



A descriptive analysis of selected intrapersonal characteristics of drug abusers
by Paul Edward Funk

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degree of DOCTOR OF EDUCATION
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Abstract:

The phenomenon of drug abuse was seen as a particularly significant symptom of deep-seated societal and personality problems in the 1960s and 1970s. A description of six intrapersonal characteristics and their possible relationship to the drug abuse element was offered as a framework for descriptive research into the lives of thirty-five volunteer drug abusers. The six intrapersonal characteristics were: anxiety, loneliness, affection, guilt, punishment, and frustration.

Emphasis throughout the dissertation was upon a humanistic approach to the subjects, their experiences, and their possible reasons for abusing drugs. Stimulation of further descriptive research into the area of drug abuse was a primary purpose of this study. The dramatic rise in the number of drug abusers in the 1960s and 1970s seemed to indicate the need and purpose for expanded research, especially in those areas which sought to humanistically describe the drug abuser so that, perhaps, the potential abuser of drugs could be identified and assisted before coming under the influence of drugs. The primary method of collecting data in this study was by audio tapes and client self-perceptions.

Some major conclusions of this study were: (1) Drug abuse was seen as a symptom of deep-seated problems within each individual studied. (2) Although the problems of drug abusers could be grouped under many similar headings, each individual was seen as having uniquely different circumstances and feelings surrounding his abuse of drugs. (3) Loneliness, anxiety, affection, frustration, punishment, and guilt were found to be present in some form and to some degree in nearly every individual studied. In addition, the characteristics of poor self-image, lack of goal directedness, and anger were seen as phenomena often involved in the lives of subjects. (4) There seemed to be a lack of cohesiveness in the family lives of many of the individual's studied. (5) A lack of strong attachments and feelings of alienation seemed to characterize the lives of some of the individuals studied. (6) There seemed to be a great deal of searching for new values among the individuals described herein, and there was evident frustration in the often found inability to replace old values already forsaken.

The following were major recommendations for further research.

(1) Further research into methods of early identification of potential drug abusers was recommended. (2) Greater emphasis upon methods of treatments oriented toward the individual seemed an important area for further research. (3) Further research into alternatives to drug abuse was recommended. (4) It was recommended that further research into learned behavioral patterns of drug abuse as well as existentially oriented studies be conducted. (5) Educational programs dealing with drug abuse should be constantly examined, updated, and improved.

(6) Students should be allowed an active voice in determining drug education programs.

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CHARACTERISTICS OF DRUG ABUSERS

by

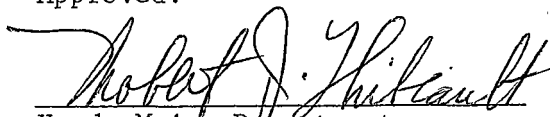
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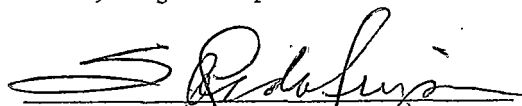
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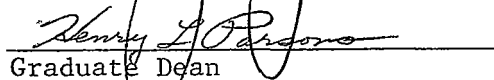
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Above all, I wish to dedicate this dissertation to my wife, Danny, whose encouragement, faith, and hard work were most instrumental in the culmination of this research.

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ABSTRACT

The phenomenon of drug abuse was seen as a particularly significant symptom of deep-seated societal and personality problems in the 1960s and 1970s. A description of six intrapersonal characteristics and their possible relationship to the drug abuse element was offered as a framework for descriptive research into the lives of thirty-five volunteer drug abusers. The six intrapersonal characteristics were: anxiety, loneliness, affection, guilt, punishment, and frustration.

Emphasis throughout the dissertation was upon a humanistic approach to the subjects, their experiences, and their possible reasons for abusing drugs. Stimulation of further descriptive research into the area of drug abuse was a primary purpose of this study. The dramatic rise in the number of drug abusers in the 1960s and 1970s seemed to indicate the need and purpose for expanded research, especially in those areas which sought to humanistically describe the drug abuser so that, perhaps, the potential abuser of drugs could be identified and assisted before coming under the influence of drugs. The primary method of collecting data in this study was by audio tapes and client self-perceptions.

Some major conclusions of this study were: (1) Drug abuse was seen as a symptom of deep-seated problems within each individual studied. (2) Although the problems of drug abusers could be grouped under many similar headings, each individual was seen as having uniquely different circumstances and feelings surrounding his abuse of drugs. (3) Loneliness, anxiety, affection, frustration, punishment, and guilt were found to be present in some form and to some degree in nearly every individual studied. In addition, the characteristics of poor self-image, lack of goal directedness, and anger were seen as phenomena often involved in the lives of subjects. (4) There seemed to be a lack of cohesiveness in the family lives of many of the individual's studied. (5) A lack of strong attachments and feelings of alienation seemed to characterize the lives of some of the individuals studied. (6) There seemed to be a great deal of searching for new values among the individuals described herein, and there was evident frustration in the often found inability to replace old values already forsaken.

The following were major recommendations for further research. (1) Further research into methods of early identification of potential drug abusers was recommended. (2) Greater emphasis upon methods of treatments oriented toward the individual seemed an important area for further research. (3) Further research into alternatives to drug abuse was recommended. (4) It was recommended that further research into learned behavioral patterns of drug abuse as well as existentially oriented studies be conducted. (5) Educational programs dealing with drug abuse should be constantly examined, updated, and improved. (6) Students should be allowed an active voice in determining drug education programs.

Chapter 1

INTRODUCTION

"The desire to take medicine,' wrote the great Osler, 'is perhaps the greatest feature which distinguishes man from animals (DeRopp, 1961:1).'" Man's search for both physical and mental health and peace of mind as well as a seemingly innate but desperate desire to discover the "fountain of youth" seems to be behind his willingness to experiment with and rely upon medicines, herbs, and potions to alter his state of consciousness or to cure any perceived malady. The problems created by the search for a more perfect self or for a less demanding reality seem to have reached serious proportions in the United States. Calling their findings the most comprehensive statistical data ever collected, the National Commission on Marijuana and Drug Abuse released the following figures in May, 1972:

1. Two point one million persons in the United States have tried heroin, six per cent of youngsters, and 0.5 per cent of adults.
2. Nine point three million have tried hashish, ten per cent of young people, and five per cent of adults.
3. Four point seven million have tried LSD, peyote, or mescaline, eight per cent of youngsters, and two per cent of adults.
4. Two point six million have tried cocaine, five per cent of young people, and one per cent of adults.
5. Three point seven million have tried methamphetamines or "speed" for non-medical purposes, eight per cent of young people, and two per cent of adults (Billings Gazette, 8 May 1972:1).

These figures do not include reference to alcohol, tobacco, or other non-prescription legal drugs abused in the United States. For instance, the National Commission on Alcoholism (May, 1972) estimated that there

are some nine million problem drinkers in this country. In addition, this writer could find no specific figures for so-called legal abuse of prescription drugs, although some authorities such as Rogers (1971) and Lennard and Associates (1971) seemed to believe that prescription drug abusers were in greater numbers than illegal drug abusers.

The search for a "cure" for drug abuse and drug related problems of all sorts has gathered increasing momentum in the late 1960s and early 1970s, but there seems to be no adequate solution in sight. Dr. Norman E. Zinberg of Harvard, an eminent authority in the drug abuse field, expressed the opinion in a television interview ("Today on NBC," 6 October 1972) that he did not know what the reasons for the "drug epidemic" were, and that no cure-all solution was likely. Zinberg did point out that "set and setting" had a great deal to do with whether or not an individual turned to drugs. On the same NBC program, Dr. Jack Mendelson of Harvard indicated that the Narcotics Rehabilitation Program utilizing methadone as a narcotic substitute had made some progress in stemming the "epidemic of narcotic addiction." Both Mendelson and Zinberg seemed to believe that there was an important need for creative research into any and all facets of drug abuse.

The writing of this dissertation was undertaken with the conviction that at least some of the answers to the "drug epidemic" are within the current body of educational, psychological, and psychotherapeutic knowledge, and that there was a need to attempt to relate the

abuse of drugs and some of the aforementioned knowledge from a humanistic standpoint. Dr. Karl Menninger (1942:4) postulated that, "The disease of the world is the disease of the individual personality." This writer will focus upon certain intrapersonal characteristics in an attempt to study "individual personality" as related to drug abuse. The specific intrapersonal characteristics to be studied were selected by this writer and his major advisor, Dr. S. Gordon Simpson, because of the frequency with which they were examined, described, or defined within the literature on human behavior. The six characteristics which were also chosen because of their humanistic nature are anxiety, loneliness, affection, guilt, punishment, and frustration.

A humanistic approach to personality problems, in general, and drug abuse problems specifically in this dissertation was taken largely as a result of this writer's training at Montana State University. Other considerations also played a role. Braceland stated that, "The net result of the evidence (from all branches of study) underscores the need to approach psychological problems from the humanistic point of view . . . (address delivered before the 113th annual convention of the American Psychiatric Association, May, 1957)." The research and findings of Carl Rogers (1953) have proved that inquiry conducted with the client as a partner rather than as an innocent subject-object could be extremely valuable. Dr. Abraham Maslow was especially adamant in promoting a humanistic approach to research.

A psychological interpretation of science begins with the acute realization that science is a human creation, rather than an autonomous, nonhuman, or per se "thing" with intrinsic rules of its own. Its origins are in human motives, its goals are human goals, and it is created, renewed, and maintained by human beings. Its laws, organization, and articulations rest not only on the nature of the reality that it discovers, but also on the nature of the human nature that does the discovering . . . (1954:1).

Maslow went on to explain succinctly that :

The misguided effort to make believe that this is not so, the persistent attempt to make science completely autonomous and self-regulating and to regard it as a disinterested game, having intrinsic, arbitrary chess-like rules, the psychologist must consider unrealistic, false, and even antiempirical (1954:1).

The intrapersonal characteristics were selected because of frequent reference to them in the literature of human behavior. A multitude of examples will be presented in Chapter 2. However, the writer deemed it important to list in this introduction one or more authors who deemed the characteristics important. Rollo May (1950) has written an entire book entitled The Meaning of Anxiety; and May (1950), Maslow (1954), Salter (1961), and others have termed our era "The Age of Anxiety." Dr. Frieda Fromm-Reichmann wrote:

I expect that, . . . , it will be found that real loneliness plays an essential role in the genesis of mental disorder. Thus I suggest that an understanding of loneliness is important for the understanding of mental disorder (1959:15).

Affection, or the lack thereof, has been studied in depth by such authorities as Karl Menninger (1942) who wrote an entire book called Love and Hate on the subject, and Abraham Maslow (1954) and Erich Fromm (1947). Pitirim A. Sorokin, after presenting a considerable body of

evidence hypothesized that affection was "a life-giving force, necessary for physical, mental, and moral health (1959:11)." Guilt and punishment were seen as the cause of many behavioral problems by Percival M. Symonds (1946), Alfred Adler (1929), Harry Stack Sullivan (1953), Karen Horney (1937), and others. The element of frustration was seen by nearly all the authors mentioned thus far and by this writer as a precipitative agent of conflict in the other five intrapersonal characteristics mentioned. Rather wide-ranging explanations of frustration were made by Maslow (1954) and Lowe (1969). It should be pointed out that although frequent mention will be made of neuroses, mental disorder, and other terms related to mental health throughout this study, this writer has no intention of wedding drug abusers to mental derangement. The personality factors mentioned, as will be seen later, are present in some measure in each human being, and this writer's purpose is to examine the drug abuser, insofar as possible, with these characteristics as guideposts upon which one may focus his research.

Finally, the writer would like to point out that this study represents the culmination of nearly three years of work in the counseling curriculum at Montana State University, and this research cannot be separated (nor would this writer want it to be) from those efforts. The conferences specifically described in this dissertation were only a fraction of the more than 2200 hours of total internship spent by this writer in intensive therapeutic relationships, usually on a one-to-one basis with other human beings.

Statement of the Problem

The problem of this study was to describe some of the historical, educational, and problematical aspects of drug abuse, and to explore humanistically certain selected intrapersonal characteristics of human behavior, based on the writer's internship training, counseling experience, and research presented by noted authorities in the field of counseling. The problem was also to measure descriptively, through the medium of existentially oriented, client-centered conferences with volunteer drug abusers, whether the intrapersonal characteristics occurred in drug abusers. In addition, the researcher was also to look for other intrapersonal characteristics or trends of behavior which seemed common to the population.

Purpose of the Study

In a section on recommendations for treatment and research within the Drug Abuse Papers 1969, Dr. David E. Smith urged the University Regents and the California State Legislature to place more emphasis on "clinical and sociological research," as well as research into new techniques, ideas, or programs (1969:24). The purpose of this dissertation was to conduct clinical research into the relationship which might be found between the intrapersonal characteristics of anxiety, loneliness, affection, guilt, punishment, and frustration within a population of volunteer drug abusers. The dramatic rise in the number of drug users in the 1960s and 1970s would seem to indicate

the need or purpose for expanded research especially in those areas which seek to describe the drug abuser as he is and, perhaps, eventually to discover and assist the potential drug abuser before he comes under the influence of drugs.

Need for the Study

The fact that over ten million individuals in the United States were believed to have taken some type of drug illegally presents a compelling need for expanded drug abuse research (National Commission on Marijuana and Drug Abuse Report, May, 1972). In addition, the statement by Dr. Norman Zinberg that further research is needed and that no solution for drug abuse was apparent at the time provided additional impetus.

The Greeks had a word for it--ataraxia: a state in which mental serenity is combined with physical well-being. How to achieve it has been the quest of religion and philosophy for thousands of years. But because these paths call for long and arduous self-discipline, men have also sought a short cut to happiness through herbs and chemists' concoctions (DeRöpp, 1957:1).

Individuals in the United States in the mid-Twentieth Century seem dedicated more than ever to finding ataraxia, but the paths that the drug culture has traveled thus far have not provided genuine short cuts. Beyond the immediate need for research in the field of drug abuse lies the need for the study of human characteristics and problems. According to Margaret Mead (Today Show on NBC TV, November 7, 1972), "We're going through the greatest transition in the world--

a tremendous state of confusion." Miss Mead went on to mention drug-abuse as a significant, complicating phenomena in this transitory period. The same state of transition and chaos was alluded to by Abraham Maslow when he hypothesized that man, basically, must look within himself for solutions.

This something real I believe is the total collapse of all sources of values outside the individual The Americans have learned that political democracy and economic prosperity don't in themselves solve any of the basic value problems. There's no place else to turn but inward, to the self, as the locus of values (1968:10).

Maslow went on to say that the need for humanistic research emphasizing a holistic concept of man rather than a reductionistic attitude was extremely important.

Finally, there was the need to search man's reasons, in some measure, at least, for turning to drugs for whatever purpose. In the Foreword to Robert S. DeRopp's book Drugs and the Mind, Dr. Nathan S. Kline wrote:

The great uniqueness of man is not so much his consciousness as his selfconsciousness; and once he had achieved the ability to be aware of how he was feeling and thinking, it inevitably followed that he would attempt to see to what extent his emotions and thoughts could be altered. Part of this undoubtedly arose out of natural curiosity, but more likely fear, guilt, shame, anxiety, depression and like states of discomfort were the prime movers The most convenient escape has been the use of natural or synthetic chemical agents capable of altering states of emotions and consciousness (1957:viii).

To the best of this writer's knowledge, no prior research in the field of drug abuse had been conducted with the population studied.

It is hoped that this study will provoke and stimulate further research especially of a clinical, humanistic nature, into the drug abuse area.

General Questions to be Investigated

The writer perceived the following as questions to be researched in this dissertation.

1. Were there certain similarities in the psychological histories of the subjects?
2. Within the framework of the phenomenon of anxiety are there similarities in descriptions of that phenomenon by some members of the population?
3. Within the framework of the phenomenon of loneliness are there similarities in descriptions of that phenomenon by some members of the population?
4. Within the framework of the phenomenon of affection are there similarities in descriptions of that phenomenon by some members of the population?
5. Within the framework of the phenomenon of guilt and punishment are there similarities in descriptions of that phenomenon by some members of the population?
6. Within the framework of the phenomenon of frustration are there similarities in descriptions of that phenomenon by some members of the population?

7. What were the recorded concerns of the subjects as perceived by the researcher during the interviews?

General Procedures

The problem investigated used the following procedures: In Chapter 1 an introduction to the problem was presented, a statement of the problem was given, the need and purpose of the study was clarified, and general questions to be investigated were considered. General procedures were described, limitations acknowledged, and a definition of terms were given.

Chapter 2 encompassed a review of selected literature deemed pertinent to certain areas of drug abuse and the intrapersonal characteristics listed in Chapter 1. Five major sections appeared in Chapter 2: historical aspects of drug abuse, a selected listing of drugs illegally abused, legal drug abuse, selected methods of treatment, and a final section dealing with the intrapersonal characteristics of anxiety, loneliness, affection, guilt, punishment, and frustration. A summary of the five major divisions within the review of selected literature concluded Chapter 2.

Chapter 3 presented the focus of this research, which is a humanistic, client centered, descriptive series of interviews conducted with volunteer drug abusers. The interviews were conducted around the framework of the selected review of literature in Chapter 2 and

the researcher's training as a counselor. A holistic approach to the subjects was taken as recommended by Maslow, who wrote in an article entitled "Experimentalizing the Clinical Method" that, "Individual's had best be studied as whole personalities (1945:241)." A good deal later Maslow had this to say concerning humanistic, holistic research, ". . . the best way of understanding another human being is to get into his Weltanschauung and to be able to see his world through his eyes (1968:14)." A pioneer in the field of descriptive research and, of course, of the client-centered approach, Carl Rogers hypothesized that:

I would hazard the hypothesis that, in the immediate moment of the relationship, the particular theory of the therapist is irrelevant, and if it is in the therapist's consciousness at that moment, it is probably detrimental to therapy. What I am saying is that it is the existential encounter which is important (1967:189).

This writer attempted, relying upon his training in counseling, to enter into each conference with the aim of capturing that "existential encounter" as fully and completely as possible. Each conference was conducted with the subject perceived as a uniquely different individual and, with the words of Abraham Maslow in mind:

If the study of uniqueness of the individual does not fit into what we know of science, then so much the worse for the conception of science. It, too, will have to endure recreation (1968:13).

Organization of data included a descriptive presentation of the perceptions of the subjects and their feelings and emotions as

perceived by the researcher utilizing his training as a counselor as well as the framework of the six intrapersonal characteristics reviewed in Chapter 2. There were no formal, statistical hypotheses.

Precautions taken to assure accuracy in this research have been explained. The factors perceived as contributory to accuracy were: video and audio recordings, subject feedback (including written feedback or recorded feedback if the subject is willing), and close, personal supervision by the researcher's major advisor, Dr. S. Gordon Simpson.

The description of data collected and the researcher's interpretations of the data within the framework of the interviews conducted represent the main thrust of Chapter 4. Data were presented from individual clients, including transcription of portions of some of the actual interviews between the researcher and the subjects.

Chapter 5 entailed the summary, conclusions, and recommendations for further research. The writer attempted to interpret observations which seemed particularly significant over the course of the subject interviews. A primary purpose for this dissertation was to provoke greater interest and further inquiry in descriptive research within the drug abuse area, and by so doing stimulate additional research that necessitates descriptive participant observations.

Limitations

The following are a list of limitations of this study as seen by the researcher.

1. Library resources at Montana State University in Bozeman, Montana, may have limited the selected review of literature.

2. Facilities for conducting conferences may have been a problem in that the researcher was unable to conduct the interviews in the same office each time. For instance, because of space, scheduling and personal reasons by some subjects, interviews were conducted in homes, the counseling laboratory at 317 Traphagen Hall, in the interviewing rooms of Reid Hall (second floor), and in empty classrooms at Bozeman Senior High School. In addition, at certain subjects' requests, two interviews were conducted during automobile trips, one was conducted at a restaurant, and two were conducted in drinking establishments.

3. The mechanical equipment available at Montana State University, such as audio tape recorders, video recorders, and audio and video tapes, may have been limiting.

4. The lack of use of such common evaluative instruments as personality inventories is acknowledged as a possible limitation.

5. Several limitations and ways to counteract them seemed best expressed by Maslow (1954:7):

. . . the only way we now know of preventing contamination of our perception of nature, of society, or of ourselves, by human values, is to be very conscious of these values at all times, to understand their influence on perception and with the aid of such understanding to make the necessary corrections.

6. The methods of acquiring volunteers through newspaper ads, other counselor and staff referrals, and word of mouth could have been limitations.

7. A further limitation may have been the subject population of the immediate geographical area of Southwestern Montana. In addition, there was the limitation presented by the introduction of many individuals from outside the State of Montana, mainly through the influence of the University.

8. Alcohol and tobacco, as well as other lesser known drugs, were not involved in this study.

9. A final limitation and one which the writer attempted to stringently guard against was:

Overstress on methods and techniques encourages scientists to think: (1) that they are more objective and less subjective than they actually are, and (2) that they need not concern themselves with values (Maslow, 1954:20).

Definition of Terms

The following terms are defined for purposes of pertinence and clarity. It should be noted that certain terms and especially the six intrapersonal characteristics mentioned in the introduction will be even further explained within the text of Chapter 2.

Actualizing tendency. This is the inherent tendency of the individual to develop all its capacities in ways which serve to maintain or enhance the organism. It involves not only the tendency

to meet what Maslow terms deficiency needs for air, food, water, and the like, but also more generalized activities. It involves the differentiation of organs and of functions, expansion in terms of growth, expansion of effectiveness through the use of tools, expansion and enhancement through reproduction. It is development toward autonomy and away from heteronomy, or control by external forces (Rogers, 1959).

Affection. This is the feeling of being deeply understood and sincerely accepted as well as a feeling of confidence and mutual trust. It connotes a social climate free from inner and interhuman conflicts (Sorokin, 1959).

Alienation. This is the negative condition which prevents genuine fulfillment in man (Horosz, 1970). Existentially, the term connotes an anxiety of the most profound sort, signifying alienation (separation) not merely from one's fellow human beings but from the world, from the very ground of existence It is not the emotion of hysteria, or anything so spectacular, but just the dull ache of knowing that one's existence is of no significance, that one could depart unnoticed, and the cosmos and all its parts would be totally indifferent to such leave-taking (Morris, 1966).

Addiction. This is the compulsive use of a drug with definite psychic dependence on that drug, a craving for it, and a relapse to

using it after it has been withdrawn. This may apply to any drug, not just narcotic drugs (Milbauer, 1970).

Anxiety. Phenomenologically this is a state of uneasiness or tension whose cause is unknown. From an external frame of reference, anxiety is a condition in which the incongruence between the concept of self and the experience of the individual is approaching symbolization in awareness. Anxiety is the response of the individual to the "subception" that such discrepancy may enter awareness, thus forcing a change in the self-concept (Rogers, 1959). Anxiety has its source in the fact that man is on one hand finite, involved like the animals in the contingencies and necessities of nature; but on the other hand man has freedom (May, 1950). In neurotic anxiety, the cleavage between expectations and reality is in the form of a contradiction; expectation and reality cannot be brought together, and since nobody can bear a constant experience of such cleavage, the individual engages in a neurotic distortion of reality (May, 1950).

Awareness. The symbolic representation (not necessarily in verbal symbols) of some portion of our experience (Rogers, 1959).

Congruence. Indicates an accurate matching of experiencing and awareness. It also covers a coming together of experience, awareness, and communication (Rogers, 1951).

Drug. This is any chemical substance that alters mood, perception of awareness, or is taken to prevent, cure, relieve, or otherwise affect a person's mental or physical state (Laurie, 1967).

Drug abuse. This is defined as the use of a chemical agent to the point where it seriously interferes with the individual's health or his economic or social functioning (Smith, 1969).

Empathy. Sympathetic imagination and sympathetic understanding which refers to nonverbal communication and to the apprehension of inner emotional states. To see with the eyes of another, to hear with the ears of another, and to feel with the heart of another. Empathy connotes a form of personal involvement and an evocation of feeling sharing. It may include either imaginative or somatic responses or both. It is a sense of genuine participation (Katz, 1961). Also: To perceive the internal frame of reference of another with accuracy, and with the emotional components and meanings which pertain thereto, as if one were the other person, but without ever losing the "as if" condition (Rogers, 1969).

Experience. To experience means simply to receive in the organism the impact of the sensory or physiological events which are happening at the moment. Since there are varying degrees of completeness in symbolization, the phrase is often "to experience more

fully in awareness" thus indicating that it is the extension of this process toward more complete and accurate symbolization (Rogers, 1959).

Feeling. A method of replying to a situation and transforming it as a projected new world. There are as many feelings as there are situations, and the situation is created by the method in which the person has accepted it, i.e. by his chosen projection (Buytendijk, 1950).

Feeling, experiencing a feeling. It denotes an emotionally tinged experience, together with its personal meaning. Thus, it includes the emotion but also the cognitive content of the meaning of that emotion in its experiential context. It thus refers to the unity of emotion and awareness as they are experienced inseparably in the moment, in the immediate present. The individual is then congruent in his experience (of the feeling), his awareness (of it), and his expression (of it) (Rogers, 1959).

