled with hope for my future. Hope is a good attribute to have because it “plays a vital role in creating the future for young people.” My hopefulness is consumed with thoughts about my life in the future – my career, my love life and the goals I want to accomplish. Being hopeful, to me, is about having dreams in mind for yourself and being “optimistic that what you want will happen.” What brings about these feelings of hope? When I think about the possibilities of what I am capable of doing, I get a boost of hopeful energy. Seeing examples of what I want to become give me that hopeful feeling that can happen at any time.

Why am I hopeful? I have hopeful thoughts and dreams all the time. I believe I have these thoughts because I think that I can fulfill them. My self-rating for this emotional card would be a six or ‘very much.’ Hope can give people the drive to succeed and accomplish what

they set out to do. There also can be bad side effects to this emotion even though it is a positive one. Being too hopeful can backfire when one’s ambitions are not accomplished. This can lead to ‘downer’ emotions that can hinder one’s next hopes in life. When I get these ‘hopeful’ feelings, I just think about them and try to hold on to them for as long as possible because they make me feel better about what I am doing right now in life. Feeling hopeful is a nice feeling that lifts the spirits. I think everybody should have hopeful thoughts and feelings because they seem to encourage one to go after what he/she wants. Hope now because before you know it, you’ll be too old to have hopeful emotions for the future.”

Tyrell, SBCC, Spring 2001

### **The EQD Feedback System for Success in Strengthening Emotional Balance and Growth**

How do wise individuals focus on success outcomes? They set realistic short and long-term goals, develop a plan and then work the plan of action to attain their goals. They experience success and build upon it by setting the next set of goals. The EQD feedback system for student success focuses not so much on the content of courses or on long term occupational, financial, personal or professional goals. Rather, it focuses on enhancing meta-cognitive awareness on the processes of emotional well-being, the dynamics and management of emotional stress balance, appropriate expression of emotion, and increasing awareness of the emotional states and dynamics of others. Growth and development occur naturally in the childhood years. In the adult years, continued growth is more a matter of conscious choice

and commitment. It is in this context that the research findings from Prochaska, et al (1992) on how people develop provide useful insight and guidance. They have identified five stages through which developmental success is often attained.

**Pre-contemplation Stage.** At this stage, the person or student may not even be aware that a problem exists, that there may be serious issues with regard to unrecognized forms of anxiety, hostility, depression or distress. This may be due to simple ignorance, lack of awareness or to unconsciously motivated denial and defensiveness. At this stage, there are no desires or certainly no intention to change. Old habits rule and run the prison cells of confined awareness.

**Contemplation Stage.** At this stage, awareness of a problem exists but this stage entails more than simple problem identification. In contemplation, the individual comes to understand and is able to define the scope and consequences of the problem; perhaps even how to overcome or resolve the problem. However, there is not yet an acceptance of responsibility for the problem, a responsibility to act. Some individuals may be aware of a problem, such as procrastination, for a very long time and yet do nothing about it. Completing the EQD Reflections game and ESB Profile stimulates movement from pre-contemplation to focused contemplation.

**Preparation Stage.** It is at this stage that the individual has made the decision to act. An intention to change exists. But instead of impulsively doing something of short-term duration out of desperation, the individual recognizes that to succeed, practical and psychological preparations must be made to ensure long-term success. This may entail setting realistic and concrete goals with

action steps identified, a timeline established, dos and don'ts reviewed, getting organized, getting help or necessary resources, informing others to gain their understanding and support, lest they undermine the process. Preparation is work; it is key. This is the stage of targeting selected emotions for change, setting goals, preparing and making a plan.

**Action Taking Stage.** The individual now takes action, has planned the work and now works the plan, works the steps. Typically, the person has come up with an action plan that includes a list of "dos and don'ts" that when followed moves the individual toward his or her goal. There is an active modification of behavior, acting in accord with the new role for self-directed change, modifying aspects of the usual environment, sometimes by avoiding old temptations, sometimes by seeking out new friends. This stage requires may require changes in attitudes, in habits of mind, or in may involve overt behavioral change. This will take commitment, time, energy and renewal of one's vision on how to be what one wants to be. Like learning how to drive on the opposite side of the road in foreign lands, there is heightened awareness of new habits to develop, of new practices to practice. This is the proactive, success building stage through which breakthroughs and newly found freedoms are initially established.

**Maintenance Stage.** Success has been achieved but there is always danger of relapse, of sliding back to the older ways, especially in times of pressure and stress. This stage requires continued effort and practice, of ongoing efforts, of going out of one's way to consolidate the gains, to continue engaging in the new behaviors incompatible with the old, to solidify and build upon the successes obtained. This may take the form of

maintaining new contacts and networks of friends, especially with those who practice and support the new ways. When the sapling is transplanted, it takes continued watering, feeding and time for the roots to grow and become deeply established. Once established, the potential for growth is sky high, reaching for the heavens above and the depths within.

These stages of change are involved in the EQD feedback system for stronger emotional stress balance and growth. Completing the EQD emotional stress balance baseline assessment stimulates development from stage one to stage two. Targeting emotional states for change and playing the various EQD Re-creational games facilitates movement from stage three to four. Retaking the EQD on a periodic for progress results then allows one to measure success and to maintain these new ways for life. In this fashion, the development of emotional wisdom and well-being are given a method that is fun and a science of feedback that works.

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## **Reflections**

### **Reflections Sorting Scale Cards:**

(follows on the next page)

#### **Instructions:**

1. Arrange the scale cards in a row from “0” to “6”.
2. Sort through the EQD cards one at a time. Place the cards in the row that comes closest in rating how much you have felt the way described by the EQD card.

#### **Recording:**

1. Write down the scale number of the row in which you placed the card in the Emotional Life Profile.
2. Record the scale numbers for all the cards.
3. Circle the corresponding dots and then connect the dots to see the profile.
4. Calculate your stress balance ESB score by following the steps listed on the right side of the Emotional Life Profile