Frustration. This is the deprivation of nonbasic needs and threat to the personality, i.e., to the basic needs or to the various coping systems associated with them (Maslow, 1954).

Guilt. This is the feeling that arises from fear of loss of self-regard and also from the dread of punishment (Symonds, 1946).

Hallucination. This is a false sensory perception in the absence of an actual external stimulus. May be of emotional or

chemical (drugs, alcohol, etc.) origin, and may occur in any of the five senses (Deutsch, 1970).

Hallucinogen. This is a chemical agent that produces hallucinations (Deutsch, 1970).

Heredity. This is the totality of influences, biologically transmitted from parent, that determines some of the ways in which an individual will make use of his environment; the passing from parents to off-spring of that which tends toward the manifestation of certain characteristics of the latter (Deutsch, 1970).

Homeostasis. This is the maintenance of self-regulating metabolic or psychologic processes which are optimal for individual survival (Deutsch, 1970).

Humanistic psychology. This is an integration of (Goldstein and Gestalt Psychology) with Freud (and the various psychodynamic psychologies) the whole joined with the scientific spirit learned by Maslow from his teachers (1968).

Ideal self. Connotes the self-concept which the individual would most like to possess, upon which he places the highest value for himself (Rogers, 1959).

Identity. This is the experience which permits a person to say legitimately "I"--"I" as an integrating active center of the structure of all my actual or potential activities. This experience of "I" exists only in the state of spontaneous activity, but it does not exist in the state of passiveness and half-awakeness (Fromm, 1968).

Incomplete emotions. Feeling states or moods which have not been experienced and/or described on three congruent levels: the emotional, the intellectual, and the visceral. Incomplete emotions are generally not available to conscious awareness and may not be semantically expressed (Furtak, 1972).

Inhibition. Excessive self-consciousness based on excessive consciousness of other people. It is emotionally dishonest and secretive and causes worry about the past and the future. It is paralysis of the emotions and living death (Salter, 1961).

Insight. This is self-understanding; a major goal of psychotherapy; the extent of the individual's understanding of the source, nature, and mechanisms of his attitudes and behavior (Deutsch, 1970).

Introjection. This is a mental mechanism, operating unconsciously, whereby loved or hated external objects are taken within oneself symbolically. The converse of projection. The process of introjection may serve as a defense against conscious recognition

of intolerable angry impulses. For example, in severe depression, the individual may unconsciously direct unacceptable hatred or aggression toward himself, i.e., toward the introjected object within himself (Deutsch, 1970).

Loneliness. This is the exceedingly unpleasant and driving experience connected with an inadequate fulfillment of the need for human intimacy, for interpersonal intimacy (Sullivan, 1953). Loneliness is the feeling that nobody else has experienced or ever will sense what an individual is going through (Fromm-Reichman, 1959).

Masochism. Pleasure derived from suffering physical or psychological pain. The pleasure has a sexual basis which may be conscious or unconscious. The suffering may be inflicted by the individual or by others. It may be consciously sought (flagellation) or unconsciously "arranged" or invited. When consciously sexual, it constitutes sexual perversion.

Narcotic. This is a series of drugs or other substances that affect the senses, produce euphoria, and in large amounts become habit forming. Narcotics are a class of drugs, but not all drugs are narcotics (Deutsch, 1970.)

Neuroses. Emotional maladaptations due to unresolved unconscious conflicts. One of the two major categories of emotional illness, the

other being psychosis. A neurosis is usually less severe than a psychosis, with minimal loss of contact with reality. Thinking and judgment may be impaired. A neurotic illness represents the attempted resolution of unconscious emotional conflicts in a manner that handicaps the effectiveness of a person in living. Types of neuroses are usually classified according to the particular symptoms which are dominant.

Nihilism. This is a doctrine which denies any objection or real ground of truth (Webster New Collegiate Dictionary).

Perceive. Perception is that which comes into consciousness when stimuli, usually light or sound, invade the organism from the outside. A hypothesis for action which comes into being in awareness when stimuli invade the organism. We are making a prediction that the objects from which the stimuli are perceived would if checked in other ways, exhibit properties we have come to regard from our past experience, as characteristic with what we are perceiving (Kelly, 1955).

Phenomenology. Neither a science of objects nor a science of the subject; it is a science of experience. It does not concentrate exclusively on either the objects of experience or on the subject of experience but on the point of contact where being and awareness meet. It is, therefore, a study of consciousness as intentional, as directed toward objects, as living in an intentionally constituted world. It

is a study of phenomena (Thevenaz, 1962).

Punishment. The infliction of a penalty; the penalty may be any kind of dissatisfaction, a painful stimulus (physical or social), or a denial or removal of a satisfaction. Punishment may be inflicted as retaliation, as deterrent, and/or as a motivation to learning. Punishment may also be self inflicted (Deutsch, 1970).

Purposive nature. This is man's capacity to be self-directing in existence (Horosz, 1970).

Repression. This is putting out of mind the recognition of those forces, tendencies, and impulses within the self which would cause guilt and the loss of self-respect (Symonds, 1946).

Sadism. Pleasure derived from causing physical or psychologic pain to others. The sexual significance of sadistic wishes or behavior may be conscious or unconscious. The reverse of masochism (Deutsch, 1970).

Self concept. This comprises all the beliefs the individual holds concerning what kind of individual he is (Jourard, 1963).

Set. This is a person's expectations of what a drug will do to him, considered in the make-up of his entire personality (Weil, 1972).

Setting. This is the environment, both personal and social, in which a drug is taken (Weil, 1970).

Threat. The situation which exists when an experience is perceived or anticipated as incongruent with the structure of the self (Rogers, 1959).

Tolerance. This is the need for larger and larger doses to achieve the same effect (Weil, 1970).

Unconditional positive regard. If the self-experiences of another are seen by me in such a way that no self-experience can be discriminated as more or less worthy of positive regard than any other. "To prize," irrespective of the differential values which one might place on individual behaviors. One accepts non-judgmentally, even though approval might not be felt of specific behaviors. It is effective in bringing about therapeutic change, for the client so regarded can start a gradual process of self-acceptance, leading to congruence and effective functioning (Rogers, 1959).

Unconscious. In Freudian theory, that part of the mind or mental functioning the content of which is only rarely subject to awareness. It is a bank for data which have never been conscious (primary repression), or which may have become conscious briefly and were then repressed (secondary repression) (Deutsch, 1970).

Vulnerability. Refers to the state of incongruence between self and experience. When incongruence exists, and the individual is unaware of it, then he is potentially vulnerable to anxiety, threat, and disorganization (Rogers, 1959).

Withdrawal. A pattern of action, induced by persistent frustration, in which a person removes himself from the realm of conflict and obtains satisfaction in such ways as daydreaming, drowsiness, alcoholism, etc., or escape into work where personal problems can be forgotten (Deutsch, 1970).

Summary

"Of all the social problems, drug abuse is the most intractable and inexplicable. No one in the world has an adequate answer (1967:7)." Perhaps, the preceding statement by Peter Laurie explained in some measure the purpose for conducting this research. Drug abuse in the United States was portrayed as an extremely difficult and widespread problem as presented in a statement of the problem and the need and purpose for the study. General questions to be investigated were listed, limitations noted, and terms defined. General procedures explained, basically, how the dissertation would be organized. Before proceeding to Chapter 2, the writer deemed it appropriate to include a quotation from Harry Stack Sullivan which the researcher regards applicable to study in education, counseling, and this specific project:

There are people who want certainties; they want to be able to distinguish certainly between correct and incorrect propositions. That is a perfectly foredoomed goal in psychiatry. You see, we are not that simple (1953:4).

Chapter 2 encompassed a review of selected literature pertinent to this study.

Chapter 2

REVIEW OF LITERATURE

Introduction

"That humanity at large will ever be able to dispense with Artificial Paradises seems very unlikely (Huxley, 1954:62)." This cryptic and pessimistic view of mankind by Aldous Huxley concerns all forms of escape, including chemical means, used throughout history by man. The view of man as traditionally downtrodden, universally suffering, and basically weak seems to have prevailed in many (if not most) of the major religions, institutions, and philosophies of the world from the beginning of recorded history. The focus of this paper was based upon the abuse of drugs perpetrated by man in his attempts to transcend the realities of the world and human existence itself. Specifically, this research attempted to provide insight into some of the problems of and reasons for drug abuse in the United States.

The Review of Literature which made up Chapter 2 encompassed five major sections. Historical aspects of drug abuse and an exploration of trends during the twentieth century were covered first. The second section provided a synopsis of information about specific drugs which are sometimes illegally abused. No attempt was made to cover every agent abused. The writer endeavored, however, to describe those drugs deemed "major problems" by such authorities as DeRopp (1961), Brill (1970), Kogan (1970), Goulding (1964), Dohner

(1970), and M. Adler (1969). Neither alcohol nor tobacco were covered in this research; but according to Salter (1961), the dynamics of addiction were essentially the same for all agents. The author attempted neither to generalize nor to apply his findings, however, to agents other than those specifically mentioned.

A section on legal drug abuse followed the portion dealing with illegally abused drugs. According to J. Rogers (1971), as well as Lennard and Associates (1971), legal drug abuse may well constitute a much greater threat to our society through sheer numbers of people involved than illegal drug abuse.

Some of the specific methods of treatment of drug abuse were described in the fourth section. No attempt was made to include every approach to the "treatment" of drug abusers or addicts. Specific treatment centers such as Synanon and Daytop Village were described, and Andrew Salter's approach to addictions in general were mentioned. Recommendations for treatment by David E. Smith and other authorities were also presented. A brief but far from conclusive look at some of the results of treatment of heroin addicts with methadone were included, but this researcher does not feel remotely qualified to judge the success or lack thereof of the use of this substitute drug. The fourth section concluded with some alternatives to drugs.

The focus of the fifth, and final, major section of Chapter 2

was upon a description of specific human characteristics selected by the writer and his major advisor, Dr. S. Gordon Simpson. These six characteristics were anxiety, affection, loneliness, frustration, guilt, and punishment. These intrapersonal characteristics were selected for examination because they seemed to be mentioned or described (although possibly under different titles) repeatedly in the literature of such authorities on human behavior as Alfred Adler, Abraham Maslow, Carl Rogers, Rollo May, Karen Horney, Sidney Jourard, Erich Fromm, Clark Moustakas, Harry Stack Sullivan, Andrew Salter, and others. Anxiety, loneliness, and affection were treated separately, while guilt and punishment were reviewed together because of their nearly inseparable nature. Frustration was seen by many theorists and by this writer as a precipitative agent of conflict in the other five intrapersonal characteristics and was included in each of the sections. It should be remembered that all of these intrapersonal characteristics are intricately and intimately interwoven. A summary of the Review of Literature was the final portion of Chapter 2.

HISTORICAL ASPECTS OF DRUG ABUSE

At least two authors, Sonnedecker (1958) and Brill (1970), have pointed out the lack of an adequate, comprehensive history of drug abuse. Nevertheless, literature and medical writings do make frequent mention of drugs and some related problems concerning their usage.

This writer will attempt to bring together some of these historical references in an attempt to provide perspective for the abuse of drugs, today.

Greek mythology tells that in the underground kingdom of the dead, ruled by Hades, runs the river Lethe. A drink of its waters produced oblivion. Thus, long ago, the Roman poet Vergil wrote of "poppies steeped in Lethe's slumber" (Kogan, 1970:390).

Even earlier use of the juice of the poppy was found in Egypt where mothers gave it to restless children twenty centuries before Vergil (Kogan, 1970). Chaucer, in The Knight's Tale, spoke of "narcotikes and opie" (line 1472). Shakespeare's Othello expounded upon the poppy and "all the drowsy syrups of the world (III.iii:331-32)."

It may be conjectured that playwrights and novelists were somewhat more attuned to the use of drugs than the scientific community. This seems especially true of the description of the effects brought on by the use of drugs by man. The historical examples mentioned above seem to precede any medical writings concerning the euphoria producing effects of drugs (Brill, 1970). Eugene O'Neill provided more contemporary insight into the literary world's preoccupation with drugs when he wrote in his play Long Day's Journey Into Night that opium "hides you from the world and the world from you (Kogan, 1970:390)." In fact, it seems to this writer that many authors have glorified and promoted experimentation with and use of drugs through their graphic and vivid descriptions. Milton wrote of "death's benumbing opium as my only cure (line 630)" in Samson Agonistes with an almost reverent state of awe. Milton, as well

as those authors of literature mentioned heretofore, seemed to be promoting the use of drugs for escaping the realities of a not-too-pleasant world. Emphasis was upon the pleasurable promises of drugged escapism.

Adler (1969) wrote that drugs have been a tradition of escapism for the poor, downtrodden, declasses, and despairing people of the ghetto. He also stated that for some men of all classes "drugs have been the escape from an intolerable present and a future without promise (1969:7)." It seems to this researcher that there has been a universal and historical appeal in the philosophy that man can escape this world for something more pleasurable and fulfilling. To the tortured, oppressed, bored, or defeated individual, the promise of a better life has tremendous appeal.

Most men and women lead lives at the worst so painful, at the best so monotonous, poor and limited that the urge to escape, the longing to transcend themselves if only for a few moments, is and has always been one of the principal appetites of the soul (Huxley, 1954:62).

Some sought solace and escape through religion, self-punishment, contemplation, living the "Spartan life" and a variety of other mechanisms. Many have searched for that same escapism in the use of pills, potions, or, more recently, injections of various drugs.

Historical Background

"With the sole exception of alcoholism, which is described in the most ancient records, drug dependence first begins to emerge as a

historical fact in the sixteenth century (Brill, 1970:9)." The point should be emphasized that medical history does not document drug dependence in the sense that we define it (except for alcoholism) until the late 1500's. The literary examples mentioned earlier point to the use of drugs, usually in their natural state, by man throughout recorded history. The effects of such drugs as opium and hashish were rather well known, but it was not until the 1500's that drug dependence and abuse were described. Brill (1970) holds that the essentially rural nature of the world until the twentieth century helped hold down drug abuse which he calls an urban problem.

Poor communications, restricted trade, and the fact that drugs were rather crude, natural products which were difficult to gather, market, and use were all factors restricting drug abuse. Another factor was the tendency of the heads of various religious cults to tightly control drugs to help the leaders hold sway over the people (DeRopp, 1961).

The first historical mention of drug use for altering behavior was by the Chinese emperor Shen-Neng in 2737 B.C. He described the plant now known as marijuana (*Cannabis sativa*), and pointed out its value as a medicine for treating everything from absent mindedness to female weakness to malaria to constipation (Dohner, 1970). No specific date was mentioned, but the most ancient medical god of Mesopotamia, who was called Sin, was the god of medicinal herbs (Efron, 1967).

The cultivation of the poppy plant dates back to prehistoric times, probably originating in Mesopotamia. The ancient Egyptians and Persians, and later the Greeks and Romans, used opium extensively for medicinal purposes (Ausubel, 1958:58).

As has already been pointed out, the Egyptians were using opium medicinally as early as 1500 B.C. (Smith, Kline, and French, 1967). This powerful drug surpassed all others for hundreds of years in terms of use as an ingredient in medicines. Goulding (1964:10) stated that "To this day most physicians would ally themselves with Sydenham who, about 1670, is alleged to have declared that 'without opium there would be no medicine.'"

Ancient Greeks called the opium plant sacred and awarded its favors to Ceres, a goddess. The Middle Ages, however, found opium allied with belladonna, henbane, and aconite as an instrument of the devil and witchcraft (Goulding, 1964). DeRopp (1961) attributed witch hunting with the creation of a kind of "mass neurosis," which gripped the populace of Europe with terror and superstition during the Dark Ages. The church seemed more preoccupied with witches and devils than with Christ, and all sorts of atrocities, sexual excesses, and shameful forms of behavior were blamed upon the drugs mentioned above. A vivid account by DeRopp (1961:273) of one of the incidents around 1600 in Bavaria follows:

The participants, having assembled in their secret meeting place, prepared with suitable incantations a drink of which all partook freely (probably made from belladonna, henbane, or thorn apple). Soon after partaking of the drink a frenzy seized them all, including young Lise who, abandoning all restraints

of feminine modesty, stripped herself naked and was annointed with the witches salve (crushed belladonna leaves). "Next she engaged in a frenzied sexual orgy accompanied by the most in vivid hallucinations, in the course of which she became convinced that every devil in hell had enjoyed her body So vivid were these hallucinations that she firmly believed them to be real and . . . related them to her father. The authorities, in an orgy of torture, wrung from all of them confessions of the misdeeds. Thereupon, the entire group was ceremoniously burned alive in the public square.

The same type of neurotic behavior referred to by DeRopp (1961) finally led to the ultimate in savagery when the document Malleus Maleficarium (A Hammer for Witches) was written by a German monk. The document described the methods of discovering a witch, graphic methods of torture, and how she should be burned' (DeRopp, 1961). The deep resentment toward oddly unique individuals during the seventeenth century was perhaps not unlike the distrust and hostility often expressed by some members of our society for "hippies and longhairs."

In the late 1600's, evidence of drug dependence (opium) was first recounted by travelers in the Middle and Far East. There was also reference to some laws for control of opium, but such laws were mentioned only in passing (Brill, 1970). Opium smoking was discovered at the same time and probably originated in China. The smoking of opium became so alarming to Chinese officials that in 1796 such smoking carried the death penalty (Brill, 1970). The death penalty seemed to have little effect on the level of opium smoking, and the British (who certainly fostered and fed the Chinese habit) continued to make vast sums of money in the opium trade. .

It was not until the eighteenth century that the medical picture of opium addiction was clearly described. Dee Quencey, in his Confessions, made the disease a matter of common knowledge and, incidentally, showed how great was the literary potential of the subjective side of drug experience (Brill, 1970:15).

"Opium was introduced to the United States by the Chinese labor gangs who worked on the railroads in the 1800's (Adler, 1969:8)." The Chinese were no different from other groups of immigrants, each of which contributed to the number of drug users (Adler, 1969). "In Europe, opiate addiction, for reasons difficult to ascertain, never became as serious a problem as in the Orient or for that matter the United States (Ausubel, 1958:59)."

Several conclusions concerning the history of opium use could seemingly be generalized to other drugs (Brill, 1970). Brill (1970) stated that drugs often existed as medical treatments for a long while before escaping into non-medical channels of use. Further, governments applied restrictions a considerable time after the appearance of serious problems related to the drugs. This last conclusion was a serious argument against the theory that the fewer controls the less problems this nation or any other will have with drugs. Brill also pointed out that legislation against one drug may open the way for a more serious drug problem with another drug. The instance he cited to prove this thesis was the ban against tobacco smoking in China. The lack of tobacco led to its being combined in minute amounts with the more readily available opium. This, of course, led to much

greater consequences and the enactment of many more laws and penalties.

The opium dilemma was further extended by the discovery of two opium alkaloids, morphine in 1805, and codeine in 1832. Both morphine and codeine were administered to cure the opium habit by short-sighted or ignorant physicians. (Interestingly enough, methadone is now administered to heroin addicts in order to cure addiction to that drug.) Consequently, opium addicts were merely transferred to another physically addicting drug (Smith, Kline, and French, 1967). Morphine became even more popular with addicts than opium because it proved to be ten times more potent than its parent.

The most significant factor influencing narcotic addiction at the time was the discovery of the hypodermic needle in 1843. Brought to the United States in 1856, the hypodermic needle was issued to Civil War soldiers along with their personal supply of morphine. Unfortunately, morphine was used not only as a pain-killer but, also, as a cure for dysentery. The end result was that many Civil War soldiers became addicted to the opium derivative. Because so many military men were addicted, morphine addiction became known as the "Soldier's Illness" (Smith, Kline, and French, 1967).

Other forms of opium and its derivatives orally abused were:

. . . laudanum--a mixture corresponding to one grain of opium to 25 drops of alcohol, paregoric--one grain to 480 drops, and Dover's powder--opium mixed with ipecac and milk sugar (Smith, Kline, and French, 1967:18).

An added factor making control of the opiates difficult was the fact that opium and its derivatives could be bought in any pharmacy and many general stores in the United States (Vogel and Vogel, 1967).

The year 1898 saw the development by chemists of a synthetic derivative of morphine called heroin. At the time of its introduction, there were still no laws curbing or controlling the use of drugs in the United States. Heroin was administered widely by some members of the medical profession, and one of its primary uses at the turn of the twentieth century was as a substitute for morphine in the treatment of morphine addicts. The addictive qualities of heroin were discovered first by addicts hooked on other drugs, and heroin abuse had spread significantly before medical personnel made the same discovery (Brill, 1970). Brill (1970) also asserted that heroin never achieved the medical prominence or importance of opium or morphine, but its use in the drug culture spread extremely rapidly. This brief history of heroin hardly does justice to a drug which is said by most authorities to be the most seriously abused in the United States (DeRopp, 1961). Heroin is not, however, an ancient drug; and the purpose of this portion of the paper was to bring us up to the early twentieth century. The importance of heroin abuse is further highlighted by the fact that this potent derivative of morphine was almost exclusively responsible for the enactment in 1914 of the Harrison Act by the United States government in an effort to stem the tide of drug addiction (U.S. Government Printing Office, 1966).

Just as the ebb and flow of conquest and expanding world trade fostered the spread of opium abuse in Asia and Europe, the Spanish conquistadores helped expose the world at large to the properties of cocaine. Brill (1970) wrote that the chewing of cocoa was already well established but strictly controlled among the Incas when the Spanish conquered Peru in the 1500's. The Incas controlled cocoa chewing through the power of their religion and its priests. The Catholic Church and the government established by the Spaniards worked diligently in writing and enforcing laws against use of the drug found in cocoa. Educational programs and preaching against the use of cocoa were instituted, but the end result was an increase rather than a decrease in the use of the drug. By driving the religion of the Incas underground and reducing the hold that Inca priests had over the population the Spanish only succeeded in freeing cocoa for use by the population at large. There was now little religious mysticism surrounding the drug, and the natives began chewing and enjoying the cocoa leaves indiscriminately (Brill, 1970).

The users saw the leaf as harmless, a necessity of life, an agent which alleviated stress and made it possible to endure the prevailing hunger, exposure, and inordinate labor in the high altitudes in which they lived (Brill, 1970:10).

Word of the euphoric properties of coca spread to Europe along with some of the leaves of the plant. In 1860 a Viennese named Niemann isolated a new alkaloid from cocoa leaves, called cocaine. There was little enthusiasm for cocaine until 1884 when Sigmund Freud

experimented with the drug upon himself. Rogers (1971) believed that Freud helped make cocaine popular by touting its use against depression, typhoid fever, and alcoholism. According to Brill (1970), the most attractive features of the drug to Freud personally were the vivid hallucinations and euphoric effects of the derivative of coca. Freud believed the drug to be non-addicting and blamed those who abused it rather than the drug itself for the damage done. Cocaine was being administered to morphine addicts to help "cure" them, but the addicts became psychologically addicted to cocaine. Brill (1970:12) concluded that "Freud was by that time under increasingly bitter attack. His opponents were soon fully vindicated, and he retired from psychopharmacology . . . and went on to found a branch of psychiatry."

Cocaine was well known by addicts in the United States by the beginning of the twentieth century and was classed with morphine as a narcotic drug under the Harrison Act. The drug began to disappear from the drug abuse scene in the 1920's. Authorities believed cocaine to be greatly feared by addicts and users because of the often violent reactions it precipitated in adherents. This fear caused addicts to leave the drug alone or so officials thought. However, there was a resurgence of abuse of cocaine in the 1960's (Jones, Shainberg, and Byer, 1969).

The discovery of the effects of peyote is buried in antiquity, but it is a cactus native to the deserts of Mexico and the southwest

United States. DeRopp (1961) speculated that some lost, desperately hungry soul devoured one of the cactus plants in a frantic attempt to stay alive.

We can envisage that long-forgotten man, Aztec or pre-Aztec, chewing the nauseous, bitter cactus tops and lying down to rest, then, in a rising tide of astonishment, finding himself ringed on all sides with fantastic visions, with shapes, colors, odors of which he had never dreamed. Small wonder that, when he found his way back to his tribe, he informed them that a deity dwelt in the cactus and that those who devoured its flesh would behold the world of the gods (DeRopp, 1957:28).

Upon conquering Mexico, the Spainards outlawed the use of peyotl (peyote), but the Indians continued to gather and utilize this sacred, hallucinogenic plant. As communications became easier, the peyotl rite spread across the United States border to the "Apaches, Omahas, Kowas, Comanches, and was employed even by tribes as far north as Wisconsin (DeRopp, 1961:30)." Missionaries among the Indians continued to press for laws prohibiting the use of peyote even though there was no firm evidence that the plant produced violence or antisocial behavior in those using it. The use of peyote is legal in the United States when taken in religious ceremonies within an "intertribal organization called The Native American Church of the United States (DeRopp, 1961:32)."

Indians ingested "wrinkled brown discs more or less covered with tufts of short white hairs known as mescal buttons (DeRopp, 1961:30)" in their peyotl rites. These distasteful discs were often vomited from the stomach of the uninitiated, and this seemed to help control the use of

peyote. However, in the late 1889's, European chemists extracted the active hallucinogenic alkaloid from peyote and called it mescaline. The powder mescaline was much more popular than peyote if only for the fact that the user could swallow it without so much danger of becoming nauseous. When diluted with water the drug could be injected; and because of its rather simple chemical composition, it could be readily synthesized in the laboratory.

Havelock Ellis (Huxley, 1954), a European famed for his pioneer studies in the field of human sexual behavior, experimented with peyote while Aldous Huxley (1954) tried taking mescaline in order to judge its effects. Neither Huxley nor Ellis reported derogatory effects upon themselves; and, in fact, they were both favorably impressed by the vividly heightened sensations they experienced. Huxley summed up his experiences and perhaps those of nearly all drug experimenters with the following passage:

But the man who comes back through the Door in the Wall will never be quite the same as the man who went out. He will be wiser but less cocksure, happier but less self-satisfied, humbler in acknowledging his ignorance yet better equipped to understand the relationship of words to things, of systematic reasoning to the unfathomable Mystery which it tries, forever vainly, to comprehend (Huxley, 1954:79).

The rapid scientific advances of the twentieth century included the creation of many new synthetic drugs. Some of the drugs produced for medical use have ultimately become abused illegally, in street drug traffic. However, there has been an alarming trend in so-called legal drug abuse via the physician's prescription pad (Rogers, 1971). The

following account traces the brief history of some of the most recently synthesized and most often abused drugs of the twentieth century.

The first amphetamine was synthetically produced by Alles in 1927 (AMA Committee on Alcoholism and Addiction, 1966). In the 1930's, a case involving a London bartender produced the first evidence of amphetamine abuse when the man testified that the drug was being used in bars as an intoxicant (Brill, 1970). Methamphetamine, another stimulant, was produced by the Germans during World War II, and the Germans documented some addictive hazards while placing the drug on their narcotic list. Psychotic episodes following abuse of the drug occurred, but the dangerous correlation between psychosis and abuse of amphetamines was not public knowledge until 1958. The debate continued as to whether or not methamphetamine, whose slang name is "speed," is addicting (Brill, 1970).

The Japanese experienced a particularly revealing crisis concerning methamphetamine following military defeat in World War II. Large stocks of methamphetamine were released for general use by a population suffering through a period of chaos, low morale, and serious social upheaval. The result was a near epidemic of methamphetamine abuse directly correlated with a sharp rise in antisocial acts committed by users of the stimulant. By 1954 it was estimated that there were two million users in Japan, ten per cent of whom were "serious abusers." A sharp rise in the number of patients treated for psychosis attributed

to the drug was reported by mental hospitals. Stringent laws were passed and enforced, and the amphetamine epidemic was controlled although abuse of the drug was not eradicated (AMA Committee on Alcoholism and Addiction, 1966). In another study, Brill (1970) pointed out that the abuse of methamphetamine was followed in Japan by the abuse of other drugs and that, for the first time, the Japanese had a heroin problem.

LSD (lysergic acid diethylamide) was first synthesized in 1938 by a Swiss scientist (Milbauer, 1970), although the discoverer did not realize the drug's hallucinogenic or mood altering effects until 1943. The drug was put to use medically in the treatment of mental disorders, and there seemed to be no reason to believe that LSD would produce dependence of any sort in the light of controlled experiments (Brill, 1970). In fact, mental patients who were administered the drug seemed anxious not to have the experience repeated (AMA Committee on Alcoholism and Drug Dependence and Council on Mental Health, 1967).

It remained for street users to discover LSD and to remind physicians that many, though by no means all, hallucination-producing drugs can create a state of mind or an experience which is of reinforcing value and can lead to drug seeking behavior of the classical pattern. By 1960, the drug was widely used and recognized as a problem. It was vigorously defended as being not harmful The chief defenses were its harmlessness when properly used and its intellectual values; never has any drug been so surrounded by intellectualisms as has LSD (Brill, 1970:20).

The discovery in 1903 of the first barbiturate, whose trade name was Veronal, produced another class of drugs which soon came to be abused. The first documented report of barbiturate abuse was in 1928. However, it was not until the 1940's that the medical profession in general realized that barbiturates could create tolerance and physical dependence (AMA Committee on Alcoholism and Addiction, 1965). About two dozen different barbiturates have been produced and marketed to provide the estimated three or four billion doses of the drugs dispensed through prescriptions by physicians each year in the United States (Jones, et al, 1969). Rogers (1971) points out that legal abuse of barbiturates far exceeds abuse by street users.

Trends in Drug Use During the Twentieth Century

In concluding the historical portion of this paper, the writer believes it will be helpful to point out some trends concerning drug abuse in the United States in this century. Glaser and O'Leary (1966) listed six prevailing tendencies among drug addicts and drug abusers. The initial trend perceived by the researchers occurred prior to 1940. Before the 1940's drug addiction occurred most often among middle or high income persons who were thought to have been introduced to drugs through medical sources. Included in this number were many nurses, pharmacists, and doctors, as well as a group of artists searching for vicarious experiences through drugs.

The second trend saw an increase in the use of drugs after World War II by those of a lower economic status. Third, and closely correlated with the second trend, was the increased drug usage by persons in minority groups. A concentration of drug abuse in the nation's large cities was a fourth trend, while the fifth development was the wide divergency in the kinds of drugs abused. The 1940's and 1950's saw the development of a sixth trend which was the increasing correlation between crime and drug abuse. The high cost of drugs and the low income of many addicts combined to push the drug abuser into crime as a way to feed his habit.

In summary, it can be seen that the abuse of drugs has existed insofar as medical records are concerned since the 16th century. The use of drugs, however, has been documented almost since the beginning of recorded history. For many centuries man had to depend upon natural drugs for medical purposes and to feed his addictions. As the scientific revolution ushered in the twentieth century, man's knowledge about drugs and his ability to synthesize new and potent drugs increased dramatically. Whether man will ultimately find satisfactory alternatives to drug abuse or come to terms with himself in such a way as to eliminate the need to try to find his happiness in pills seems to be the unanswered question behind the history as well as the future of drug dependence.

Drugs Illegally Abused

Opiates. Opiates are depressants, and these drugs trap the abuser in two ways. The opiates are physically addicting, and the body develops tolerance to them rather quickly (Kogan, 1970). Opium, the first of the opiates to be refined by man, is taken from the Oriental poppy, Papaver somniferum. This drug is composed of dried juice refined from cutting the unripe pods of the poppy (Jones, et al, 1969). The majority of the world's opium is grown in India, Turkey, Russia, China, Egypt, and Mexico, and in its raw state opium is not widely used in the United States. Opium is a narcotic in both the medical and legal sense of the word. The important opiate derivatives are morphine, derived directly from opium, and codeine, which is obtained through chemical modification of morphine (Jones, et al, 1969). Opium is usually smoked in a pipe, but the drug is sometimes sniffed, taken orally, or diluted for injection.

Morphine. Morphine, the chief derivative of opium, is about ten times stronger than the parent narcotic. The strength of morphine brings on a swift and strong addictive attack upon the mental and physical capabilities (Jones, et al, 1969). There are no large, illegal sources of morphine in the United States. Therefore, the narcotic is usually obtained through the robbery of medical facilities or pharmacies. Morphine may be taken orally, but most users inject

it. Acting upon both the central nervous system and the bowels, morphine reduces suffering by raising the body's ability to withstand pain while relieving tension and fear relating to the pain. The drug reduces pain without putting the user to sleep. However, morphine depresses respiration and when taken in such quantity as to be an overdose, respiration becomes so depressed that death may result. Tolerance for morphine develops very quickly, and withdrawal becomes more severe as physical dependence increases. An interesting but grim sidelight is that some amphetamines reduce the derogatory side effects of depression and weakness suffered by morphine addicts while increasing the euphoric effects of the narcotic. Unfortunately, some addicts know of the combined effects of morphine and the amphetamines, and they take the two drugs in tandem (Milbauer, 1970).

Heroin. Heroin is a much more powerful and much faster acting synthetic derived from morphine (Taylor, 1966). The first use of heroin in the United States was by post Civil War physicians who treated morphine addicts with the drug. By 1900 heroin had surpassed opium and morphine on the addict "Hit Parade," and, in desperation, the government outlawed the manufacture and sale of heroin which created an illegal market exploited by the underworld (Milbauer, 1970).

Physical addiction and tolerance to heroin are developed quickly; and, because the drug is illegal for any use in the United States, there is added pressure on the abuser in terms of re-supply.

Withdrawal from the drug is extremely painful, and the fear of going through withdrawal helps goad the heroin abuser to the most extreme lengths to feed his habit. Consequently, heroin is the drug most associated with crime and other forms of antisocial behavior. Finally, obtaining and using the drug becomes an end in itself, and the addict lives only for his habit (Milbauer, 1970). The most common methods for taking heroin are sniffing (snorting), injection into the skin, and injection into a vein. Kogen (1970) estimated that there were over 100,000 new heroin abusers in the United States in 1970, and the same author pointed out that 90 per cent of those abusing opiates are heroin users. Even more revealing are statistics released by the National Committee on Marijuana and Drug Abuse which estimates that 2.1 million Americans have experimented with or are on heroin (1972).

Codeine. Codeine is best known for its use in seemingly harmless cough syrups. The drug, however, is an opium extract with somewhat milder properties than morphine in that codeine produces both a mild high and a mild sedative reaction. Even though codeine is physically addicting, withdrawal symptoms from the drug are milder than those experienced by heroin or morphine abusers. There is a definite tolerance developed by steady users, and some codeine addicts have been known to ingest as many as fourteen bottles of codeine-containing cough syrup per day. Codeine addiction and abuse is not considered to be a serious problem in the U. S. today (Milbauer, 1970).

Barbiturates. These drugs depress the central nervous system thereby relieving anxiety and tension in the user. Barbiturates produce hypnotic and sedative effects, and if taken in large enough doses, they may put the user to sleep. As in the case with many drugs, barbiturates may produce an opposite effect than the one desired. This phenomenon alone would seem to be reason enough to take drugs under a doctor's orders, only. Milbauer (1970) indicates that certain individuals may become agitated rather than sedated by barbiturates. Regular users of barbiturates develop a tolerance for the drug, and the abuser is further trapped by the physically addicting properties of the drug. A tolerance limit or point of saturation is reached with barbiturates as is the case with other dangerous drugs. If the tolerance limit is surpassed, death usually results according to Jones, et al (1969).

The effects produced by the abuse of barbiturates are very similar to those of alcoholic intoxication. According to Milbauer (1970) the barbiturate abuser or addict seeks sensations of euphoria, excitement, and emotional highs very similar to those described by the abuser of alcohol. Speech may become slurred, movements slowed or sporadic, and the person may lose consciousness. Interestingly enough, barbiturates lessen the effects of an alcoholic hangover, and alcohol tends to lessen the withdrawal symptoms for barbiturate addicts. The practice of taking barbiturates with alcohol is extremely dangerous,

to the point of death, and this deadly combination of drugs is being used more and more by younger drug abusers. "Such a combination interferes with the body's normal disposal of both alcohol and barbiturates through the liver, causing a toxic or lethal level of each to be reached very quickly (Jones, et al, 1969:45)." Jones (1969) goes on to point out that the two drugs together have a synergistic effect. That is, the total of depressant effects is significantly increased over the effects of either alcohol or barbiturates taken alone.

Even though withdrawal from heroin is more widely publicized, Taylor (1966) points out that barbiturate withdrawal symptoms are more intense and more often lead to death in the patient. Therefore, it is imperative that barbiturate addicts be withdrawn slowly. In fact, Milbauer (1970) points out that the barbiturate addict must go through withdrawal in a hospital and be certified by a physician before an addict will be admitted to most treatment centers.

LSD. Lysergic acid diethylamide is a tasteless, colorless, and odorless substance derived from the ergot fungus of rye. There are many ergot alkaloids which can be changed into lysergic acid, but the most famous is LSD 25.

Jones, et al (1969:58) pointed out that:

LSD is such a potent drug (over 800 times more potent, on similar dosage levels, than mescaline) and abused in such small dosages (as low as one microgram per kilogram of body weight in man) that it is almost impossible to produce anything but an extreme reaction when taking illegally prepared dosage. The average abusive dose is between 100 and 250 micrograms.

According to Jones, et al (1969), LSD increases reflex strength by action on the synapses and stimulates cerebral sensory centers while blocking the inhibiting ability of the reticular formation. Sensory perceptions of all types are increased dramatically, but the drug does not affect anyone the same way twice. Many experiments have been conducted with LSD to create a so-called "model psychosis" supposedly resembling schizophrenia. Since not everyone can agree upon a definition of schizophrenia, it seems to this writer that such experiments are overly optimistic in attempts to "create" an identifiable psychosis.

Highly charged reactions such as acute anxiety, panic, delerium, convulsions, or "flash backs" where psychotic episodes reoccur without use of LSD occur with some frequency in abusers (Kogan, 1970). It is difficult to determine whether the drug perpetuates psychotic episodes or whether LSD merely brings out latent psychoses in the individual. Cohen (1966) and Lauria (1971) believe that the tendency to abuse LSD as well as other drugs is indicative of some personality disorder to begin with.

A recent study by McGlothlin and Arnold (1971) of 247 persons who had received, ten years ago, LSD in either an experimental or psychotherapeutic setting sheds some light on the effects of this hallucinogen. The study concludes that:

There is little evidence that measurable, lasting personality, belief, value, attitude, or behavior changes were produced in the

sample as a whole. Compulsive patterns of LSD use rarely developed; the nature of the drug effect apparently is such that it becomes less attractive with continued use and, in the long term, is almost always self-limiting (1971:233).

Mescaline. Even though medically it is not defined as a narcotic, mescaline is termed a "Habit-forming narcotic drug (Treadway, 1958:34)" under federal law. Treadway (1958) goes on to point out that mescaline is not physically addicting, but he makes no mention of possible psychological addiction to its euphoric producing effects. In truth, little was known until recently about mescaline, which is produced from a low growing cactus native to the southwest United States and Mexico. Certain Indian tribes used it in religious ceremonies and knew of mescaline's effects, but there had been little scientific investigation until the 1960's.

Today, mescaline has all but become a household word in and out of the drug culture. Earlier in this research paper the historical use of peyote from which mescaline is derived was discussed. The chemical relationship of mescaline to epinephrine, which is a natural substance in the human body, seems to be responsible for the effects produced by mescaline on the autonomic nervous system (Jones, et al, 1969). Before psychic reactions are manifested, the chemical connection between mescaline and epinephrine seems to promote "flushing, vomiting, cramps, sweating, increased pulse rates, elevated blood pressure, muscle twitching, and other autonomic reactions (Jones, et al, 1969:55)."

These effects place some limitations upon the use of the drug, especially by the less dedicated. The autonomic effects are followed by twelve to eighteen hours or even several days of visual hallucinations, dramatic loss of time and space judgment, and feelings of depersonalization.

Mescaline is, like LSD, an hallucinogen, but it requires much higher doses to achieve the desired effects. The high doses lead to increased danger from strong reactions of the autonomic nervous system (Taylor, 1966). One factor complicating control of mescaline abuse is the fact that the drug is legal when used in religious ceremonies by the Native American Church.

Miscellaneous Potions, Brews, and Drugs. While the "major" drugs mentioned thus far have achieved particular notoriety in many different parts of the world, it might be of interest to mention some drugs peculiar to certain cultures.

In northeastern Asia (Siberia in particular), the Tungus, Yakuts, Koryaks, and other primitive peoples have a particularly interesting custom built around a crimson fungus called fly agaric (Amanita muscaria). DeRopp (1961) says that natives call the fungus muchamor and eat it to produce intoxicating highs during the tiresome and lengthy winter months when the lack of daylight and entertainment lead to intense boredom. DeRopp's description of an agaric "happening" follows:

The active principle in fly agaric is excreted in the urine and can be used again. Thus an agaric orgy among the Koryaks is started by the women, who chew the dried fungus and roll the chewed substance into sausages which are then swallowed by the men. As the party warms up participants grow lively. Some shout and sing, some hold conversations with imaginary beings, some relate with delight that they have made vast fortunes, some leap to and fro across the room Then, when the initial jollity has somewhat worn off, there are shouts of "pass the pot," and one of the women enters with a tin can into which all present urinate with enthusiasm. The can is then passed around and each partakes of the still warm urine, gaiety is restored to the party, and the leaping and singing recommence (1961:279).

It goes without saying that fly agaric is difficult and expensive to come by in Siberia resulting in this efficient but distasteful refining process.

The betel morsel is used by southeastern Asiatics to achieve feelings of well being and to produce a small amount of stimulation. Interestingly enough the drug also helps make up for calcium deficiencies and cuts down the incidence of intestinal worms (DeRopp, 1961).

Kat. Kat is used by many citizens of Yemen to promote great excitation and the having of a good time. Kat has been taken for ages by soldiers and desert cavalymen to help sustain them on long, arduous journeys. The drug appears to stimulate the central nervous system and pushes aside the need for sleep or food. Notable drawbacks to the regular use of kat are overstimulation of the heart, restlessness to the point of sleeplessness, and drop in sexual desire and performance (DeRopp, 1961).

Iboga. Iboga is a stimulating drug used by natives living on the Gabon coast of French Equatorial Africa. The drug is derived from a plant containing at least two alkaloids, and it is used by warriors and messengers to ward off fatigue. Little has been published about this drug (DeRopp, 1961).

Legal Drug Abuse

"Legal drug abuse---just what the doctor ordered---is a larger and more threatening problem to society than illegal drug abuse by youth (Rogers, 1971:16)." That we have essentially avoided the issue of legal drug abuse has been proven by the substantially greater number of articles, books, and news items on illegal drug abuse as compared with those concerning legal drug misuse. It occurs to this writer that much more is heard about illegal drug abuse because of our adult preoccupation with youth and its problems, our tendency to view the medical profession in general as incapable of making mistakes, and the emphasis of the news media on the spectacular. "In general, the illegal drugs that are gaining popularity today are not medically dangerous, at least in comparison with legal drugs that are in widespread use (Weil, 1972:86)." Americans, in general, seem to have a particularly awe-stricken approach to the medical profession, and we always want to believe that any disease or condition can be cured with the proper medication. Doctors as well as the pharmaceutical industry have fostered this feeling and, perhaps unintentionally, have nursed

it into a booming business. (Rogers, 1971).

The range of disorders (beyond common diseases and ailments) treated with drugs by some physicians is very broad. "Depression, social inadequacy, anxiety, apathy, marital discord, children's misbehavior, and other psychological and social problems are treated as diseases to be solved by physicians with prescription pads (Rogers, 1971:17)." That all of the aforementioned categories are problems of significant magnitude so as to require attention by a physician or therapist goes without saying. However, to designate them as medical problems to be solved with drugs seems rather short sighted. It may very well be that we have forced our physicians into prescribing drugs for solving psychological and social problems, but that point is moot. Did doctors, the drug industry, or the people foster these attitudes? Perhaps, none of us is blameless.

Physicians who overuse psychoactive drugs (stimulants, sedatives, tranquilizers, antidepressants) are wedded to an obsolete medical model of human behavior--the concept that psychological problems have medical causes (Rogers, 1971:17).

Physicians, if they are to retain their exalted (in many people's eyes) position must be more aware of their own fallibility.

Last year, 202 million legal prescriptions for psychoactive drugs were filled in pharmacies for persons who saw their physicians first, and this does not include prescriptions in hospitals and clinics From time to time warnings have been issued to the effect that the increased use of such drugs represents a very serious public health problem. Such warnings have gone largely unheeded, and the prescribing and taking of psychoactive drugs have not abated (Lennard and Associates, 1971:vi).

The fact is that the FDA and the government as well as most politicians are also at fault for failing to adequately inform the public of the dangerous trend in legal drug abuse. Weil pointed out that:

Alcohol comes from a class of drugs known to pharmacologists as sedative-hypnotics--a group that also includes the barbiturates and the so-called minor tranquilizers that pharmaceutical companies and the medical profession promote as antianxiety agents (1972:32).

Measures taken thus far to counter legal drug abuse have been inadequate. For instance, "The FDA warned that Ritalin seems to promote dependence and that it breeds contempt of self (Rogers, 1971)." Still, about 250,000 children took Ritalin regularly in 1970 (Rogers, 1971).

Quite another alarming trend is the use of methadone in treatment of heroin addicts. Methadone is a so-called legal drug, but it is also addictive. Furthermore, a review of some of the literature, such as Rogers (1971) and Lennard and Associates (1971), revealed that withdrawal symptoms are equally as painful for the methadone addict as for the individual trapped by heroin. Not enough is known about methadone, but there are those who hail it as an absolute solution for heroin addiction treatment. Interestingly enough, heroin itself was introduced as a cure for opium addiction and cocaine was introduced in a paper by Sigmund Freud for use against "depression, typhoid, fever, and alcoholism (Rogers, 1971)." The point, of course, is that we cannot be stampeded into wide usage of a new addictive drug without adequate research. In the case of methadone, we may see the creation of yet another "miracle" drug monster.

Rogers (1971), as well as Lennard and Associates (1971), likened some physicians to pushers who "condone escapism--which we condemn in the young" by indiscriminately prescribing psychoactive drugs. The adult culture seeks to hide behind (and does so rather effectively) "respectable" drugs prescribed by a doctor; but in fact, they also are seeking to escape the pressures of living.

Tranquilizers which were originally developed for psychotics are now used more and more in normal life spheres. For example, when someone dies, physicians often prescribe tranquilizers for the next of kin. The drugged family is then denied the opportunity to resolve a vital human experience (Rogers, 1971:18.)

The "forced pacification" of elderly patients in rest homes by understaffed, untrained, or unfeeling attendants puts many older people in bed--and keeps them there so that they will be out of the way. In fact, forced drug use makes some geriatric patients invalids when there is really nothing wrong with them save encroaching age. In addressing the problems of barbiturate dependence through prescription abuse, the American Medical Association's Committee on Alcoholism and Addiction wrote, "Since quantities of barbiturates well beyond the therapeutic range are necessary to create physical dependence, the physician has little defense for overprescribing (1965:624)." Still, we continue to increase our usage of psychoactive drugs.

Parents and the young need specific information about drugs, but it is difficult to get. Research is still limited. For every vehement claim and presentation there is another of equal vehemence proposing a contrary point of view. The more one knows, the less is clear; there are no easy judgments, no simple moral stands (Marin and Cohen, 1971:94).

The use of psychoactive drugs on children from grade school through high school is increasing alarmingly. Figures on the use of Ritalin (estimated 250,000 children) have already been noted. Most of the drugs administered are given to the so-called hyperkinetic child. At first glance, this usage appears fairly straightforward. However, there is a very significant difference in definition of the hyperkinetic child or at least in the diagnosis of such behavior. McConnell (1968) states that the hyperkinetic child is described as unable to sit quietly or to concentrate for a reasonable interval, failing through this lack of concentration to master the skill of reading. Proper use of an effective drug can bring about increased concentration and consequent learning. This is an amazingly vague definition of something to be treated so specifically. Rogers (1971) condemned the use of the term hyperkinetic because of its vagueness. Doctors readily admit that the symptoms of minimal brain damage (often said to be the reason for a hyperkinetic child) cannot be detected with current tests or machines, and that these same symptoms are so vague that they border on the normal hyperactivity of children (McConnell, 1968).

Amphetamines are the most widely used stimulants in the treatment of hyperactivity, and yet, there is some evidence that they produce dependency. Writing generally about psychoactive drugs, McConnell (1968) states that scientists feel they know relatively

little about the fate of drugs in the body. Pharmacologists say that too many physicians use drugs without understanding how or why the drugs behave as they do. For instance, certain claims are made on behalf of the amphetamines. They are said to tend to increase the attention span and reduce impulsive and explosive behavior in children. The hyperkinetic child treated with such drugs is said to become quieter and more subdued while showing more initiative and general activity. McConnell (1968) points out, however, that most of the so-called studies in this area are not experimentally controlled but rely for the most part on clinical observations without the application of statistical analysis to the results. Those controlled studies conducted showed no real improvement in the hyperkinetic child's performance. It is this writer's suspicion, moreover, that the children become much more manageable and behave in a more "socially" acceptable manner for their teachers and parents leading to false conclusions about their improved academic prowess.

What seems especially significant is that McConnell recommended that in no instance should drugs be used as a substitute for psychological, psychiatric, or social help. He stated that families and children need counseling with both the parents and the child being seen regularly and often along with the chemotherapy.

Dr. Laufer at Emma Pendleton Bradley Hospital stated that the side effects produced by these drugs--the amphetamine look--pale and pinched with dark hollows under the eyes, sometimes loss of appetite or difficulty in getting to sleep are considered

unimportant except that they may disturb parents. . . . drug administration alone was insufficient as the children outgrew the hyperkinetic effects Dr. Richard Curran (a psychiatrist) does not approve of the use of drugs with over-active children. He feels that at best this is a stopgap measure and prefers counseling for the child and family. He felt that drugs were often prescribed to placate teachers and or parents because they could not cope with the child (McConnell, 1971:49-51).

Ill effects are often observed by parents but in an example cited by McConnell (1968) the mother, even though the child appeared "apathetic and listless" and the dosage had to be increased periodically to maintain the desired behavior, believed the good effects from the drug outweighed the bad. From these studies, books and articles it would appear that the use of chemotherapy for treatment of so-called hyperkinetic children has not proven to be truly effective and should be much more tightly controlled until scientifically sound results are achieved. In a personal example, this writer counseled a fourteen-year old boy who had been taking amphetamines under a doctor's prescription for four school years. According to his mother, the child received no regular counseling by the physician or anyone else; and, insofar as the researcher knows, therapy of no type was recommended by the doctor.

One possible reason for the growing use of psychoactive drugs by physicians is the pressure, sometimes subtle and sometimes not so subtle, exerted by the pharmaceutical industry on the medical profession. In 1970, according to Rogers (1971), the drug industry spent

over \$4,200 per physician in the United States on direct advertising. Ads in medical journals strongly encourage doctors to use certain drugs which will cure fear of the dark, anxiety brought on by school, weddings, or other normal happenings. Many physicians are extremely busy and have little time for even minimal research save reading of such journals. Such ads as Rogers (1971) states perpetuate the myth that better psychological living can be achieved through chemistry--rather than by coping.

That there is a serious drug abuse problem among the youth of the nation cannot be denied. However, it appears that the problems brought on by legal drug misuse may become of even greater consequence. Virtually no one is really aware of the ramifications or the numbers involved in this problem. Many doctors appear to be complacent, unaware or unconcerned of the dangers involved in legal drug misuse. There is some encouragement, however, in that apparently many young doctors are more cautious than some of their older compatriots in prescribing psychoactive drugs (Lennard and Associates, 1971). The trend is still not good, however. Rogers (1971) states that the London Office of Health predicts that by 1990 every individual may be taking psychotropic medicine either continuously or at intervals. A certain congressman, according to Rogers (1971), has even suggested the use of drugs to control crime in the streets (now that is quite a switch as many law enforcement officers believe that illegal drugs are

one of the primary causes of our present problem of street crime). Perhaps it is time to educate the citizenry to the bad as well as the good in the use of psychoactive drugs. Certainly, more intense, controlled research is necessary especially in determining the long range effects of such drugs.

Methods of Treatment

According to Byrd (1970:259), "The customary rehabilitation rate for drug addicts is two to five per cent." These distressing and alarming figures point up the reason for the generally pessimistic outlook expressed by those in and out of the drug abuse field whenever methods of treatment are mentioned. It is this writer's impression that until recently there has been a defeatist attitude in medical, psychological, and governmental fields concerning rehabilitation of those addicted to or dependent upon drugs. Very little could be found in the literature concerning new or innovative ideas or successful treatment of drug cases. The last few years, however, have seen an infusion of talent and, lately, government money into the search for successful methods to halt the escalating drug abuse problem. This writer will present information concerning some of the programs which appear to be more successful than those producing the customary two to five per cent rehabilitation rate.

Many of the more recent drug abuse programs are combining past methods and adding new dimensions in searching for success in

rehabilitation. Torda (1970) wrote of success in rehabilitating LSD abusers by providing intensive group and individual (psychoanalysis in this case) therapy. The unique feature of this combined approach was that LSD abusers were added to open groups of subjects who were not drug users. The author was not specific about success rates except to say that rehabilitation rates were above normal. One conclusion reached was that the process appeared to be specific for the LSD abuser and that there was reason to believe that treatment of heroin addicts was not as successful.

An interesting study by Thrasher (1970) evaluated four treatment approaches to drug addiction rehabilitation. No treatment or therapy was provided one group, the second group received methadone (substitute drug for heroin) treatment, the third group was provided with group therapy, and the fourth group received both group therapy and administration of methadone. Based on an evaluation of improving self concepts, Thrasher (1970:7) concluded that "treatment groups receiving methadone were significantly better adjusted in terms of days they used illegal drugs and in frequency of arrests." Group therapy without methadone treatment was better than no therapy whatsoever.

A recent study by Wikler (1971) analyzed the development of drug cults as a conditioning or learning process. The euphoria producing effects of hallucinogens such as LSD are believed by Wikler to be reinforcing, especially when graphically described by leaders

within the cult. It was further hypothesized that the close connection between drugs and certain rituals helped some users to perceive and experience specific drug effects defined by the cult without benefit of the drug itself.

Many of the treatment approaches which are achieving better than average results in the drug abuse field are oriented toward group therapy. This writer will provide brief descriptions of some of the better known group treatment facilities.

Daytop Village (New York). Dr. Daniel Casriel, Medical Psychiatric Superintendent at Daytop describes the organization as "a community of ex-addicts; people living together, helping each other recover through responsible love and concern (1970:1)." An essential part of the program appears to be providing the drug abuser with man's number one emotional need--affection. True affection may be experienced for the first time by the addict accepted into Daytop. It should be emphasized that affection does not connote fawning indulgence nor a phony-type of superficial acceptance. The drug abuser receives a calculated, firm indoctrination which at times may appear brutally frank. However, the subject is frequently reminded that others have succeeded in "kicking their habit" and that all the members at Daytop are concerned with his returning to a drug free life. There is at Daytop a highly antagonistic attitude toward drugs, but a sincere acceptance of people whose problems revolve around drugs.

Casriel (1970) stated that from the beginning attempts are made at Daytop to avoid the negative image associated with many institutions such as hospitals, prisons, or schools. Addicts are usually referred from one of the several Special Project Against Narcotics (SPAN) store front induction centers located in the different areas of the community. The candidate signs in and is then escorted to the "prospect's chair" to wait for an interview.

Intake interviews are challenging, direct, and can be provocative, sarcastic, and hostile depending upon the individual. "We aren't just a place to dry out" or "Scores of dope fiends are trying to get in" are sentences often used by interviewers (Casriel, 1970:5).

Reality and a no-nonsense attitude toward helping the addict cure his habit are emphasized.

The interviewers continue to ridicule the now devastated addict before beginning a "clean-up" operation. They explain they are not social workers, as he had previously thought, who can be fooled, bamboozled, and connived. On the contrary, they are reformed addicts who only a short time before would have behaved exactly as he did. But now they are living in an environment where honesty, reliability, and responsibility are the watchwords. Here one gets nothing for nothing. You have to earn everything. You can lie and cheat no more (Shelly, and Bassin, 1965:293).

Casriel (1970:2) indicated that "most frequently, prospects are motivated toward making an investment." Such investments would constitute giving up the unrealistic derogatory self image possessed by the addict or even giving up some particularly meaningful material object. The investment is, in effect, a contract. The interview proceeds with the addict being assured that the members of Daytop

will help him to give up his "medicine" even though at times he may definitely not want to live without drugs. Honesty is demanded as the interviewers point out what is wrong with the candidate; but more important, the addict is told how to change. He is told that he must not believe or say "once an addict, always an addict" (Casriel, 1970:5)."

The daily program is rather rigidly structured, although time is allowed for personal items. During the first week, the addict is often advised that he is a three-year old in an adult's body and that Daytop "will try to help him grow up and be an adult instead of the whining, snivelling, lying brat that he is (Casriel, 1970:7)." All members are continually reminded of the two cardinal rules:

1. There is to be no use of narcotics, pills, medicines of any kind whatever, including alcohol, and no chemicals of any toxic nature.

2. No physical violence, or even a threat of it.

Schooling at various levels is available to those who wish to continue their education. Everyone has a job of some sort, everyone attends a morning meeting and everyone participates in an afternoon seminar.

The principal formal therapeutic medium of the community is the provocative encounter. Instead of the polite and inconsequential type of group therapy procedure he may have experienced at clinics or in prison where the rule "don't pull the covers off me and I won't pull them off you" prevails, the group therapy process at Daytop is based on authentic human encounters of the here and now. This means that the group concentrates on the daily behavior of the group member rather than becoming bogged down in

speculation about possible early childhood trauma which may explain why a resident became an addict (Casriel, 1970:9).

Groups are composed of seven or eight members and meet three nights weekly. Emphasis is placed upon "honesty, integrity, and group interaction for the creation of aggressive and provocative interchange (Casriel, 1970:9)." Members are encouraged to "spew out their garbage" instead of confining and bottling up their emotions. Petty disputes or quarrels of the day are worked out through a process very similar to the emotional honesty espoused by Andrew Salter (1961). Emotions are worked out (Salter, 1961) through a sharing with other members of the group.

Attendance is required at the group sessions, and the fact that all members have equal rights with no restrictions on the use of exaggeration, sarcasm, or ridicule helps members reach a "gut level" in discussions (Shelly and Bassin, 1965). Again, the author is reminded of Salter (1961) whose emphasis upon participating in and describing of feelings and emotions is basic to his therapeutic approach. Other group techniques are the periodic probe where one problem shared by all the group members is intensely explored, and the marathon which may last thirty to sixty hours and where members learn the "basic problem that all people have in common--the inability to accept love (Casriel, 1970:10)."

The idea behind job assignments is to promise the importance of holding a job in society and to help the addict want to work. Lower

status jobs are assigned to newcomers or to older residents being disciplined. "Prevailing values conform with the so-called Protestant Ethic; hard work, family responsibility, regard for others, thrift, and concern for the future (Casriel, 1970:12)." Status organization, the social system, and the issuing of such privileges as letters and visits or calls from relatives are utilized to effect behavioral change and to make the individual want to reform.

After about twelve months, residents of Daytop may go into "Re-entry" via one of the community SPAN operations where they teach or induct drug abusers into rehabilitation. These same residents meet with community leaders and members to further help overcome the seemingly uniform antisocial attitudes possessed by addicts and abusers of drugs. Addicts then pass to Stage 2 which is a working out, while living in at Daytop, arrangement. Meanwhile, parents and relatives of residents have usually been participating in their own program to help develop understanding for addicts and to receive training in how to assist continuation of the rehabilitation.

Graduation usually occurs about twenty months after admission to Daytop. Casriel (1970) points out that the original expected stay for a Daytop resident was three years. The goal is to reach an average of fifteen months or less. Many graduates return to Daytop to work and help others as they themselves have been helped. "Daytop's graduates number over 100 with a success rate of 92 per cent. That is, not only

are 92 per cent of those who graduated free of drugs, but they are living a mature, productive, and responsible life (Casriel, 1970:4)."

Synanon. The forerunner of the successful drug addiction treatment centers in the United States is Synanon. A review of the operational functioning of Synanon would be redundant since this organization is the model for so many other centers, including Daytop Village which we have explored in depth earlier in this paper. Daytop was itself first administered by an individual trained at Synanon (Shelly and Bassin, 1965). The establishment of Synanon, as is the case with most radically different ideas, was extremely difficult.

But Synanon, in the business of human survival, has itself learned to survive. Under the determined leadership of its remarkable founder, Chuck Dederich, it grew from a handful of desperate people living in an old storefront to an organization of over 900 members, with facilities in New York, Detroit, San Diego, Los Angeles, and San Francisco.

And in the final analysis, the pros and cons of Synanon's unorthodox methods, the questions of why and how it works becomes relatively unimportant; it does work (Endore, 1969:1).

To examine all facets of Synanon beyond the treatment methods already discussed at Daytop is beyond the scope of this paper. Synanon has had a tremendous impact upon the treatment of drug abusers. Over 150 drug treatment centers now exist in the United States according to the National Institute of Mental Health (Cohen, 1970), and many of them are modeled after Synanon.

According to both Endore (1969) and Yablonsky (1967), the credit for this remarkable community belongs to its founder. Yablonsky

(1967:vii) stated that:

A central part of the Synanon story is an account of the fortitude and creativity of Chuck Dederich in starting a new social movement. Chuck, almost miraculously, first led a handful of addicts out of their formerly encapsulated lives of drug addiction, crime, and prison. With the help of this core group of remarkable people, he has produced a new social constellation of hope which has the potential of benefiting many more people caught in the morass of crime, addiction, and other problems.

Alternatives to Drug Abuse. One approach which holds promise in the field of drug education for drug abuse prevention is that of providing alternatives to the abusing of drugs.

To be acceptable and attractive, any alternatives we offer must be realistic, attainable, and meaningful. Any proposed alternative must assist people to find self-understanding, improved self-image, feeling of significance, expanded awareness, or new experiences which they seek through drugs (Dohner, 1972:6).

Dohner (1972) pointed out that nearly everyone recognizes that there is a serious drug abuse problem but that little has been done to introduce something meaningful enough to replace use or experimentation with drugs. Furthermore, the alternatives offered by Dohner (1972) do not have to be taken in capsule form or injected. They are non-chemical alternatives which could be chosen by young or old alike. The alternatives to drug use, experimentation, or abuse:

. . . include personal awareness; interpersonal relationships; self-reliance development; vocational skills; creative and esthetic experiences; philosophical existential explorations, social, and political involvement; religious experiences; sexuality; and mind trips (Dohner, 1972:6).

Dohner (1972) explains the alternatives in depth and concludes by saying:

My basic philosophy is that there are viable, positive, alternatives to drug use. These alternatives can minimize adverse consequences, escalation to stronger or more dangerous drugs, and recruitment of others into the scene. These alternatives can maximize involvement, the quality of life and the life experience, and the responsible use of potentially toxic agents. Involvement with any of the alternatives listed can produce a new state of consciousness for the user and an improved sense of worth (1972:20).

The methods of treatment for drug abusers listed herein are far from comprehensive. For instance, Andrew Salter devoted an entire chapter in his book Conditioned Reflex Therapy to the drug abuser. This writer has pointed out certain theoretical similarities between the Daytop approach and the writing of Salter. Those drug abuse approaches mentioned provide a cross section of some of the research being done in the field today. Leon Brill amplified the importance of research and innovativeness in the field of drug addiction when he wrote that:

There has been a growing realization that our perception and management of narcotic addiction have contributed to the severity of the problem and probably constitute its most questionable aspect (1966:7).

Brill further hypothesized that one of the hallmarks of our times and of the addiction problem is the unfortunate disharmony between the individual and his wider society. ". . . the pervasive sense of lostness, rootlessness, confusion of personal identity and compulsive search for acceptance through automatic conformity (1966:8)."

ANXIETY

Now there are times when a whole generation is caught between two ages, two modes of life, with the consequence that it loses all power to understand itself and has no standards, no security, no simple acquiescence (Hesse, 1947:113).

Hesse could have been describing the United States in the 1960s and 1970s when this nation seemed to be undergoing a national state of anxiety. One significant problem of this age of anxiety was the problem of drug abuse. The purpose of this section is to explore the dynamics of anxiety in general, and, specifically, to relate anxiety and the use of drugs.

There are nearly as many definitions and descriptions of anxiety within the field of counseling and psychotherapy as there are authors. It is this writer's contention that ultimately each of us has his own specific intellectual and visceral definition of anxiety which is applied by the unique individual to his own life. The pervasiveness of anxiety in human existence was discussed by Rollo May when he wrote that, "Anxiety has gradually come to be seen as a central problem in learning theory, in dynamic psychology and specifically in psychoanalysis and other forms of psychotherapy (1950:15)." Harry Stack Sullivan (1949) stated that understanding anxiety was central to understanding his theoretical approach to psychotherapy. Sigmund Freud in The Problem of Anxiety stated that, "Anxiety is the fundamental phenomenon and the central problem of neurosis (1936:31)." The

capacity for anxiety in humans was innate according to Freud (1936), although he believed that specific forms of anxiety were learned. The origins of anxiety were to be found in "birth trauma" and the "fear of castration" according to Freud, but these general origins were uniquely different as each individual attempted to avoid specific fears of danger situations. Even so, Freud (1936) was not wholly satisfied with his ideas concerning anxiety.

In defending his belief of the uniqueness of anxiety in each man, May stated that:

Most of the significant data on anxiety comes from the psychotherapists--Freud, Horney, Fromm, Sullivan, and others--whose clinical methods permit an intensive study of the subjective dynamics and whose focus of attention is by definition on the individual as a totality confronting crises in his life situation (1950:102).

It is this writer's contention that as May (1950) pointed out the study of anxiety (or any other characteristic in man) is not conducive to a reductionistic approach. If specific characteristics are to be studied, they must be related to the total man, as intricate parts of the entire organism.

May (1950) believed that the tendency of Western Man since the Renaissance was to avoid or disregard irrational happenings. He attributed this tendency to the rationalistic solutions to all type problems espoused by 17th century philosophers such as Descartes, Spinoza, Pascal, Leibnitz, Locke, Hobbs, Galileo, and Newton. The early exception to these rational philosophers was Pascal who wrestled

with the irrational side of man. "We are placed in a vast medium, everfloating uncertainly between ignorance and knowledge (1825:55)." There appeared to Pascal to be no reconciliation of the emotional side of man and his intellectual or reasoning ability. The intellectualization of such emotionally tied characteristics of man as anxiety, curiously enough, provided some relief from emotional pressures. Spinoza (1910:175) wrote:

Therefore the more we endeavor to live under the guidance of reason, the less we endeavor to depend on hope, and the more to deliver ourselves and make ourselves free from fear and overcome fortune as much as possible, and finally to direct our actions by the certain advice of reason.

According to May (1950), by solely relying upon reason, Spinoza and his fellow philosophers could comfortably remove doubt and even, in Spinoza's case, construct a mathematical and certain approach to ethics.

Believing that virtually any phenomena could be explained by correct reasoning must have been particularly comforting and even emotionally non-threatening to intellectuals of the 17th and 18th centuries. Proponents of the "Age of Reason" seemed to feel that divorcing man from his irrational behavior or thoughts provided "peace of mind" according to May (1950).

It was believed that autonomous reason would make possible the control of the individual's emotions What could be calculated and measured had practical utility in the industrial, workaday world, and what was "irrational" did not (May, 1950:19).

The result was an apparent decrease in anxiety brought about by repression of any problem which could not be rationally explained. In essence, it seemed that if a problem could not be explained rationally it simply did not exist. "In the nineteenth century we can observe on a broad scale the occurrence of fissures in the unity of modern culture which underlies much of our contemporary anxiety (May, 1950:27)."

The de-humanizing effects of the Industrial Revolution, the pressures of urbanization, and the concentration of wealth and power in a relatively few individuals (especially in Europe) spawned a new breed of philosophers who began to challenge the rationalists. "Nietzsche saw technical reason progressing rapidly on one hand and the disintegration of human ideals and values on the other, and he feared the nihilism which would result (May, 1950:28)."

There seemed to be no unifying principle to bring the sciences together. Each theory was formulated as if it were "the" answer. The 19th century had been ushered in on a wave of conformity alluded to by Nietzsche in Thus Spoke Zarathustra, "Everybody wants the same, everybody is the same: whoever feels differently goes voluntarily into a madhouse (1954:18)." Those same words were undoubtedly applicable to the 20th century as well. Nietzsche began to challenge the rationalists in his writings, and many existentialist philosophers of the 1900s have added great quantities of material as proof that man is also an emotional being.

The nineteenth century is broadly characterized by a separation of "reason" and emotions with voluntaristic effort (will) enthroned as the method of casting the decision between the two-- which resulted generally in a denial of the emotions. The seventeenth century belief in the rational control of the emotions had now become the habit of repressing the emotions (May, 1950:29).

Rollo May referred to this separation of emotion and reason as a "compartmentalization of personality" which seemed to lay the groundwork for intense but non-specific anxiety. Certainly, the compartmentalization of the emotions had an effect upon Sigmund Freud and his theories, especially concerning anxiety as mentioned above.

The man who drove the deepest wedge into the philosophy of rationalism was an obscure (in his own lifetime) theorist named Soren Kierkegaard who wrote in large measure about man's freedom, as well as man's individual worth and responsibility. Kierkegaard was an existentialist who wrote a great deal about anxiety and its relationship to freedom. This writer using Rollo May (1950) as a source will interchange the words "dread" and "anxiety" when quoting or paraphrasing Kierkegaard. Anxiety (dread) was defined by Kierkegaard in The Concept of Dread as, "freedom's appearance before itself in possibility (1957: 11)." The author seemed to indicate that under normal circumstances the anxiety brought about before any possibility of freedom has intruded man's consciousness will be especially acute and perhaps unbearable.

Speaking to the "normal" situation, Kierkegaard said that, ". . . the possibility of freedom manifests itself before freedom (1957:81)." Kierkegaard added that:

I must therefore call attention to the fact that it (dread) is different from fear and similar concepts which refer to something definite, where as dread is freedom's reality as possibility for possibility (1957:28).

Here the author seemed to be describing the elusiveness of anxiety, not only as a concept but as a feeling. Kierkegaard (1957) seemed to be saying that each man's anxiety was unique in itself. Anxiety was a phenomenon which had to be re-defined for each individual not only because it was so difficult to describe but because its source (the possibility of freedom) was also so uniquely different for each person. Each man's definition of freedom was different; therefore, each man's definition of his own anxiety was different: The elusiveness of anxiety as May (1950) pointed out made that phenomena extremely difficult for the counselor to discover, describe, or dismiss.

In explaining what he meant by possibility, Kierkegaard wrote:

Possibility means "I Can." In a logical system it is convenient enough to say that possibility passes over into actuality. In reality it is not so easy, and an intermediate determinant is necessary This intermediate determinant is anxiety (1957:44).

Perhaps Kierkegaard was pointing to the weakness of rationalism which dictated that if I logically will it, it will be done. There was no such easy transition in the "real" world according to Kierkegaard, especially in relation to choice and freedom. The pain associated with confronting anxiety was extremely painful and, perhaps, the main reason why many avoided the dread feeling.

And no Grand Inquisitor has in readiness such terrible torture as has dread (anxiety), and no spy knows how to attack more artfully the man he suspects, choosing the instant when he is weakest nor knows how to lay traps where he will be caught and ensnared, as anxiety knows how, and no sharp-willed judge knows how to interrogate, to examine the accused as dread does, which never lets him escape, neither by diversion nor by noise, neither at work nor at play, neither by day nor by night (Kierkegaard, 1957:139).

Kierkegaard (1957) went on to point out that the ultimate trap of anxiety was that it was much easier for man to run than to face, confront and grapple with anxiety. The trap, of course, was that by failing to do battle with anxiety man only ran deeper into that tunnel of despair (Kierkegaard, 1957). In so doing, man drew further away from himself and, in fact, lost his chance to re-create himself by meeting life as it really was.

The 20th century has seen an expanding number of psychologists, psychiatrists, philosophers, and others who have confronted the phenomenon of anxiety.

Karen Horney believed that, ". . . anxiety is the dynamic center of neuroses and thus we shall have to deal with it all the time (1937:41)." Horney seemed to be assigning an important, and central role, to anxiety in the forming of any neuroses and this writer believes to any coping behavior which sought to escape anxiety. "In fact, we seem to go to any length to escape anxiety or to avoid feeling it (1937:46)." In fact, Horney stated that some individuals attempt to narcotize anxiety ". . . by taking alcohol or drugs (1937:46)" and

termed this a "direct" effort to avoid anxiety. The indirect escaping of anxiety found the individual plunging into social activities to avoid being alone, or drowning anxiety in an over abundance of work, sleep, or sexual activities. Such desperate efforts to allay anxiety, may not even be recognized by an individual. ". . . this means not only that we may have anxiety without knowing it, but that anxiety may be the determining factor in our lives without our being conscious of it (Horney, 1937:46)."

Horney hypothesized that there were three Elements of Anxiety:

1. In a state of anxiety one feels--in fact, is--helpless.
2. The individual exhibits apparent irrationality (as opposed to the emphasis on rationality in our culture.)
3. By its very irrationality anxiety presents an implicit admonition that something within us is out of gear (1937:44).

Four ways of escaping these elements of anxiety according to Horney were to:

1. Rationalize it
2. Deny it
3. Narcotize it
4. Avoid thoughts, feelings, impulses, and situations which might arouse it (1937:46).

In arriving at the "Elements of Anxiety," as well as identifying the manner in which many neurotics escaped that problem, Horney defined anxiety in at least two different ways. The author of The Neurotic Personality of Our Time differentiated between "simple situation neurosis anxiety" and "basic anxiety (Horney, 1937)." Basically, Horney (1937) defined simple situation neurosis anxiety as a simple

conflict with a "specific situation" found in healthy people unable to solve a particular problem. Basic anxiety on the other hand was defined as ". . . a feeling of being small, insignificant, helpless, deserted, endangered in a world that is out to abuse, cheat, attack, humiliate, betray, envy (Horney, 1937:2)." This basic anxiety created feelings of emotional isolation and a weakening of self-confidence. The key difference it seems to this writer, between the two types of anxiety was in the emphasis upon the "healthy person" who experienced the simple, situational form of anxiety as opposed to the neurotic who was virtually overwhelmed by the feelings brought on by basic anxiety. Horney seemd to be saying that normal anxiety could be used constructively to increase the bonds between men and to advance civilization. Creativity was spawned, for instance, under the gentle goading of normal anxiety. Neurotic anxiety on the other hand, had its roots in dependency and hostility which feelings elicited hostility from, and in others. There will be other references to attempts by authors to distinguish between healthy and neurotic anxiety.

Dr. Horney (1937:6) delineated four principle ways that man protects against anxiety, "affection, submissiveness, power, and withdrawal." She pointed out that all four forms of protection exist in some measure in normal as well as neurotic individuals. The neurotic, however, was seen as using the protective devices to separate him from the real world while the healthy person used them to expand and enlarge

his world!

Developmentally, anxiety probably occurred from birth in one form or another according to Horney (1939) and may build itself into a neurotic form in a number of ways. For instance:

The typical conflict leading to anxiety in a child is that between dependency on the parents--enhanced by the child's feeling of being isolated and intimidated--and hostile impulses against the parents (Horney, 1939:82).

The ambivalence felt by the child was referred to as an inhibition which consisted of an "inability to do, feel, or think certain things." "Its function was to avoid the anxiety which would arise if the person attempted to do, feel, or think those things (Horney, 1937:53)." In several different instances, and in at least two of her books (Horney, 1937) and (Horney, 1939), Dr. Horney pointed out that hostility and anxiety are tightly interwoven and should be approached cautiously in order to help the client overcome the hostility and resultant anxiety without forcing him to the abyss. Horney seemed to believe that the child should be allowed and encouraged to express feelings of hostility including those directed at the parents to help relieve what she termed the "reciprocal functioning of anxiety, and hostility." That is, unexpressed or repressed hostility seemed to potentiate the effects of anxiety. It is at this point, too, that Horney (1939:82) dealt with the child and (or adult for that matter) his defenses. She cautioned against stripping away the defenses (such as lying, for example) without allowing the child another way out or without replacing the

defense (in the neurotic) with a healthy form of coping behavior.

In speaking of ways of dealing with neurotic anxiety, Dr. Horney wrote that:

. . . the attempt to argue a neurotic out of his anxiety--the method of persuasion--is useless. His anxiety concerns not the situation as it stands actually in reality, but the situation as it appears to him. The therapeutic task, therefore, can be only that of finding out the meaning certain situations have for him (1937:44).

This researcher believes that Horney's point concerning "persuasion" may also apply in dealing with drug abusers. As will be pointed out later, there seemed to be little point in trying to "talk" someone out of using drugs.

The Dynamic Viewpoint of Anxiety

Percival M. Symonds, who was known as a dynamic psychologist, defined anxiety "as mental distress with respect to some anticipated frustration (1946:133)." Mental distress seemed to run the gamut from actual physical pain to the mere discomfort of the individual who was ill at ease. Symonds believed (as did Horney) that anxiety may be all but unknown, consciously, to an individual. "It would surprise most persons to realize how much of their behavior is motivated by a desire to escape anxiety by either reducing it or disguising it one way or another (1946:138)." It would seem to follow that the therapist, interviewer, or counselor must be especially adept at identifying anxiety in those clients who do not recognize that phenomena. As did

every author which this writer reviewed, Symonds pointed out the sheer desperation of those most pressured by anxiety. "Most persons will go to any length, not excluding self-destruction, to gain relief from anxiety (1946:138)." If, in fact, some drug abusers are motivated or driven by the descriptively elusive and difficult feeling state of anxiety, it would seem to follow that drug use to the point of addiction or even self-destruction could sometimes be attributed to anxiety.

Developmentally, Symonds stated that, "Anxiety puts in its first appearance at birth and is evidenced by the infant's spasmodic efforts to catch its breath and to utter its first wail (1946:140)." The infant was seen as instantly recognizing his helplessness, "This condition of helplessness also characterizes anxiety states throughout life, and, in this way again, birth serves as a prototype for later anxiety (1946:141)." Birth, then, was seen as the first step in a life process of separation. Adler (1927) hypothesized that the threat of the loss of love seemed even more anxiety provoking than a lack of love. Adler (1927) pointed out in proof of this hypothesis that psychopaths who have never known love are deficient in anxiety. The separation of the child from the mother at birth was seen as especially traumatizing by Otto Rank who built an entire theory of behavior and wrote a book on The Trauma of Birth (1929).

Rank (1929) viewed human life as a series of separations differing both in number and intensity for each individual. Separation

offered the individual more and more freedom to act on his own not, however, without the concomitant circumstance of anxiety. Rank (1929) believed that anxiety was inescapable when making the decision to separate because there was both the anxiety over the separation itself and the anxiety brought on by the threat of losing one's autonomy if the separation did not take place. Essentially, Rank saw anxiety as a "two-way street" whose ultimate distinction lay between a death fear of moving backward and losing one's individuality and a life fear which was brought on by the choice to move forward. The reader may note that the ideas of Rank seemed in some cases to coincide rather closely with those of Carl Rogers, Karen Horney, and Herman Feifel. Rank (1929) stated that neurotics cannot find a balance between the anxiety of the death fear and that of the life fear with bizarre behavior often the result. This also seemed to be indicated by Andrew Salter (1961) when he described the difference between the inhibitory and the excitatory personality. Sullivan explained anxiety in the infant as follows, "Thus anxiety is called up by emotional disturbances of certain types in the significant person--that is, the person with whom the infant is doing something (1953:9)."

In carrying the anxiety of separation forward a number of years Symonds addressed the group situation. "The most acute anxiety arises when the individual feels that his personal adequacy or his existence in the group is threatened (1946:134)." The conformity of Western man

spoken of earlier by Nietzsche and alluded to by Kierkegaard was also evident to C. Marshall Lowe (1969:251) as a basis for anxiety. The most threatening period of loss of peer approval was believed to be the adolescent years. To be ostracized from one's peer group was seen as more threatening than the loss of parental approval, again resulting in seemingly irrational or bizarre behavior. Sidney Jourard addressed the problems of adolescence in Personal Adjustment.

There is the problem of physical awkwardness, stemming from rapid and uneven growth, at a time of life when muscular agility is highly valued by one's peers. Adolescent acne poses appearance problems at a time when the young person is becoming acutely aware of the importance of being attractive to the opposite sex. Pubescent young women have the problem of coming to terms with their newly developed capacity to menstruate Further, the presence of strong sexual urges, attendant upon maturation of the sexual apparatus, poses problems of morality to most adolescents in our culture (1963:160).

As will be seen throughout this paper none of the examined characteristics stands alone. Sullivan wrote that, "Under loneliness people seek companionship even though intensely anxious in the performance (1953:262)." Sullivan (1953) believed that at adolescence and beyond, desperate efforts are made to overcome fear and its compatriot anxiety to relieve the pain of loneliness.

A cultural approach to anxiety was taken by Harry Stack Sullivan (1953:8).

Before anyone can remember, except under the most extraordinary circumstances, there appears in every human being a capacity to undergo a very unpleasant experience. This experience is used by all cultures, by some a little and by some a great deal, in training the human animal to become a person The unpleasant experience to which I am referring I call anxiety.

The author went on to explain some of the subtle and not so subtle anxiety producing techniques used by such institutions as religion, education, and government as well as the family and peer group.

An interesting point made by Symonds (1946:151) was that, "Apparently, realistic immediate danger arouses less anxiety (although more fear) than a less imminent danger which can be magnified in fantasy." There seemed to be some connection between dread of the future and anxiety. Perhaps, the uncertain and fear-filled future had a potentiating effect on anxiety experienced in the present. Whatever the characteristics of anxiety, the greatest threat according to Rank (1929), Horney (1939), and others was the threat of non-specific anxiety. If an individual could identify the source of his anxiety, it was believed that he could better cope with it. The confusion of the person who knows he has a problem but cannot identify its source is overwhelming and, perhaps, significantly more difficult to cope with. The confusion of the person who knows he has a problem seemed significantly more difficult to cope with than the situation of the man who had emotional problems but failed to recognize the presence of a problem. Ignorance may indeed be bliss in terms of the level of anxiety of the individual who sees no problem with his behavior.

Sullivan seemed to have those who avoid, repress, or ignore their emotional problems in mind when he wrote:

I believe that it is fairly safe to say that anybody and everybody devotes much of his lifetime, a great deal of his

lifetime, a great deal of his energy . . . and a good part of his effort in dealing with others, to avoiding more anxiety than he already has and, if possible, to getting rid of his anxiety (1953:11).

Symptoms of all types according to Sullivan (1953) were brought on by anxiety or attempts to avoid anxiety. The author pointed out that many symptoms such as those produced through hysteria can be more comfortably lived with than non-specific forms of anxiety. Symonds wrote that, "Since anxiety points to the future, the object to be feared, which has not yet presented itself, may be magnified in fantasy (1946:137)." Little wonder that the person tortured by anxiety would rather find something that he could identify and deal with.

Symonds pointed out that individuals were more susceptible to anxiety if they were "hungry, thirsty, tired, had unrelieved sexual tensions, were held in idle suspense or if they were ignorant of plans made for them by others (1946:150)." Such crises as those precipitated by success or failure, separation, threat to a love, sex difficulties, or external dangers were all listed by Maslow (1954) as anxiety producing. Jourard (1963) concluded that probably the most damaging of the various forms of anxiety are those threats to adequacy, self-respect, and social status. It seemed pertinent that all the sources of anxiety just mentioned could be readily fantasized completely out of proportion by those judged "most rational."

While reviewing the literature, it seemed to this writer that several authors believed anger or hostility to be closely connected

with anxiety. "When an individual suffers from overpowering neurotic anxiety one may assume that underneath lie strong hostile wishes which cannot be permitted overt expression (Symonds, 1946:196)." One classic example of hostility mentioned by May (1950) was that of the over-protective mother whose over-concern through the medium of excess anxiety may be masking hostility for the child. Symonds pointed out that, "The child who has learned to depend upon his own initiative and resourcefulness is never quite as susceptible to anxiety as the child who has been overprotected (1946:162)." What Symonds seemed to be saying was that children sense that over-protection is a mask for hostility. This, in effect, teaches the child through repetition that he must be anxious in virtually any pressure situation. Over-protection tended to stultify emotional development as parents kept the child from experiencing anything which was the least bit upsetting. Consequently, when the child was forced to confront any uncomfortable situation later in life, he was unable to cope with it which situation produced an inordinate amount of anxiety. Horney (1937) believed that parents should try to develop independence in their offspring and allow the children to openly exhibit feelings of all types including those of hate, anxiety, hostility, and anger. "Anxiety is regularly reduced (although temporarily increased) when hidden fears are brought out into the open, either by talking about them, or by experiencing the fearful situations directly but safely (Symonds, 1946:167)." The author

termed that experiential process "release" while Salter (1961) explained it as "disinhibition" and Freud called it "catharsis." Hate aroused anxiety and anxiety bred hate as a defense against it according to Horney (1937), Sullivan (1953), and May (1950), all of whom agreed with Symonds that anxiety and hostility were often compatriots.

Symonds wrote that, "Anxiety is characterized by helplessness and impotence in the danger situation (1946:137)." The author also pointed out that anxiety may be termed "diffuse--as in depressive states and gloomy moods, feelings of inadequacy, and inferiority and a lack of feeling (Symonds, 1946:155)." Such feelings might describe the state of "non-being" spoken by Rogers, Maslow, and others. According to Marmar (1970), at the opposite end of the continuum was the belief that if or when the individual felt capable of dealing with a threatening situation, anxiety was reduced to a minimum. Again, the element of fantasizing future situations played a role in determining the level of anxiety.

Self confidence, a positive self-image or the individual with a high level of self esteem would seem to predicate a lower level of anxiety. Perhaps, the ability to cope with anxiety producing situations could be indicative of how an individual felt about himself (Jourard, 1963).

In reducing anxiety, man sometimes fell into the trap of learned inhibition according to Salter (1961). As pointed out earlier, individuals will do virtually anything to escape anxiety as quickly as possible. The successful escape was temporarily rewarding which "helped

explain why various forms of inhibition, avoidance, and denial of feelings became habitual (Wolpe, 1958)."

The behavior was learned from the actual danger situation. This same point was made by Salter (1953) when he hypothesized inhibition as the source of much of man's misery and pointed out that it was non-spontaneous learned behavior. The existentialists might explain that man had chosen inhibition rather than freedom because inhibition meant fewer choices and, correspondingly, less anxiety. Kierkegaard postulated that, "Dread (anxiety) is always to be understood as oriented toward freedom (1957:138)." The Danish philosopher went on to point out that freedom of any sort was, however, very often more frightening to man than inhibition because freedom smacked of the unknown. Freedom was choice and forced decisions which brought about change or the potential for change.

Perhaps, the reason for the elusiveness of a "cure" lies not only in anxiety's diffuse state and in its uniqueness for each individual but also in its description as a feeling state. "Anxiety also expressed itself by a wide variety of feeling states. Anxiety . . . is first and foremost a feeling which subsequently is transformed into action of some sort (Symonds, 1946:155)." Dismissing anxiety by either the individual or through a counselor's assistance then becomes a problem of identification and description. As was pointed out earlier, non-specific anxiety, that is, anxiety for which there appears to be no

cause, is the most bedeviling and frustrating for the individual to cope with. Rogers (1959) pointed out that the problem is made more difficult by emotional and seemingly irrational behavior which often cannot be explained away intellectually. In explaining the therapeutic ramifications of intellectualization, Salter explained, "Psychotherapy is an emotional process and intellectual adaptation, without emotional involvement, prevents improvement (1961:148)." The author seemed to be saying that there was little to be gained by intellectual exercise without emotional involvement. Perhaps those who intellectualize and rationalize the use of drugs are not genuinely in touch with themselves or their emotions and are seeking to re-establish contact through drugs. Salter went on to say in rather strong terms that the intellectualizer was particularly difficult to work with because he was always on the run from his emotions--that his very behavior in explaining away any and all problems only served to increase the anxiety which the individual could neither define nor intellectualize. Salter bluntly stated that:

The human animal, intelligent as he may be, can no more think his way out of an emotional problem than the monkey in the zoo We feel by doing, and we do by feeling. We do not act because of intellectual reasons. Our reasons grow from our emotional habits Personality is not a question of logic. It is a question of feeling (1961:36).

Symonds, Rogers, Salter, Sullivan, Horney, and others may have disagreed about many points concerning the nature of man and mental health, but they all seemed to agree that anxiety was essentially an

emotional problem brought upon by a feeling state unique to each individual and to each situation.

As we have already examined Salter's ideas on intellectualization and the emotions as they related to anxiety, this writer will attempt to provide a capsule review of Salter's ideas concerning anxiety as put forth in Conditioned Reflex Therapy (1961). Salter (1961) believed that the source of virtually all emotional problems lay in the inhibition of emotions by the individual. "Fundamentally, the inhibitory person suffers from constipation of the emotions (1961: 47)." In connecting anxiety and inhibition, Salter wrote that, "Inhibitory patterns are always accompanied by feelings of anxiety. They may vary from mild apprehension to intense jittery fear A theory of anxiety is a theory of neurosis (1961:220)." Salter seemed to be agreeing with Sullivan (1953), Horney (1937), and Symonds (1946) that neurosis and anxiety are inseparable and that anxiety played a significant role in virtually all mental illness. Mowrer postulated a similar theory to those we have discussed.

Anxiety is a learned response occurring to signals that are premonitory of situations of injury or pain (here he seemed to be agreeing with Salter and with a learning theory approach). . . . However, experienced anxiety does not always vary in direct proportion to the objective danger in a given situation, with the result that living organisms and human beings in particular, show tendencies to behave irrationally, i.e., to have anxiety in situations that are not dangerous or to have no anxiety in situations that are dangerous (1939:556).

Salter (1961) strongly stated that anxiety was a learned response, and that symptoms could be definitely traced to a known conflict in the life of the anxious individual. "In inhibitory humans we can find a sufficient number of inadequate reaction systems (based on past conditions) that explain later 'illogical' anxiety feelings (Salter, 1961: 221)."

Salter pointed out that there was a definite difference between "primary or objective anxiety, and secondary or neurotic anxiety (1961: 221)." In making this point, Salter seemed to be agreeing with Horney (1937), May (1950), and Tillich (1952) as to the universality of anxiety. The levels may vary, but each human being experiences anxiety in some form at some time. The difference was essentially that it is proper and natural to be anxious about a situation in which there is real, immediate danger. On the other hand, "Anxiety may be considered unwarranted when it involves, say, an anticipatory fear of being reprimanded (Salter, 1961:222)." In discussing the famous Masserman experiments with cats and alcohol and some other experiments by Maier, Salter (1961) came to the conclusion that relief of disturbances in the animals came only under conditions which allowed the animal some control over its environment. In every case where animals were allowed some choice or an alternate reaction, neuroses were not created or were substantially cured. The reference to choice and to freedom in terms of the animal's environment would seem to be

compatible or, at least adaptable, to the existential viewpoint of man's freedom to choose, as postulated by Kierkegaard, May (1950), and Tillich (1952). Salter concluded by stating, "The fact that excitatory reflexes cure anxiety tells us that anxiety is the show of inhibition (1961:223)."

Anxiety, then, could be conjured up through habitual repetition of a variety of experiences. Although such a theory may be somewhat far-fetched, it seems conceivable to this writer that so-called "modern rock music" may play an anxiety-involving role in some instances. Perhaps, the words of Huxley are applicable. ". . . No man, however, highly civilized, can listen for very long to African drumming or Indian chanting, or Welsh hymn singing, and retain intact his critical and self-conscious personality (1954:369)." The dances of the late 1960s and early 1970s are not entirely unlike those of the American Indians. Trance-like states may even be induced through intense identification with the music and may be heightened through the use of hallucinogens. Meyers (1956) has written that ancient and modern musicians alike have utilized music to create emotional responses in listeners.

Since motor behavior plays a considerable role in both designative emotional behavior and in musical experience, behavior or designative gestures and that of similarity between the two types of experience (Meyer, 1956:268).

The words of certain songs decry the state of society in Western cultures, and some of the phrases seem to be rather accurate in describing the problems created by materialism, other-directed behavior, and conformity. Of course, the words themselves could be

interpreted in a variety of ways since the lyricist has only a few lines to explain his philosophy whereas the authors have virtually unlimited space to tout their views. The powerful weapon of repetition is, of course, on the side of the musician as his audience has only to listen which seems rather less exhausting than reading while trying to comprehend.

Messages extolling the virtues of freedom, for instance, could become extremely specific. "In The White Rabbit (RCA Victor), the Jefferson Airplane describe why kids take drugs to get away, from rules, away from logic and proportion, from their families, especially their mothers (LaMott, 1972:10)." Certain implications come to mind which might be considered as misleading from The White Rabbit. There was the implication that one could and must escape one's environment. Perhaps more subtle was the implication that teenagers, especially, cannot physically escape their parents; therefore, they could conveniently turn to drugs in order to transcend their miserable existence. Words subtly promoting the virtues of LSD were found in Lucy in the Sky with Diamonds sung by the Beatles, while the Beatles seemed to promote escape through the mysticism of hallucination and dreams in Strawberry Fields. The most subtle point being made, whether intentionally or not, seemed to be that there was a reason for anxiety but, most significantly, that there was a way out of that painful predicament, namely throughdrugged escapism. Furthermore, the trancelike states

induced in listeners would seem actually to potentiate the ability of the listener to learn the message of the musician. In fact, Salter (1961) pointed out the tremendous susceptibility of the mind to learning in the trance state; and according to Davis and Husband (1951), hypnotic or trancelike results are directly affected by the degree of interaction of the hypnotist and the subject. Anxiety, escape, disenchantment, drugs, repetition, and "music with a beat" could conceivably, in this writer's view, contribute to the overall effects of a rise in the illegal use of chemical agents in our society.

Biological-Holistic Approach to Anxiety

Goldstein (1939) postulated a holistic, biological approach to man's problems in general and to anxiety specifically. Working with brain injured patients helped Goldstein formulate his ideas. According to Goldstein, "Anxiety arises when it is impossible for the infant to cope (1939:300)." This basic point concerning the ability to cope with situations was central to Goldstein's ideas about anxiety. This writer believes that Goldstein was pointing up the uniqueness of each individual's experience of anxiety. A particular situation might be easily coped with by one individual while another person might be overcome with anxiety because he perceived the situation differently and because he felt he could not cope with it effectively, "Not to be afraid of dangers which could lead to anxiety--this represents in itself a successful way of coping with anxiety (1939:304)." Goldstein

seemed to be agreeing with Rogers (1959) and Salter (1961) that anxiety was essentially a feeling state. Anxiety affected not only the individual's awareness of himself but also his awareness of and perception of external objects.

Existential Anxiety

Perhaps the most definitive study of anxiety was written by Rollo May in his book The Meaning of Anxiety published in 1950. This writer will attempt to bring forth some of the major points made concerning anxiety by Rollo May.

Anxiety frequently, and in many cases basically, hinged on the issue symbolically expressed in Thomas Wolfe's title, You Can't Go Home Again. We shall observe in these cases that neurotic anxiety occurred because these patients were unable to accept the psychological meaning of not going home again, namely psychological autonomy (1950:4).

Confronting man's individual freedom to choose autonomy or dependency or, perhaps, merely to cut loose from the past in order to move positively seemed to be what May was getting at. Further, the feeling state, inhibiting force, or roadblock was anxiety. Again, as was pointed out by Salter (1961), Rogers (1959), Symonds (1946), and others, anxiety and emotional problems are inseparably linked. May went on, "Anxiety has its source in the fact that man is on one hand finite, involved like the animals in the contingencies and necessities of nature; but on the other hand man has freedom (1950:13)." Man was free to choose, but the wealth of choice could also be its greatest

burden often paid for with the pain of neurotic anxiety.

Emphasis throughout May's book was upon the individual. He wrote of the existentialists:

In their rejection of traditional rationalism, the existential thinkers insisted that reality can be approached and experienced only by the whole individual, as a feeling and acting as well as a thinking organism (1950:30).

According to May, existentialists sought "to overcome the compartmentalization of their culture by a new emphasis on the individual as a living, experiencing unity (1950:31)." Anxiety or virtually any other facet of human emotion could only be confronted from the frame of reference of the concerned individual. Anxiety frequently prevented individuals from experiencing the freedom of being themselves. Many persons avoid:

. . . willing to be themselves: by avoiding consciousness of self, by willing to be someone else or simply a conventional self, or by willing to be oneself defiantly which is a form of tragic, stoic despair and therefore doomed to fall short of full selfhood (May, 1950:35).

Rather than an attempt to label and compartmentalize behavior in an effort to eliminate anxiety:

Modern psychotherapy's basic aim is to enlarge self-awareness by means of clarifying inner self-defeating conflicts which have existed because the individual has been forced to block self-awareness at various points (May, 1950:35).

Anxiety would be eliminated then, in the view of some modern theorists, by descriptively capturing the unique experiences of the individual-- from his frame of reference. The problem of man turned ever inward,

always questioning, always searching for answers within himself would seem to create even greater anxiety. However, May (1950:35) pointed out that, "Unhealthy introspection arises not from too much self-awareness but rather from conditions of blocked self-awareness."

May went on to explain that "these blockages in self-awareness have occurred because the individual has been unable to move through accumulations of anxiety at various points in his growth (1950:35)." It may be that anxiety only partially confuses the individual causing bizarre behavior only under certain conditions and that herein lies an explanation for hysteria. It would seem to follow that when nearly all of one's behavior could be described as abnormal that the anxiety has become all pervasive, stultifying, or possibly eroding individual growth. May wrote that, "Kierkegaard makes it clear that selfhood depends upon the individual's capacity to confront anxiety and move ahead despite it (1950:35)." Here again can be seen the circular nature of anxiety. Movement in a positive direction, according to Binswanger (1956), meant confronting anxiety by taking responsibility for oneself. This confrontation, however, was in itself anxiety provoking, therefore, oftentimes the easiest or most expedient solution was for man to avoid, repress, or disown his anxiety. Deceptively, however, anxiety was not destroyed by repression or denial and, in fact, only accumulated within man to surface with greater force in the future. Kierkegaard's description of the

pervasive, emotion laden feelings of anxiety was particularly graphic.

Anxiety is a desire for what one dreads, a sympathetic anti-pathology. Anxiety is an alien power which lays hold of an individual and yet one cannot tear oneself away, nor has a will to do so; for one fears, but what one fears, one desires. Anxiety then makes the individual impotent (1957:87).

Using freedom as a frame of reference, May (1958) postulated that the difference between the healthy and the neurotic person was that the healthy individual continued to grow positively despite anxiety. The healthy person was said to be "actualizing his freedom (1950:38)." The unhealthy individual restricts severely or stops this growth and in so doing traps himself by surrendering his freedom. Paul Tillich wrote similarly that, "Neurotic anxiety builds a narrow castle of certitude which can be defended and is defended with the utmost tenacity (1952:26)." Freedom, of course, meant choice or at least the possibility of choice. Relating anxiety and choice, May wrote that, "One would have no anxiety if there were no possibility whatever (1950:39)." The point seemed to be that if the individual trapped himself by surrendering his freedom of choice, anxiety was created and acutely experienced because the individual knew he had surrendered something which he had previously possessed, namely choice.

May went on in his discussion of coping with anxiety, "The creative genius in the highest sense does not seek to avoid anxiety and guilt through recourse to belief in fate; he creates by moving through anxiety and guilt (1950:40)." This writer believes the emphasis

was upon facing reality rather than blaming fate. To conjure up fate would seem to mean that nothing could be done for the individuals' "condition." Fate removed choice and freedom for the individual and, perhaps, provided temporary relief by focusing on any acceptable object; there is generally relief from the pain of anxiety if the sufferer can attach it to some object (May, 1950:51). Unfortunately, the objects were often phobias or other pseudo forms of behavior. May quoted Kierkegaard on developing strength and maturity through confronting anxiety for on doing so one had:

"The courage to renounce anxiety without any anxiety, which only faith is capable of--not that annihilates anxiety, but remaining ever young, it is continually developing itself out of the death throes of anxiety (1950:45)."

Faith could only be developed through courageously facing anxiety and the true nature of the self. May explained that, "In every experience of creativity something in the past is killed that something new in the present may be born (1950:39)." May seemed to be saying that creativity occurred and man could move positively only when anxiety was met and subdued. In essence, the author seemed to be describing a continuous process of creating the self much like the process of "becoming" postulated by Rogers (1941), Maslow (1968), and others.

Organic illness or dysfunction was often potentiated or even caused by anxiety according to May (1950). The potential for some particular occurrence had a great deal to do with an individual's

present actions and even illnesses.

. . . function of the cerebral cortex, or psychologically speaking, conscious awareness, is of great importance in clinical dealing with anxiety, since the apprehension depends centrally on how the individual interprets potential dangers Thus, a relatively harmless situation, objectively speaking may become the occasion for great anxiety because of the complex ways, involving past experiences, etc., in which the individual interprets the situation (1950:60).

Following those general remarks, May went on, "A threat to an individual's existence can be so powerful that the individual possesses no way of coping with the threat short of giving up his existence, namely dying (1950:70)." Anxiety, then, was seen as contributing to the ultimate "illness" which resulted in death. That anxiety did contribute specifically to harmful physiological effects was pointed out by May.

It was clearly demonstrated that the gastric activities which cause or exacerbate the ulcer formation were increased by anxiety and were decreased as security supplanted anxiety in the patient's affective condition (1950:73).

Those patients most susceptible to ulcers were often hardworking, perfectionistic persons whose drive seemed to come from anxiety and insecurity (May, 1950). May pointed out that, "In each case, the home had failed to provide the subject with a stable childhood background (1950:73)."

Continuing to discuss physiological disorders and anxiety, May (1950) wrote that susceptibility to infectious diseases may have been influenced by anxiety. Thereupon, May (1950) pointed out that cultural pressures were often allied with anxiety in bringing on

increase of cardiovascular disturbances and psychosomatic disorders such as ulcers, chronic upset stomach, constipation, and others. Many cases of excessive appetite (bulimia) and consequent obesity accompanying chronic anxiety was seen as a displacement to food of intense frustrated desires for love. May (1950) also pointed out that anorexia nervosa which is a pathological lack of appetite was found in a number of subjects in whom there were intense frustrated wishes for love and attention from the mother. Asthma, hysterical conversions and even a susceptibility to infectious diseases have been precipitated by anxiety. Hypertension which is elevated blood pressure without evidence of other disease and even the onset of epilepsy have been blamed upon anxiety (May 1950). The author seemed to believe that those biological needs and forms of behavior most often held in check or repressed in a particular culture most likely gave rise to psychosomatic symptoms. In the Victorian period Freud found the repression of sex central in symptom-formation. In our culture, it may be true as Horney suggests, ". . . that the repression of hostility is more common than the repression of sex and thus might be expected to be frequently related to psychosomatic symptoms (May, 1950:81)." May seemed to be calling for a return to what is natural or what Salter (1961) would term the excitatory life.

Certainly, it would seem to follow that the repression of feelings could create increased anxiety and concomitant psychosomatic

disorders. The fact that in the Western culture ulcers are found ten times more often in men than in women could be proof of the results of repression of feelings according to May (1950).

Mittelmann and Wolff suggest that this (higher incidence of ulcers in men) is because men in our culture are expected to repress their dependent needs under a facade of independence and strength, where as women are permitted to give vent to their feelings of helplessness, as for example in weeping (May, 1950:80).

May (1950) contended that the more outwardly anxiety was exhibited the less severe the organic problems. The author paralleled the outward exhibition of anxiety with the fever of an illness. The problem (anxiety or fever) was visible or detectable, could be confronted and was more easily resolved. It was often true according to May (1950) that it was much more acceptable to have an organic illness rather than a mental or emotional disorder. This seems to account for the manifestation of emotional disturbances such as anxiety, intense loneliness, guilt, and others in somatic form.

May (1950), as did other theorists heretofore mentioned (Salter, 1961; Symonds, 1946; Sullivan, 1953), pointed out the pervasiveness of anxiety.

Though we wish to imply no underestimation of the importance of identifying the specific emotions in any given case of psychosomatic illness, we suggest that anxiety is the psychic common denominator (1950:83).

To identify, describe, and perhaps even to "cure" anxiety man must go beyond the study of animal behavior, however.

In the study of neurotic anxiety, we find the essence of our problem in precisely those characteristics of man which distinguish him from animals. These characteristics are the capacity to reason and to use symbols as well as man's distinctive social, historical development (May, 1950:107).

What May seemed to again be calling for was a study of man as a unique individual whose "social, historical development" enables him to put the past into the present and to put living the future into perspective.

This writer should not conclude this section on anxiety as seen by Rollo May without pointing out that May (1950), Symonds (1946), and others recognized positive aspects of anxiety. For instance: The positive aspects of selfhood develop as the individual confronts, moves through, and overcomes anxiety creating experiences (May, 1950:234). Symonds wrote that, "Anxiety, which is a learned adaptation, is vital for emergency control (1946:136)." Furthermore, according to Symonds, "Anxiety is the basis of much creative effort, for it is at the behest of anxiety that man looks ahead in order to avoid danger (1946:156)." Kierkegaard (1957) wrote of "normal anxiety" which helped keep man moving forward and Frankl (1955) described equilibrium not as balance but as a state of positive tension interpreted by this researcher to mean positive anxiety. Perhaps Nietzsche through the medium of Zarathustra summed up the positive aspects of anxiety best when he wrote, "I say unto you: one must still have chaos in oneself to be able to give birth to a dancing star (1954:17)."

It is the so-called "neurotic anxiety," however, that this

researcher was most concerned with and looked for in the interviews conducted with drug users. May stated that:

. . . neurotic anxiety results from a cleavage or contradiction between expectation and reality, a contradiction which occurred originally in the person's relations with and attitudes towards his parents. It is important to emphasize now that a cleavage between expectations and reality has its normal and healthy form as well as its neurotic, . . . (1950:280)."

May went on to explain that:

This capacity to experience a gap between expectations and reality, and with it the capacity to bring one's expectations into reality, are the characteristics of all creative endeavor which Kierkegaard, described as conceiving "possibility" and bringing this possibility into actuality . . . (1950:281).

After explaining what healthy anxiety might be, May went on:

But there is a radical distinction between the neurotic and the healthy manifestations of this capacity. In neurotic anxiety, the cleavage between expectations and reality is in the form of a contradiction; expectation and reality cannot be brought together, since nobody can bear a constant experience of such cleavage, the individual engages in a neurotic distortion of reality (1950:282).

The result was a continuous state of anxiety and tension which fed and grew upon itself.

In summarizing May's views on anxiety and its source, perhaps the following quotation explains a great deal.

The emergence of individual freedom is very closely connected with anxiety; indeed, the possibility of freedom always arouses anxiety, and how the anxiety is met will determine whether the freedom is utilized or met by the individual (1950:233).

Miscellaneous Viewpoints

No attempt has been made in this dissertation to include all or even a majority of the major theorists' ideas on anxiety. Hopefully, a representative sampling has been selected. This short section will attempt to present briefly a selected idea or two by other major writers in the field of counseling. G. A. Kelly, who is known for his presentation of "Construct Theory," wrote that, "Human behavior is directed away from ultimate anxiety (1955:894)." In a more cryptic manner, Carl G. Jung (1920) described anxiety as the individual's reaction to the invasion of his conscious mind by irrational forces and images from the collective unconscious. These "major dominants" of the collective unconscious fermented a kind of anticipatory fear which was called anxiety. The eminent existentialist and religious leader Paul Tillich (1952) described anxiety as one's reaction to the fear of "nobeing" or a feeling of "meaningless" in one's life or existence. Tillich presented a particularly interesting point in light of the unrest and sometimes chaotic nature of Western man in the 1970s. "A freedom that leads to fear and anxiety has lost its value; better authority with security than freedom with fear (1947:245)." It appeared to this writer that Tillich (1947) was coming out rather strongly against anarchy and a concept which might be termed "over freedom." Reinhold Niebuhr also wrote of freedom. "Anxiety is the inevitable concomitant of the paradox of freedom and finiteness in

which man is involved (1941:182)." Niebuhr would seem to be agreeing rather closely with May (1950) on freedom and anxiety. Finally, Niebuhr added a religious twist to anxiety when he wrote that anxiety is ". . . the internal precondition of sin Anxiety is the internal description of the state of temptation (1941:182)." Perhaps an apt conclusion to this section is a quotation by Alfred Adler who said:

Anxiety can be dissolved solely by that bond which binds the individual to humanity. Only that individual can go through life without anxiety who is conscious of belonging to the fellowship of man (1927:238).

This section dealt with the phenomenon of anxiety and examined that experience with the viewpoints of several major theorists. Most of the authors explored seemed to agree that anxiety is a feeling state, unique to each individual but definitely present in each of us. Additionally, there seemed to be general agreement that the individual's ability, or lack thereof, to cope with anxiety often meant the difference between freedom with positive growth and a fear laden, leaden existence. Rollo May in an interview in The New York Times Magazine was quoted as saying:

"The myths of society are what give a person the ability to handle anxiety, to face death, and to deal with guilt Our society is sick because it has lost the language by which it communicates with the meaningful crises of life (Dempsey, 1971:91)."

Unfortunately, according to May, the myths perpetrated by culture in the United States are pure "'rationalism" and the faith that problems

can be solved by the amassing and projection of technical data (Dempsey, 1971:91).'" May finished his discussion of the myths of society with a somewhat cryptic observation. "' . . . when the medieval myths broke down, you had the frantic fear of death, witchcraft, sorcery' In our day its LSD, hippies, touch therapy, the boom in psychoanalysis, all sorts of fads and quackery (Dempsey, 1971:91)."

Before moving to the section on loneliness, the writer deems it appropriate to re-emphasize the fact that neither anxiety nor any of the phenomena involved in this study exist or operate alone. All are interconnected and are, basically, potentiated one by the other.

LONELINESS

"Now loneliness is possibly most distinguished among the experiences of human beings, by the toneless quality of the things which are said about it (Sullivan, 1953:260)." After reading the above quotation by Harry Stack Sullivan, this writer approached the task of researching the phenomenon of loneliness with some trepidation. In fact, not a great deal has been written specifically about loneliness, perhaps because there seems to be a different definition for each unique individual and because any definition of the word loses much of its "true feeling" when put into words. However, since Sullivan's statement there have been some rather significant, and to this writer

meaningful, attempts at describing loneliness. This researcher will present in some depth the viewpoints of several major theorists concerning loneliness, add some comments by other counselors or philosophers, and end with a brief summary.

Loneliness Anxiety

One of the most definitive studies of loneliness according to Rogers (1967) was done by Frieda Fromm-Reichmann and was recorded in an article for Psychiatry entitled "Loneliness." Agreeing with Sullivan (1953), Dr. Fromm-Reichmann stated that, ". . . loneliness is one of the least satisfactorily conceptualized psychological phenomena and is not even mentioned in most psychiatric textbooks (1959:1)." In fact, it seemed to this researcher that the existentialists more than any other group had confronted and attempted to explain loneliness. It may even be true that few theorists would approach loneliness for the same reason that many individuals avoided it. In Fromm-Reichmann's words, "Loneliness seems to be such a painful, frightening experience that people will do practically everything to avoid it (1969:1)." It should be noted that loneliness is portrayed here in terms of intensity, at least, in a manner very similar to the portrayal of anxiety of Symonds (1946), May (1950), and Horney (1939).

Making a general statement which seemed very much in line with Sullivan's theory of interpersonal relations, Fromm-Reichmann pointed out that, "The longing for interpersonal intimacy stays with every

human being from infancy throughout life; and there is no human being who is not threatened by its loss (1959:3)." Each of us seeks and, in fact, must have some solitude, but this writer believes that it must be an "unthreatened" solitude to prevent anxiety and loneliness from creeping in. The warm promise of deep interpersonal intimacy must be a real possibility for the individual to return to and only then can solitude represent peace rather than loneliness.

. . . the lonely child may resort to substitute satisfactions in fantasy, which he cannot share with others I think that the substitutive enjoyment which the neglected child may find for himself in his fantasy life makes him especially lonely in the present age of over-emphasis on the conceptual differentiation between subjective and objective reality (Fromm-Reichmann, 1959:4).

These feelings of estrangement brought upon by his fantasy world are extremely difficult to describe and to confront by the lonely child or by anyone attempting to help him. Because "loneliness is a most unpopular phenomenon in this group conscious culture (Fromm-Reichmann, 1959:6)," it becomes extremely difficult to discuss it or even consciously accept it far less describe it.

This frightened secretiveness and lack of communication about loneliness seems to increase its threat for the lonely ones, even in retrospect; it produces the sad conviction that nobody else has experienced or ever will sense what they are experiencing or have experienced (Fromm-Reichmann, 1959:6).

The author seemed to be saying that one who was unable to sense, describe or share loneliness had not the least chance of helping to dismiss it in someone else. Those who were truly lonely had no one

to whom they could turn for that heretofore mentioned "interpersonal intimacy." In referring to what very often seemed to be an "other directed" society, Fromm-Reichmann explained:

Perhaps the explanation for the fear of aloneness lies in the fact that, in this culture, people can come to a valid self-orientation, or even awareness of themselves, only in terms of their actual overt relationships with others (1959:2).

Since relationships with others become so important, the individual dares not expose the "real self" to those whom he needs the most. Existentially, Rollo May wrote that:

Social acceptance, "being liked," has so much power because it holds the feelings of loneliness at bay He temporarily loses his loneliness; but it is at the price of giving up his existence as an identity in his own right (1953:30).

The fear of exposing oneself may be one reason for an increased number of persons seeking counseling, psychiatric, or ministerial assistance. Unfortunate as it may be, it seemed that many persons would rather consult a stranger than their most intimate friends or relatives concerning any personal problems. Introspection (perhaps because of a learned distrust of the self) would also seem to be out as a method of solving one's problems. "The fear of being alone derives much of its terror from our anxiety lest we lose our awareness of ourselves (May, 1953:28)." This turning away from the self and one's significant others seemed to heighten loneliness and further isolate the individual from the real self. Rollo May wrote that, "The human being gets his original experiences of being a self out of his

relatedness to other persons, and when he is alone, without other persons, he is afraid he will lose this experience of being a self (1953:25).

Loneliness and anxiety have been linked several times throughout this review, but in a slightly different vein Fromm-Reichmann wrote:

. . . people will even resort to anxiety-arousing experiences in an effort to escape from loneliness, even though anxiety itself is an emotional experience against which people fight as a rule, with every defense at their disposal (1959:7).

Robert Seidenberg (1972) contended that severe trauma could occur from a lack of stimuli, an emptiness, bordering on true loneliness which, in turn, caused intense anxiety. Perhaps the individual substituting anxiety for loneliness felt that with anxiety he had something whereas with loneliness lay stark nothingness. According to May, "Emptiness and loneliness are thus two phases of the same basic experience of anxiety (1953)." Symonds (1946) indicated that loneliness and isolation as well as feelings of being rejected by others were often forms of anxiety.

In an interesting sidelight, Fromm-Reichmann wrote that poets and philosophers "have come closer to putting into words what loneliness is than we psychiatrists have (1959:8)." The author mentioned such writers as T. S. Eliot, Walt Whitman, and the Biblical Job. Calling Thomas Wolfe particularly descriptive in his treatment of loneliness, Fromm-Reichmann wrote that Wolfe saw "the essence of human tragedy in loneliness (1959:8)." This writer will present a small

sampling of excerpts from various writers on loneliness.

In a passage from Typhoon and Other Stories, Joseph Conrad wrote of loneliness in manner particularly meaningful to this researcher.

Jukes was uncritically glad to have his captain at hand. It relieved him as though that man had, simply coming of deck, taken most of the gale's weight upon his shoulders. Such is the prestige, the privilege, and the burden of command.

Captain MacWhirr could expect no relief of that sort from anyone on earth. Such is the loneliness of command (1927:39-40).

This writer interpreted Conrad's words to mean that the commander pays for his position sometimes in stark, naked loneliness which he must, at all costs, never display. Yet, in paying he could reap much greater personal rewards for his self esteem and self concept. On the other hand, command also connotes a loss of freedom; that is, the freedom to be weak or inattentive or uncaring or even to be ordinary. Margaret Wood pointed out that leaders, entertainers, and many others who influence the public feel that they must portray two personalities. One was the public self which could show no weakness while the other was the private, and probably the real self. Little wonder that the imitative behavior characteristic of society in general should lead to emulation of the "split" personality (1953:82). These characteristics of loneliness appear to apply to any leader regardless of his purpose, and there would seem to be powerful leaders within or promoting the drug culture.

Steinbeck in Of Mice and Men portrayed George as wistfully and even fatefully saying, "Guys like us, that work on ranches, are the loneliest guys in the world (1937:28)." There was for George and his kind no hope of a better life or even for a life free from loneliness. They had no homes, no families, and even precious few worldly possessions. Their only relief came, usually, in the form of a drunken binge in town in a desperate attempt to escape. Robert Frost plaintively described the same sort of individual plight in The Death of the Hired Man. "Nothing to look backward with pride, and nothing to look forward to with hope, so now and never any different (1967:1070)."

Balzac in the Inventor's Suffering was extremely positive. "'But learn one thing, impress it upon your mind which is still so malleable: Man has a horror of aloneness (Fromm-Reichmann, 1959:8).'"

Rudyard Kipling in Tommy spoke to loneliness of soldiers (upon whom much of the drug problem is often blamed) everywhere and for all time in his most inimitable manner:

We aren't no thin red'eroes, nor we aren't
no blackguards too,
But single men in barricks, most
remarkable like you;
An if sometimes our conduct isn't all
your fancy paints,
Why, single men in barricks don't
grow into plaster saints (1914:148).

Finally, there is the desperate plea of Job to God.

Behold, I cry out of wrong, but I am not heard;
I cry aloud but there is no judgment . . .
He hath stripped me of my glory, and taken

the crown from my head . . .

My kinsfolk have failed and my familiar
friends have forgotten me.

They that dwell in mine house, and my maids count
me for a stranger; I am alien in their sight (1961:564).

Fromm-Reichmann described sensory deprivation experiments at the National Institute of Mental Health and McGill University and pointed out that the subject's hallucinations were a form of coping with loneliness (1959). The author followed the discussion by terming the described feelings by those subjects in isolation as "separation anxiety" which she believed to be essentially the same as loneliness. On the other hand:

People who give massages or osteopathic treatment are quite aware of the fact that their treatment, irrespective of the specific physical ailment for which it is primarily applied, often helps their patients emotionally by relieving their physical loneliness (1959:14).

Apparently, then, even a somewhat mechanical act by an unknown osteopath, for instance, would provide some relief from feelings of loneliness and anxiety. Fromm-Reichmann concluded her paper with the following remarks:

I expect that, . . . , it will be found that real loneliness plays an essential role in the genesis of mental disorder. Thus I suggest that an understanding of loneliness is important for the understanding of mental disorder (1959:15).

Though this writer does not wish to equate drug abuse with mental disorder, he does believe that there is a distinct possibility that loneliness as well as the other phenomena mentioned in Chapter 1 may play a significant role in drug abuse in our society.

Existential Loneliness

It seemed to this writer that the most eloquent existential author on the subject of loneliness was Clark Moustakas.

I began to see that loneliness is neither good nor bad, but a point of intense and timeless awareness of the self, a beginning which initiates totally new sensitivities and awarenesses, and which results in bringing a person deeply in touch with his own existence and in touch with others in a fundamental sense (1961:6).

The positive aspects of loneliness were existentially perceived by Moustakas as he continued, ". . . loneliness is a condition of human life, an experience of being human which enables the individual to sustain, extend, and deepen his humanity (1961:ix)." The emphasis throughout Moustakas' book is upon the individual as he uniquely perceives loneliness. In fact, the entire book is descriptively written from the standpoint of the author as an individual perceiving loneliness.

I believe it is necessary for every person to recognize his loneliness, to become intensely aware that, ultimately, in every fiber of his being, man is alone--terribly, utterly alone. Efforts to overcome or escape the existential experience of loneliness can result only in self-alienation (1961:ix).

The self-alienation to which Moustakas referred seemed common in what Fromm-Reichmann described as "our other-directed" society where to look inward was as much a sin as talking about one's human frailties.

Addressing creativity, Moustakas wrote, "I have concluded that loneliness is within life itself and that all creations in

some way spring from solitude, meditation, and isolation (1961:X)." Perhaps this statement says something about the lack of creativity in an age where solitude, meditation, and isolation are discouraged and even condemned by many in our society. Fromm-Reichmann (1959), Erich Fromm (1941), Rollo May (1971), and others have pointed to our society in which the members very often dread isolation, silence, or any form of being alone with oneself.

Loneliness is such an omnipotent and painful threat to many persons that they have little conception of the positive values of solitude, and even at times are very frightened at the prospect of being alone (May, 1953:24).

It seems almost as if many individuals in our culture need other people to protect themselves--from themselves. Moustakas called for a change in our thinking concerning being alone.

There is a power in loneliness, a purity, self-immersion, and depth which is unlike any other experience. Being lonely is such a total, direct, vivid existence, so deeply felt, so startlingly different, that there is no room for any other perception, feeling, or awareness (1961:8).

Concluding his remarks about constructive loneliness, Moustakas in a reference to the cathartic effects of completing emotions stated, ". . . when a lonely existence completes itself, the individual becomes, grows from it, reaches out for others in a deeper, more vital sense (1961:8)." Carl Rogers seemed to indicate that to dismiss loneliness that keenly felt emotion must be completed often with someone else, "But when someone understands how it feels

and seems to be me, without wanting to analyze me or judge me, then I can blossom and grow in that climate (1967:90)."

There is obviously a considerable difference, at least on the surface, between Fromm-Reichmann's idea of loneliness and that of Clark Moustakas. And yet, the differences are not significant. Both agree that loneliness is an emotional feeling state, uniquely experienced which often defies description to another person. The two authors agreed that anxiety and loneliness were intimately interwoven and that the experience of loneliness was felt to the very core of one's existence. The difference perhaps lay in the negative overtones of loneliness as seen by Fromm-Reichmann and the more positive aspects identified by Moustakas. In fact, Moustakas went on to describe what he called "loneliness anxiety" which came even closer to the views of Fromm-Reichmann. "Loneliness anxiety results from a fundamental breach between what one is and what one pretends to be, a basic alienation between man and man and between man and his nature (Moustakas, 1961:24)." Carl Rogers (1953) might call loneliness anxiety as defined by Moustakas "a lack of congruence." Karen Horney (1937) would probably speak of the difference and conflict between the real self and the ideal self.

Moustakas went on:

Insidious fears of loneliness exist everywhere, nourished and fed by a sense of values and standards, by a way of life which centers on acquisition and control. The emphasis on

conformity, following directions, imitation, being like others, striving for power and status, increasingly alienates man from himself (1961:24).

The writer seemed to be saying that man must turn inward, in a search for those things in life which are really meaningful, namely a sense of uniqueness and a desire to become what one truly can be. Continued emphasis upon conformity itself would lead to anxiety and to alienation from oneself. This writer visualized a picture of an individual whose loneliness stemmed from a contest between what one should be and what one really is. "The search for safety, order, and lack of anxiety through prediction and mastery eventually arouses inward feelings of despair and fears of loneliness (Moustakas, 1961:24)."

The writer seemed to be saying that as man increasingly seeks and finds material security, he also finds loneliness. According to Moustakas (1961), man's preoccupation with prediction and his desire to master the future brought only frustration with impossible goals and increased feelings of loneliness. By constantly looking to the future, man failed to fully experience and feel what was happening in the present. Simple pleasures lost meaning in grandiose schemes for the future. Unrealistic goals which were never achieved only made man a failure and, in failing, he experienced more intense anxiety, alienation, and loneliness. Man's loneliness, according to Erich Fromm in Escape From Freedom, was manifested in his search for new meaning to replace the old institutions, values, attitudes,

and beliefs which had been questioned, removed, and changed in our materially oriented society (1941).

Turning outward Moustakas discussed man's relationship with his compatriots. "Modern man is starving for communication with his fellow man and with other aspects of life and nature (1961:25)." Man lost his sense of neighborliness and community life along with feelings of comraderie and received in return "a corroding feeling of estrangement (1961:25)." The result according to Moustakas was that ". . . man has become increasingly competitive, exploitative, status conscious, and suspicious of his neighbor (1961:26)." Socially, relationships became shallower as distrust of self and others deepened and drove man deeper within his pit of loneliness. The inhibiting effects of distrust caused a retreat from realness which further divided men. "The separation of self from others and from nature constitutes the primary condition of loneliness anxiety in modern societies (Moustakas, 1961:26)." In confronting Western society, Moustakas (1961) saw in many a loneliness akin to meaningless, almost a resignation of the individual concerning his own life. Without the courage of his convictions and facing a life of isolation, man was perhaps exposed to the most devastating form of loneliness.

Anger and hostility not only were found as companions to anxiety, but according to Moustakas (1961) those bitter emotions often accompanied loneliness. "Often accompanying this feeling of

loneliness anxiety is a smoldering but helpless rage and a desire for revenge for being 'left out' of life (1961:29)." It seemed to this writer that the "helpless rage" would only force the anger inward as the individual came to believe that he had no real control over his life. These same feelings of helplessness would produce, according to Moustakas (1961), deep feelings of inferiority and defensive attitudes. The result could be a deepening suspicion of others, of values, of his own ideas, and impulses and a turn to cynicism and bitterness for all positive feelings such as love, affection, or even optimism. Continuing to distrust first himself and then the outside world the lonely individual, according to Moustakas (1961), eventually gave up or reacted with aggression to cover up his deep-seated fears of himself, his anxiety and his loneliness. The individual might succumb to leading a life of surface attitudes, answers, and beliefs. Descriptively, such a person might be seen as a mere shell, without inner substance and held together by a thin, tautly stretched, ectomorph of superficial behavior. Above all, there would be no exposure of the feelings of in-depth emotions of such an individual, and spontaneity would be considered antediluvian. Interestingly enough, some theorists imply a return to a childlike (as opposed to a childish) approach to life which entails living for the moment in a freely spontaneous manner. Such psychotherapists as Salter (1961) and Simpson (1972) advocated living spontaneously to

capture as much from the moment as possible. Both used the example of the ability of children not only to live spontaneously but to perceive genuineness in others. Moustakas wrote, ". . . surface behavior is easily distinguished by the child from the spontaneous feelings of the heart (1961:36)."

Rather than give rein to our spontaneous emotions and try to work them out whether they are judged "good" or "bad," it seemed the tendency of Western culture to hide, mask, or repress such feelings. First, the so-called "bad" emotions which would probably include loneliness and would certainly include anger, hostility, depression, and others are turned inward. The turning inward of emotions becomes a habit, however, and soon the "good" emotions such as love, affection, and warm feelings of all sorts begin to be held in. ". . . we make our children feel that 'nice' people have only 'nice' emotions (Moustakas, 1961:40)." The author as do many others explained that we must allow children to express their negative feelings, to share them in order to dismiss loneliness, for instance. "Such depth of loneliness cannot be understood or comprehended, but it can be shared (Moustakas, 1961:51)." Sharing feelings in an attempt to be understood could lead to deeply gratifying results in the view of Adrian VanKaam.

The experience of really feeling understood is a perceptual-emotional gestalt: a subject perceiving that a person co-experiences what things mean to the subject and accepts him,

feels initial relief from experiential loneliness and gradually, safe experiential communion with that person and with what the subject perceives this person to represent in terms of emotional health (1959:69).

According to Fromm (1941), spontaneity was repressed from earliest childhood by parents, religions, and education. "In our culture, however, education too often results in the elimination of spontaneity and in the substitution of original psychic acts by super-imposed feelings, thoughts, and wishes (1941:242)." Substituting "original psychic acts" destroyed creativity and seemed to promote conformity. The emphasis upon facts and information rather than upon thinking further promoted conformity and man's so-called "rational" being. Otto Rank indicated that the process of creativity was often a contest between man and the loneliness of "having to live as an isolated individual (1929:125)." Our culture, according to Fromm (1941), often seemed to destroy even the inclination or the courage to try the creative process of staking out new territory or researching new ideas. In essence, Rank (1929:175) when speaking of "life fear," seemed to be referring to the choice of "going forward" which was very similar to the problem of choosing to move in a self-actualizing (Maslow, 1954) manner. Rogers (1967) felt that the element of "unconditional positive regard" was extremely important if the child were to retain his spontaneity.

If a child is lucky enough to grow up in this unconditionally accepting atmosphere, he emerges as strong and sure, and he can

approach life and its vicissitudes with courage and confidence, with zest and joy of expectation (Rogers, 1967:92).

The alternatives were often a life of conformity, dependence upon others, dullness, and lackluster feelings and little joy in living.

Beyond formal education lay the pitfalls of society and social pressure to further force conformity, according to Fromm. "In our society emotions in general are discouraged (1941:244)." Emotions were base and not to be trusted, Fromm went on, and eventually the individual received the message that the self was not to be trusted. Therefore, the answers to how to live must come from other sources. In The Lonely Crowd, David Riesman (1950) wrote that man's alienation stemmed from a highly competitive, seemingly individualistic society which tended, instead to promote intense peer-group pressures toward conformity. Feelings and true intimacy were hidden, ridiculed, or repressed. The result was an estrangement of the individual from himself and the loss of spontaneity and sense of purpose. Horney suggested that, "The more the emotions are checked, the more likely it is that emphasis will be placed upon intelligence (1945:85)." Relying solely upon intellect separated man from his emotional self and forced him along the path of pure rationalism. Apparently referring to man's alienation from himself, Wood postulated that:

The cataclysmic changes which modern society is undergoing tend to break down the old patterns of relationships on which the individual depends for inner security more rapidly than he is able to construct a new pattern that will satisfy his sense of purpose and belonging. In consequence he feels frustrated, adrift, and alone (1953:221).

Man's conflict with society was seen as all the more difficult in light of the extremely rapid advance of the "new life" and the near total destruction of the "old ways."

Modern Western Man, trained through four centuries of emphasis on rationality, uniformity, and mechanics, has consistently endeavored, with unfortunate success, to repress the aspects of himself which do not fit these uniform and mechanical standards (May, 1953:29).

Silence, solitude, and being alone were frowned upon by society according not only to May (1953) and Fromm (1941), but to Kierkegaard (1941) before the turn of the century.

One does everything possible by way of diversions and the Janizary music of loud-voiced enterprises to keep lonely thoughts away, just as in the forests of America they keep away wild beasts by torches, by yells, by the sound of cymbals (Kierkegaard, 1941:27).

Perhaps the real threat of being alone can be traced to modern man's "training." May wrote that:

When one's customary ways of orienting oneself are threatened, and one is without other selves around one, one is thrown back on inner resources and inner strength, and this is what modern people have neglected to develop. Hence, loneliness is a real, not imaginary, threat to many of them (1953:29).

May seemed to be saying that twentieth century man was so preoccupied with meeting the needs of society that he failed to minister to himself. Inner strength had to be nurtured and developed in order to cope with man's ultimate destiny when he wrote, "it must be terrible, on the day of judgment, when all souls come back to life--to stand there utterly alone, alone and unknown to all, all (1946:8)."

Symonds (1946) saw loneliness tied to the element of self-punishment by persons who through acute shyness or self-consciousness forced themselves to lead a lonely and isolated life. Horney indicated that:

A desire for meaningful solitude is by no means neurotic Only if there is intolerable strain in associating with people and solitude becomes primarily a means of avoiding it is the wish to be alone an indication of neurotic detachment (1945:73).

Hilde Bruch (1957) pointed out that research on obesity has uncovered attempts to overcome loneliness by excessive eating. Needless to say, obesity may also be a form of self-punishment as well as a vehicle by which to punish certain important people in the life of the obese one. Gover (1948) suggested that drinking habits in the United States resulted from attempts to counteract the threat of physical loneliness. Indicating that Western Culture in general had developed significant taboos against many forms of physical intimacy, Gover pointed out that the seemingly disinhibiting characteristics of alcohol provided individuals with a scapegoat for attempting physical affection or provided a vehicle for escape from feelings of loneliness. Salter (1961) in a chapter on the addictions suggested that alcohol and drugs provided deceptively convenient source of temporary escape from emotional trauma of all kinds.

An attempt has been made in this section to describe facets of loneliness and to discover some of its roots in our society. From Harry Stack Sullivan to Frieda Fromm-Reichmann to Rollo May to Clark

Moustakas, the writer has attempted to show the pervasiveness of loneliness throughout culture in this country. Certain common elements as pointed out by the various theorists have been explored by this review. The other-directed nature of many members of our culture was seen as a precipitant of man's self-alienation and his fear of being alone with himself. Such individuals were described by May when he wrote, "There is a god, or rather a demon, they are trying to appease; it is the specter of loneliness which hovers outside like the fog drifting in from the sea (1953:28)." Man's failure to solve emotional problems such as loneliness intellectually was seen as another common factor by the authors studied. Anxiety nearly always accompanied loneliness, including even the healthy and creative aspects of aloneness pointed out by Moustakas. Anger, hostility, and the lack of stimulating, viable goals were seen as common elements linking loneliness and anxiety or neurotic loneliness could be dismissed only through accepting or confronting or experiencing the phenomena. "There is no solution to loneliness but to accept it, fact it, live with it, and let it be (Moustakas, 1961:48)." Unfortunately, man would seemingly rather escape from the feeling of loneliness and according to Sullivan (1953) and Fromm-Reichmann (1959) would go to practically any length to relieve loneliness. At least two theorists, Salter (1961) and Gover (1948) have pointed out the convenient escape from emotional problems offered by alcohol and other drugs.

If man is ultimately, finally alone as the existentialists seem to indicate, then it would appear that there must be a massive turnabout by our society in its attitudes toward loneliness and other problems. Erich Fromm (1968) seemed to hold out some hope for change in our culture.

There is an increasing dissatisfaction with our present way of life, its passiveness and silent boredom, its lack of privacy and its depersonalization, and the longing for a joyful, meaningful existence, which answers those specific needs of man which he has developed in the last few thousand years of his history and which make him different from the animal as well as from the computer. This tendency is all the stronger because the affluent part of the population has already tasted full material satisfaction and has found out that the consumer's paradise does not deliver the happiness it promised (1968:4).

AFFECTION

"In our society," wrote A. H. Maslow, "the thwarting of the love and affection and belonging needs is the most commonly found core in cases of maladjustment and more severe psychopathology (1954:89)." Rabbi Joshua Liebman flatly stated that, "The first fundamental truth about our individual lives is the indispensability of love to every human being (1946:60)." The purpose of this section is to explore the element of affection as viewed by some of the authors in the counseling field. Richard H. deLone, the assistant commissioner for education and training in New York City's Addiction Service Agency, pointed out that, "Drug abusers tend to view themselves as alienated from their families and are frequently skeptical about many social

institutions (1972:30)." Add the fact that many drug abusers are unable to form deep, lasting friendships, and a picture of individuals with lives largely devoid of affection emerges. In this particular section, specifically, and throughout this dissertation, generally, love and affection will be treated as interchangeable phenomena. The writer followed the lead of such authorities as Maslow, Rogers, and Tillich in equating love and affection.

Affection and the Self

"It is one of the great discoveries of modern psychology that our attitudes toward ourselves are just as complicated as our attitudes toward others--sometimes more so (Liebman, 1946:38)." The other directed nature of our society has forced man's attention from himself to the judgment of others. First, man must love others. Then, perhaps, he can love himself. There seems to be no real point in arguing semantics to determine whether affection for others leads to love of self or vice versa. The fact seems to be, however, that the individual's feelings about affection in general are essentially learned. "The only way one learns to love is by being loved by those who are responsible for one's upbringing (Montagu, 1970:951)." In the event that the parents express little affection between themselves or toward the child there was very little in the way of an affectionate model. Children need affection in order to grow in healthy directions psychologically. As Maslow expressed it, "It would not occur to anyone to question the

statement that 'we need' iodine or Vitamin C. I remind you that the evidence that we 'need' love is of exactly the same type (1968:23)."

Rollo May used the analogy of an individual who described himself as ". . . a collection of mirrors, reflecting what everyone else expects of me (1953:14)." To May it seemed as if there were no substance to "modern man" beyond flesh and bone. Within such an individual there was psychological emptiness, a lack of goals, and a lack of understanding and affection for the self. David Riesman (1950) seemed to believe that prior to World War I the American people were largely individually, inner directed. This contention was made with the knowledge that there was also a considerable degree of repression of emotions and an emphasis upon material goals. Riesman's post-World War II American, however, was seen as "outer-directed," and was thought to be a conformist. Instead of improving upon the imperfections of the late Victorian period, the American individual seemed to change in a more negative direction.

If an individual could not feel comfortably affectionate toward himself, if as Rogers (1953 and 1967) indicated, the individual could not truly accept himself, how could he express affection to others? The answer according to May (1953), Rogers (1967), and Maslow (1954) seemed to be that he could not. Instead, the individual must move, ". . . away from facades, oughts, meeting expectations, and pleasing others and move toward a process of being including moving toward openness

to experience, acceptance of others and trust of self (1967:7)."

Evidence seemed to support the contention that man is not particularly loving in the treatment of himself.

The fact is that we often treat ourselves more rigidly, more fanatically, more vengefully, than we do others. Suicide, self-mutilization, and more subtle forms of self-degradation such as alcoholism, drug-addiction, and promiscuity are pitiful proofs of this (Liebman, 1946:39).

The author went on to point out that not just those whom we have regarded as "sick" or "insane" have experienced self-hate. Liebman summed up his views on self love by writing, "In a deep sense we must have good domestic relations with ourselves before we can have good foreign relations with others (1946:40)." Horney seemed to add another dimension to the self-image concept when she wrote, "A person who can be genuinely fond of others will have no doubts that others can be fond of him (1937:113)."

Looking at Western Man in the mid-twentieth century, Sabert Basescu wrote:

They become "joiners" or "collectors." They make themselves acceptable, adaptable, and marketable. But so often they find themselves experiencing the same feelings of emptiness and purposelessness. They make the mistake of looking for a purpose, a certainty, and identity outside of themselves (1971:7).

Life according to most existentialists had to be created by each individual, uniquely for himself. It would seem to follow that the individual who has not learned to respect, like, or love or feel anything positive about himself would have a difficult time creating

his existence. According to Carl Rogers, man "has the capacity to guide, regulate, and control himself (1959:221)" if he so chooses. Problems, Rogers (1953) seemed to be saying, arose when experiences and the individual's self concept were inconsistent a situation termed "incongruence." If man lost touch with himself, he lost direction, purpose, and a zest for living. Perhaps, what Rogers saw as a way for man to get back in touch with himself was a concept postulated by Kurt Goldstein as a "value in relation to the existence of the organism expressed in its trend to realize its intrinsic nature (1959:247)."

Affection and Society

"Society is the sworn enemy of mental health," wrote Andrew Salter (1961:103)." Our society which we created has seemingly taken over the individual rather than vice-versa. Salter (1961) pointed out that like it or not we are a product of our environment which has shaped us through development of a variety of habit patterns. In short, we have learned our way into an other-directed society. Salter (1961) also seemed to believe that love whether of self or others was learned. Parents were most instrumental in shaping the individual's attitude toward himself and toward others. Society played a secondary but significant role in formulating what might be called the affectionate habits of the individual. This writer will attempt to show that many theorists of human behavior no matter what their particular school

will agree upon the need for affection for human psychological and, even, physiological growth.

In writing of our society, Maslow pointed out that:

Love and affection, as well as their possible expression in sexuality, are generally looked upon with many restrictions and inhibitions. Practically all theorists of psychopathology have stressed thwarting of the love needs as basic in the picture of maladjustment (1954:90).

Salter (1961) would seem to agree with Maslow especially in relation to the inhibitions involved with expressing or receiving affection. Regarding the rearing of a happy, well-adjusted child, Salter espoused but two rules: "Give the child a great deal of love . . . ," and "Don't over-protect the child (1961:130)." Two theorists thought to hold widely divergent beliefs on human behavior, seemed to agree, then, upon affection as an important need in man.

A particularly broad view of affection was taken by Pitirim A. Sorokin, "The biological, the psychological, the anthropological, and the sociological disciplines are bringing an ever-increasing body of evidence that demonstrates the vitalizing and ennobling power of unselfish love (1959:6)." Sorokin pointed to studies at the Harvard Research Center which indicated that love was a factor which helped increase the length of life. Saints who did not meet a martyred death consistently lived to an average age roughly equivalent to the life expectancy of people in the United States in the 1950s. Sorokin advanced the possibility that the capacity to love by the saints could have been

partially responsible for such longevity. Further evidence was provided by Dr. Rene A. Spitz's study done in a foundling home which indicated that at least a minimum of love was necessary for the survival and healthy physical growth of newborn infants. Sorokin quoted sociological studies which showed that many juvenile delinquents came from backgrounds where there had been virtually no love, especially in their early lives.

On the other hand, in our age of psychoneuroses and juvenile delinquency, the Mennonite, the Hutterite, some Quaker, and even the Chinese communities in the United States yield either none or the lowest quota of delinquents, mentally sick persons, and drug addicts. The main reason for this is that these communities not only preach love but realize it in their daily life; they are united into a sort of a real brotherhood (1959:7).

Gordon W. Allport (1962), Carl Rogers (1953), and Viktor E. Frankl (1962) pointed out that specific techniques of a particular school of counseling or psychotherapy were not as important to successful therapy as were such characteristics as empathy, rapport, mutual kindness, "unconditional positive regard," "acceptance," and a non-judgmental atmosphere. The individual had to feel that he was understood if the counseling relationship was to grow. "To be understood means, of course, that some of our worst impulses as well as our best ones are recognized by our friend who knows all about us and likes us, any way (Menninger, 1942:27)." Affection between client and counselor was seen by Rogers (1967) as necessary before the client could begin to move positively, in a self-actualizing direction. Moving

in a positive manner meant discovering or re-discovering the real self as mentioned earlier in this section. "It seems to mean that the individual moves toward being, knowingly and acceptingly, the process which he inwardly and actually is (1967:18)."

In Love Against Hate, Karl Menninger stated, "By now it is fairly well accepted by everyone who reads and thinks and lives his life with his eyes open that the child begins to express its love life the first days of its existence (1942:261)." The reciprocal would also seem to be true. That is, affection must be a two-way street of giving and receiving for a relationship to be fully actualized. The importance of affection to even the newborn infant was addressed by Menninger.

The fear of death, of the outer darkness, the end of everything, even hell--these all refer to the child's anticipation of being overwhelmed by aggressions and (hence) deprived of all love. Lovelessness to the child means rejection, and the end of all life, the end of all hope (1942:198).

The child must learn to love even though he may be born with the capacity to love. The problem according to Rollo May in Man's Search for Himself is that there are not too many examples of how to love present in our society.

Our society is, as we have seen, the heir of four centuries of competitive individualism, with power over others as a dominant motivation; and our particular generation is the heir of a good deal of anxiety, isolation and personal emptiness. These are scarcely good preparation for learning how to love (1953:205).

Sullivan (1953) took a developmental view of affection and seemed to agree that the early years were particularly significant in learning to express and accept affection. Sullivan went on to write that:

. . . there comes in preadolescence the need for intimate exchange, for friendship, or for--in its high refinement--the love of another person, with its enormous facilitation of consensual validation, of action patterns, of valuational judgments (1953:291).

The youth was moving outside his family sphere as he recognized the need to find common ground for interpersonal associations. Sullivan continued:

This becomes, in early adolescence, the same need for intimacy, friendship, acceptance, intimage exchange, and, in its more refined form, the need for a loving relationship, with a member of the other sex (1953:291).

Personality Development and Lack of Affection

This writer has already pointed out the more serious effects of complete lack of affection in newborn babies at a foundling home.

In the foundling home, these babies had all the necessities and care except motherly love. After three months of separation from their parents the babies lost appetite, could not sleep, and became shrunken, whimpering, and trembling. After an additional two months they began to look like idiots. Twenty-seven foundlings died in their first year of life, seven in the second. Twenty-one lived longer but were so altered that thereafter they could be classified as idiots (Sorokin, 1959:7).

Most writers seemed to agree that a complete lack of affection in someone's life is the exception rather than the rule. However, there

are various forms of so-called affection which may be less than ideal. There was the deadening and defeating crush of the over-protective parent seen by Salter (1961), May (1969), Alexander (1956), and others as particularly damaging to the self-confidence and self-image of the individual. Over-protection was often seen as the most subtle form of aggression and was nearly always identified as rejection of the child by the parents. Basically, the over-protective parent was seen as communicating to the child, albeit in a very subtle manner, that the child was incapable of doing anything no matter how trivial, for himself. The result was severe dependency of child upon parent.

Rollo May has written that:

There are all kinds of dependence which in our society-- having so many anxious, lonely, and empty persons in it-- masquerade as love. They vary from different forms of mutual aid or reciprocal satisfaction of desires . . . through the various "business" forms of personal relationships to clear parasitical masochism (1953:207).

There are agreements where two lonely people come together and tacitly agree to "solve" the partner's particular problems, usually of loneliness, but May (1953) seemed to feel that love engaged in only for the purpose of conquering loneliness brought about increased emptiness rather than a richer, fuller life.

Erich Fromm (1947) saw love handled in the United States as a form of merchandise. A system of buying and selling love has created the American tradition of everything having its price. Love was withheld from the child who behaved improperly. Love was offered as

a price for good behavior rather than as a constant, sustaining foundation of bedrock upon which the child could confidently construct his personality. Love was conditional and was very often demanded by parents for the "sacrifices" that they had made in behalf of their children. May (1953) equated freedom with affection in that the independence implicit in freedom allowed the individual freedom to love. In addition May postulated that:

We receive love--from our children as well as others--not in proportion to our demands or sacrifices or needs, but roughly in proportion to our own capacity to love. And our capacity to love depends, in turn, upon our prior capacity to be persons in our own right (1953:209).

The author seemed to be saying that giving love with attached demands was not really love at all.

Karen Horney wrote that:

The important consideration is the attitude from which affection radiates: is it an expression of a basic positive attitude toward others or is it, for example, born of a fear that one will lose the other, or of a wish to get the other person under one's thumb (1937:107)?"

Horney's question seemed to address the same situation that May examined. One could receive affection only in the same measure that it was given and, further, true affection was by definition, given unconditionally. Horney (1937), May (1953), Fromm (1947), Salter (1961) and, no doubt, others saw our society as generally lacking when it came to providing unconditional affection.

Although there may be a number of other forms of rejection

which children suffer through, the most common are the over-protective parent, which has already been mentioned, and the disinterested parent. The common view of the parent who rejected the child through disinterest as seen in the United States was based, again, upon essentially materialistic motivation especially among the middle and upper classes. May (1953), Lowe (1969), and Menninger (1942) seemed to feel that parents who showered many gifts but little true affection upon their children were, in fact, giving the impression that, as parents, they could not be bothered to give affection. Alfred Adler wrote that, "Those problems are irrevocably set before every individual. These are the attitudes taken up towards our fellow men, vocation, and love (1938:13)." It seemed as if Americans had settled upon solving the one problem of vocation while avoiding, perhaps because of anxiety, the other two which were far from clearly defined. These problems, it seems to this writer, are more complicated by the nature of our other-directed society which not only looks to others for answers but, in turn, seems to force the individual to look to others for change. The dichotomy seemed obvious. If in trying to become affectionate the individual searched constantly in others for examples of affection to follow, then he would never become genuinely affectionate for such feelings must originate with the individual.

What, then, does a lack of affection bring about in the individual involved? The extreme example of babies in the foundling

home who either died or became near idiots through a total lack of affection has been noted. Erich Fromm's theory of "marketplace orientation" has been noted. The effects of love as "trading material" produced outward signs of affection which children were forced to learn as parents insisted upon them. May (1953), however, pointed out that, ". . . love demanded as a payment is no love at all. Such love is a 'house built upon sand' and often collapses with a crash when the children have grown into young adulthood (208)." Some writers, including May (1971) and Sorokin (1959), have at least partially attributed love built upon shakey foundations as a primary cause of juvenile delinquency, drug abuse, and what seemed to be a sense of hopelessness among many teenagers.

Ashley Montagu flatly stated that:

Those most capable of love are those who were most loved in their years of dependency upon others. Children who have not been loved grow up to be unloving personalities, craving love but unable to return it, much as they want to. The unloved child is the child most in need of love. If he is unlovable, it is because he is in need of love, and the same is true of the unlovable adult (1970:951).

One hardly need look farther than Montagu's ideas concerning love, or the lack thereof, for intrapersonal problems in our society. Montagu (1970) went on to explain that the individual who does not know love and does not possess emotions of affection lacks warmth, is ill at ease when affection is given him, and often resorts to a stand-offish attitude in order to protect himself. "He is capable of violent, often

overviolent, expression of emotion, but is incapable of tenderness in its expression (Montagu, 1970:952)." Tenderness, according to Fromm, was closely connected with true affection. "In the experience of tenderness one does not want anything from the other person, not even reciprocity (1968:78)." Fromm (1968) saw tenderness as a purely "human" experience which the unloved and those incapable of expressing affection were incapable of experiencing. One is reminded of Horney's thoughts concerning the neurotic who needed affection so desperately but who never seemed to find it as "he keeps chasing the phantom of love (1937: 96)."

Frustration and aggression, one feeding upon the other, become the lot of those incapable of expressing or receiving affection. As they have with the other intrapersonal characteristics explored in this paper, frustration and aggression seem to force those for whom affection is a problem into a vicious circle of hate, rejection, and hostility. "He is aggressive, selfish, unable to share the feelings of others, and incapable of entering into any but the most superficial emotional relationships (Montagu, 1970:952)." Horney saw this same person as life was devoid of affection as one who disregarded the "Other's personality, limitations, needs, wishes, development (1937: 110)." Such an individual soon became friendless as he constantly retreated into his bitter, protective shell, where "to retreat permanently into the loneliness of one's own soul is to surrender

one's claim upon life (Menninger, 1942:271)." Menninger also wrote that, "The man with no friends has already abandoned himself to the fate of his own self-destructiveness (1942:271)." This hostile, desperately lonely, friendless person was described by Montagu (1970) as starved for affection.

This starvation of love shows itself in his emotional emaciation, and in the aridity and one-dimensionality of his feelings. Since the unloved person rarely understands what is wrong with himself, he often behaves as if the rest of the world is wrong and as if he alone is right (1952).

The ideas concerning affection of Montagu (1970), May (1953), Fromm (1968), and Horney (1937) seem rather closely related to Salter's views on the inhibitory personality. The inhibitory personality according to Salter has:

. . . no thought for others, because he does not have the ability to look outward upon those around him. He doesn't love although he wants to be loved. There is no involvement, and he remains in his own shell. He has been conditioned against expressing the emotions of love. He is afraid of other people; he is afraid of responsibility; he is afraid to make decisions. His fears may express themselves in a show of aggression, ego centrality, and a lack of consideration. This type of inhibited person also worries constantly, and he is as maladjusted as his over-polite and shy brother (1961:39).

Margaret Ribble (1965) espoused a theory of love as the need for a sustaining reassurance in a secure life which would promote a mature understanding of the self. To attain the secure life consistent parental love and care was seen as necessary. Ribble (1965) pointed out that a kind of social relatedness seemed necessary for even such basic functions as "priming" vital reflexes, and arousing sensory

awareness. Horney (1937) and Sullivan (1953) seemed to describe feelings of warmth and acceptance and a relatively tensionless relationship between parents and child for the development of affection. The ideas of the latter two theorists were not unlike those of Carl Rogers in Person to Person when he described the therapeutic relationship for which he was striving.

Thus we can now say with some assurance and factual backing that a relationship characterized by a high degree of congruence or genuineness in the counselor, by sensitive and accurate empathy on the part of the counselor, by a high degree of regard, respect and liking for the client by the counselor, and by an absence of conditionality in this regard will have a high probability of being an effective, growth promoting relationship (1967:99).

Whatever the theory espoused by whatever authority, most seemed to agree that affection was an important emotional feeling state in man. Although the lack of affection in an individual's life seemed directly proportional to his ability to express true, unconditional affection, a continuum of affection cannot be automatically assumed. Some individuals seem, perhaps hereditarily, to lead "normally" affection-filled lives even though they never really felt loved as a child. Other persons respond to hatred, aggression and even violence, with affection. Such men were Jesus Christ, Confucius, Moses, St. Paul, Gautama Buddha, and others who according to Sorokin were "discoverers of eternal moral principles, and living incarnations of sublime, unselfish love (1959:10)." The opposite may also be true. Some individuals despite their parents, their peers, their teachers,

or their environment led affectionless lives. Such individuals, according to Sorokin (1959), were Alexander the Great, Caesar, Genghis-Khan, Tamerlane, Napoleon, and Hitler. The so-called "common person" however, what might be described as a "cut-off" point where even affection genuinely offered could be ignored as seen by Dr. Gerald Caplan and termed the "affectionless character." The affectionless character was defined as:

. . . an emotionally cold person with limited capacity and need to relate to others, and a consequent disregard for the value of society as well as a poor capacity to control his own impulses (1970:1560).

In other individuals, the lack of affection "may influence the development of a personality that is vulnerable to neurosis or psychosis (1970:1560)."

Pulling together the intrapersonal characteristics of anxiety, loneliness, guilt, punishment, and frustration as they relate to affection is not difficult and has been done throughout this section. Specifically, however, it may be important to point to some examples. Loneliness stemming from a lack of affection was seen as experienced by many great leaders and thinkers by Margaret Wood (1953), especially when such individuals were thinkers well ahead of their time or when they made unpopular decisions which later proved to benefit man greatly. Sorokin (1959) examined similar phenomena in regard to great leaders of history. May (1953) and Fromm (1947), as well as Maslow (1953), saw guilt and punishment used to twist the meaning of affection

to the whims of one individual at the expense of another. Horney saw that "Securing affection in any form may serve as a powerful protection against anxiety (1937:96)." May (1953), Menninger (1942), Maslow (1954), and others also saw a relationship between anxiety and affection. Frustration as it has throughout each section dealing with the intrapersonal characteristics provided an impetus to the development of bizarre and, even, neurotic behavior. Frustration seemed to promote the development of a vicious circle which started with the rejection of the affectionate desires or overtures of the individual and turned them into hatred of others and distrust of the self.

GUILT AND PUNISHMENT

The purpose of this section is to provide some insight and perspective concerning the phenomenon of guilt. It is probably worthwhile mentioning that the factor of guilt cannot be surgically separated from the other intrapersonal characteristics studied nor can guilt be cleanly removed from any aspect of human behavior. Punishment was seen as intimately involved with guilt by such theorists as Horney (1937), Salter (1961), Tillich (1952), and others. Since guilt and punishment are so frequently inseparable in the literature, they are being treated together in this section.

Guilt and Anxiety

Guilt, according to Symonds, ". . . is a variety of anxiety, and so far as can be determined, the nature of the feelings and emotions and their physiological concomitants are precisely the same in guilt as they are in anxiety (1946:362)." Throughout the literature there seemed to be a close connection between guilt, anxiety, and punishment. Horney wrote that, ". . . if guilt feelings are carefully examined and are tested for genuineness, it becomes apparent that much of what looks like feelings of guilt is the expression either of anxiety or of a defense against it (1937:234)." Harry Stack Sullivan (1953) indicated that guilt was a derivative of anxiety and punishment a method for removing or relieving that particular form of anxiety. Symonds further cemented guilt to anxiety. "Anxiety . . . is the fear of anticipated danger. Guilt, then, becomes the fear of those tendencies within the self which disapprove and threaten punishment (1946:362)." In this case, Symonds seemed to be saying that guilt added to or enhanced feelings of anxiety. Tillich wrote of the "anxiety of guilt" calling it one of the three types of anxiety (1952:51). Perhaps, then, guilt is often an overlay or protective coating for anxiety. Horney hypothesized that guilt which was "the fear of being found out" protected the individual from anxiety (1937:235)." Seemingly, the fear of disapproval or of being found out indicated underlying guilt feelings, but, in fact, the individual felt guilty because of deep-

seated anxiety. Even upon relieving himself of guilt feelings, which were accepted by others, the individual found himself retaining feelings of anxiety. Horney (1937) went on to postulate that those who "bluffed" others through a show of strength and denial of guilt were often hiding weaknesses and a fear of anxiety.

"Guilt feelings fulfill the double purpose of inviting reassurance and blurring the real issues (Horney, 1937:241)." The real issue was often underlying anxiety, a poor self-image or a lack of confidence and convictions. Expression of feelings of guilt conveniently covered those underlying feeling states and helped bring about assuagement through reassurance by others that the individual was not such a "bad" person. Kierkegaard would perhaps have disagreed with Horney. The Danish philosopher stated that:

. . . his fear is not the fear of being thought guilty, but fear of being guilty Guilt only does he fear, for that is the one and only thing that can deprive him of freedom (1944: 97).

The author seemed to be saying that guilt was not a cover-up for more deep-seated feeling, but was, in fact, a primary feeling. Kierkegaard did, however, see a close relationship between guilt and anxiety.

"The relation of freedom to guilt is dread (anxiety), because freedom and guilt are still a possibility (1944:97)." Tillich (1952) saw guilt being experienced by man as essentially a moral choice. Man could choose against himself by rejecting or condemning the real self. Man as his own judge could drive himself to what he feared the most,

namely the state of nonbeing, or the threat of a complete loss of freedom.

Guilt As A Defense Mechanism

Horney (1937) pointed to several defenses which the person experiencing guilt might use to cover his true feelings. Constant self-reproach or the tactic of always being correct were examples as were intellectualization, feigned illness, or taking refuge in ignorance. In the same vein, Alfred Adler wrote, "And in the majority of neurotic cases the fact is that a guilt complex is used to fix its maker on the useless side of life (1929:24)." Adler's statement as well as Horney's (1937) writing would seem to indicate an almost fatalistic view of themselves by those overwhelmed with guilt feelings. The guilt-ridden person had failed before he began. "The guilty feeling, specially intensified when required, must be regarded as an intentional exclusion of activities in which he (the neurotic) had no confidence of success (Adler, 1929:39)."

Many theorists seemed to hold that guilt as a defense mechanism was essentially learned behavior. Children are often exposed to guilt early in life, and that exposure formed and shaped the standards, values, and behavior of the future. "In the adult guilt is determined almost completely by the standards that an individual holds for himself; and it makes comparatively little difference what attitudes others hold toward them (Symonds, 1946:363)." This tendency in adults would

seem to explain why older persons change more slowly than younger individuals. Therein, may also lay the reason why the turbulence of adolescence seems to cause "irrational" behavior at least in the eyes of many adults. Perhaps, the power of peer group pressure has more of an effect on the emerging, young adult than does parental pressure. In fact, Jourard (1971) and others have attested to this fact. The adolescent's attitudes, values, and beliefs are in a state of flux just as physiologically he is also undergoing change. "Future shock" as explained in the book of that title by Tofler is experienced by each generation of teen-agers and is perhaps more heightened in this "Age of Anxiety." Guilt may very well play a dual role in that not only does the young person feel guilt over violating his parents' standards and those of his peers, but he may also feel guilt over the vascillation of his own beliefs.

Non-specific Guilt

The result is often what was described by Simpson (1972) in an interview as "non-specific guilt," which is brought on by a feeling that the individual is not progressing or growing positively. Life lacks direction and appears hopeless, but most of all, there is the feeling that if the individual does not move he will stagnate and whither away. Not realizing one's potential or failing to move positively (in an individual, self-actualizing manner) may often create non-specific guilt. The insidious nature of such guilt makes

it difficult to identify, cope with, and defeat. What may set in is a feeling of what Horney (1937) described as "hopelessness," and what Tillich (1952) described as "meaninglessness." Otto Rank (1929) also seemed to believe that restraint or inhibition (Salter, 1961) of spontaneous, free feelings brought on guilt because the person consumed by guilt would not or could not move. In a similar fashion, Rank (1929) indicated a cultural parallel of guilt in societies which failed to progress. Rank (1929) seemed to believe that "collective values" such as religion and education were extremely instrumental in the generation of guilt. Rank saw the lack or decline of collective values universally throughout Western culture as leaving the individual very little to cling to which further added to the personal yoke of guilt. Captain Eugene Cernau, while standing on the flight deck of the carrier U.S.S. Ticonderoga upon the successful completion of Apollo Seventeen's mission to the moon, stated that it was ". . . a fundamental law of nature that nations must grow or die (1972)." It would seem that the theorists mentioned in this paragraph might point out that it is perhaps even more fundamental that individuals and their cultures grow psychologically or technological advances would be of little worth.

Guilt and Punishment

According to Symonds, "Guilt arises from fear of loss of self-regard also from the dread of punishment (1946:363)." Salter

said simply that, "Guilt is worry about the past (1961:209)." Linking loneliness and guilt according to Symonds (1946) was the threat of loss of self-regard and self-punishment. The individual estranged from himself was believed to be estranged from society as well. Not liking oneself and the feeling that others did not care for him brought about feelings of loneliness followed by guilt for being an inferior person in many individuals. In short, man was often his own harshest judge and most severe critic (Tillich, 1952). The dread of punishment according to Symonds brought about guilt which stemmed " . . . from that part of the self that judges, condemns, reproaches, and criticizes (1946:364)." Tillich (1952) and Rollo May (1950) seemed to agree with Symonds that he who condemned the loudest was the individual who embraced the greatest guilt. It appeared that Symonds (1946) believed that the more vocal the denial of guilt or the denunciation of others, the deeper the guilt experienced by the individual. The fear of punishment became so great that the individual had to relieve the state of tension somehow even to the extent of pointing an accusing finger at someone else. In fact, shifting the guilt to others or denying guilt producing acts in the self only served to make the guilt more acutely felt by the individual. There seemed to be a terrifying fear of being found out, which according to Symonds (1946), created much greater pressure than the guilty act itself deserved. The threat of punishment was seen as the precipitant

of such disproportionate fear.

As was pointed out above, anxiety was greatly enhanced through fantasy. The same mechanism seemed to operate in developing more acutely felt feelings of guilt. Tillich wrote, "The moralistic self-defense of the neurotic makes him see guilt where there is no guilt or where one is guilty only in a very indirect way (1952:76)."

Fantasy played a role in the development of guilt according to Symonds, but there appeared to be an additional element affecting guilt.

"Guilt is a product of one's own fantasy, but always in the background is a reference to the attitudes of other persons (1946:364)."

Jourard (1963) pointed to our other directed society as a source of many problems of personal adjustment including the development of guilt. As was the case with the aforementioned elements of anxiety and loneliness, the other directed nature of our society played a significant role in determining man's behavior. In this case, the element of guilt was shown to be influenced and, perhaps, directed by others.

Guilt and self-punishment were perceived by Horney (1939), Symonds (1946), and Rogawski (1970) as mostly unconscious in nature. It was portrayed by Salter (1961), Eisenberg (1970), and Sullivan (1949) as a feeling state which like loneliness and anxiety was extremely difficult to capture descriptively. The elusiveness of guilt seemed to spring from the contention that many guilt feelings

were inculcated in children by parents and significant others at an early age (Eisenberg, 1970). The result was often bizarre or irrational behavior directed at situations or individuals by a person who could not explain his own reasons for such actions. The same sort of unexplained behavior contributed to the production of even deeper feelings of guilt which points up the vicious circle effect of guilt and its concomitant, punishment. Tillich (1952) pointed out that denying the guilt of self-rejection only drove the guilt deeper where it would surface later in seemingly unexplainable neurotic behavior. Alfred Adler (1927) also seemed to agree with the mechanism of guilt as explained in this paragraph.

According to Symonds, "Guilt is a fear of being unmasked, of having one's real weaknesses revealed both to oneself and to others (1946:365)." The effort made by many guilt-ridden parties to repress such obviously threatening feelings was intense. "To a young person reared in an individualistic civilization any threat to 'my' life and career is especially disturbing. It arouses deep fear of loss and resentment of sacrifice (Lasswell, 1970:2008)." Guilt, then, like anxiety and loneliness was an almost intolerable state of affairs which, according to Rogers (1953) and Horney (1937), the individual would go to any length to remove.

Common Factors

In a statement very closely related to one he made concerning anxiety and to one that Moustakas (1961) made concerning loneliness, Symonds wrote that; "The intensity of guilt varies with the degree of aggression that is repressed (1946:367)." At this stage it may be pertinent to point to the common thread of aggression or hostility which seems to play an interconnecting role between the intrapersonal factors of anxiety, loneliness, and guilt. Punishment, too, plays an important role in linking anxiety, loneliness, and guilt in the area of self-directed or other directed anger. Anger turned inward was seen by Jourard (1963) as particularly damaging to the individual's image of himself. The other common thread linking the intrapersonal factors of anxiety, guilt, and loneliness seemed to be the element described by Alfred Adler as "goal-directedness." According to the Ansbachers (1956:327), Adler defined the phenomenon of goal-directedness as:

. . . thoughts about future consequences (objectives) to be sought, which are treated by the child as fixed points he can achieve, which once attained will permit him to judge himself as superior rather than inferior and to be free of the unpleasant emotions that the ideas of inferiority entail."

The individual visualized achievement of his goals through a process described as the "apperceptive schema" again coined by Adler and defined by the Ansbachers as ". . . a network or complex of sensory-perceptual-conceptual responses functioning as a unit to influence

future (1956:327)." The lack of goals with a viable chance for achievement was seen by Adler (1927), Horney (1937), Jourard (1971), Symonds (1946), and others as resulting in heightened anxiety, deeper guilt feelings and, often, more intense loneliness.

Cultural Aspects of Guilt

Guilt was seldom seen as being precipitated by single, simple events. Instead, guilt seemed to be created from within the framework of the individual's total experiences, values, and beliefs. The environment in which the individual lived had a great effect upon the development of guilt. In fact, Lowe wrote that, "The failure to respond to the basic social demands of significant others in one's culture has been called guilt (1969:156)." Mowrer (1964) seemed to believe that guilt was tied socially to punishment in that guilt occurred after a culturally judged wrong-doing for which the person believed he would be punished if found out. Both Mowrer (1964) and Lowe (1969) indicated that guilt was generated in nearly all individuals. "Of all mental-health problems, only the psychopath is free from guilt (Lowe, 1969:157)." Lowe described the psychopath as an exception who was "socially underdone (1969:157)." The potential for dredging up guilt, then, was virtually unlimited in terms of sources. "Feelings of guilt may be far from their source Guilt over acts for which one would be ashamed seems to be displaced to guilt over being dishonest or secretive (Symonds, 1946:357)."

According to Adler (1927) guilt could arise from feelings of inferiority when such inferior characteristics as weakness or inadequacy were perceived by the individual. Alexander's (1963) perception of guilt seemed to be narrower than Adler's in that he saw guilt related to wrong-doing rather than to inferiority feelings. Adler (1927) indicated a tie-in between an individual's goals, his perceived ability to achieve them and guilt. If the person saw his goals as unrealistic or if he believed himself incapable of attaining his goals, guilt would produce greater anxiety. These feelings were further related to the phenomena of non-specific guilt, alluded to earlier, which attacked the individual who failed to move in a positive or enhancing direction.

Aggression turned inward was often seen as a form of self-punishment. "As an individual represses his sadism he becomes the frustrating agent, and the sadism then becomes turned against the self, which is recognized as a new source of the frustration (Symonds, 1946: 377)." Guilt, then, meant fear of self-punishment as well as fear of punishment from other sources. There seemed to be less anxiety or tension involved with self-punishment because, in effect, the individual controlled his own torture. Alexander (1963) believed that there was little difference in how the individual was punished for his guilt. The point was that the fear of one's conscience demanded punishment, and the individual could choose to punish himself or to induce others

to punish him. This is not to say that self-punishment is less serious or less harsh in nature. The ultimate form of self-punishment was seen by Alexander (1963) as suicide. In addition, the individual had punished those who, in his eyes, were responsible for his desperate state of affairs. Friedman wrote that:

. . . suicides are often the result of an overwhelming rush of hostility against someone else and are acts of punishment or revenge. Hostility against the parents often plays an especially important role in the suicides of young people (1970:1987).

On the other hand, suicide was also seen by Friedman (1970) as a means of escaping doing harm to others by certain tortured individuals.

It was pointed out earlier that guilt was seen by several theorists as a feeling state. Symonds (1946) indicated that self-punishment was very often an acutely felt emotional, feeling state, and he composed a list of self-punishing characteristics brought on by guilt (1946:382).

1. Remorse or compunction which was also known as the sting of conscience.
2. Self-depreciation, self-reproach, self-denunciation.
3. Refusing to take advantage of opportunities.
4. Martyrdom, or self-denial or, perhaps, an overdeveloped sense of duty. It should be noted here that such traits as martyrdom and self denial are especially admired in Western culture.
5. Prejudicing one's interests. The individual may ignore his appearance making him offensive to others. He may procrastinate and put things off until he falls from favor. Vague insults or criticisms, failure to show appreciation or even forgetting names may be used to prejudice one's own interests.

6. Any form of addiction may be brought upon by guilt feelings which are fueled by self-punishment.
7. Delinquent or criminal tendencies.
8. Psychosis.
9. Homosexuality.
10. Pleasure indulgence to a degree which seems wasteful, evil, or sinful. Bergler stated that, "The gambler frequently defeats himself as a self-punishment mechanism following guilt for earlier aggressive impulses (1943:390)."
11. Self-punishment through the body via self-mutilation or psychosomatic diseases.
12. Stuttering.
13. Sexual problems. Eisenberg (1970) also pointed out that problems with sexual matters such as impotence or frigidity may very well have their roots in guilt feelings concerning sexual experimentation at even a very young age. Guilt according to Eisenberg (1970) was often seen as a way for parents to control the so-called wicked sexual urges of youth.

In conclusion, guilt and punishment seem to permeate nearly every aspect of our lives. Symonds (1946), Eisenberg (1970), and Ginott (1972) pointed out some of the ways in which guilt was used within the family for "control" of children. Kierkegaard (1946), May (1950), and others saw religion as a prime user of guilt to control people. Guilt, punishment, and religion were succinctly bound together by Rebecca West when she wrote, "Is it not a way of salvation to be punished (1939:47)?" Education, too, has been assailed by Moustakas (1961), Rogers (1953), and Symonds (1946) for its use of guilt and punishment to force students to "learn." Erik

Erikson (1939) pointed out that juvenile delinquency and rebellion were found much less among the children of Sioux Indians than among the so-called civilized cultures. Erikson attributed such findings to the Indians' attitude of no punishment and nearly complete freedom and autonomy for their children. Guilt feelings were virtually unknown to the children of the Sioux.

Most authors mentioned in this section have pointed out that each of us, normal or abnormal, healthy or unhealthy, experience a certain amount of guilt. According to Horney, "The main functions of guilt feelings we have found are: expression for his fear of disapproval; a defense against this fear, and a defense against making accusations (1937:257)." There would seem to be no escape from confronting at least one of Horney's functions within the institutions of society or within interpersonal relationships. Whether the guilty individual rids himself of his feelings through self-punishment or by inviting the punishment of others or whether he practices the disinhibition of Salter (1961) or the congruence of Rogers (1953) seems to this writer to be extremely important. According to Kierkegaard (1946), the individual could choose his way out of guilt or make the final choice of succumbing to guilt which would mean forfeiting choice itself.

Summary

This chapter comprised a selected review of literature divided into five major sections: historical aspects of drug abuse, drugs illegally abused, legal drug abuse, methods of treatment, and intrapersonal characteristics. The purpose of the review was to provide some knowledge of the drug abuse field and to deepen, strengthen, and broaden the writer's understandings of the six intrapersonal characteristics of anxiety, loneliness, affection, guilt, punishment, and frustration. The concept was for the researcher to use the review in concert with his training, both in the classroom and in the internship program as a counseling student at Montana State University, to conduct the interviews for this project.

Historical aspects of drug abuse was a section which pointed out that the use of drugs by man is nearly as old as recorded history. When used for non-medicinal purposes, drugs became a vehicle by which men could escape the pain, grief, degradation, poverty, and pressures of life itself. Drugs became a source of pleasure, a way to hide, and in some cases a way of life. Man's search for a better way of life and a method to escape harsh reality provides a thread by which the shreds of the past can be sewn into the fabric of the present drug abuse scene. A sense of hopelessness, despair, and loneliness seems to be a major motivating force behind drug abuse both now and in the past. The fact that an individual possesses material wealth seems

to have little deterrent effect on drug abusers as witnessed by the increasing number of drug abusers among middle and high class Americans.

The 20th Century ushered in a scientific revolution as well as a vast urbanization of the United States. An increasing number of synthetic drugs capable of being abused found a seemingly eager group of potential drug abusers in the sprawling industrial cities of the United States. This writer believes that the depersonalization felt by the big city dweller was a real factor in the increased abuse of drugs in this century. Man's sense of uniqueness was threatened by boring assembly line jobs, giant corporations, and the feeling that his life really counted for very little among the teeming multitudes. The rise of existentialism and the theories of Gabriel Marcel, Carl Rogers, Rollo May, Jean Paul Sarte, and others were, in this writer's opinion, a result of man's effort to retain his identity in a world which seemed to be closing in on him. Rather than lose himself in the unreal world of drugs, perhaps man could begin to look for "highs" in his own life.

The richest nation on earth, the United States, has serious drug abuse problems as pointed out in the latest (May, 1972) statistics from the National Commission on Marijuana and Drug Abuse. Calling the findings the most comprehensive ever released, the Commission released the following figures:

Two point million persons in the United States have tried heroin, six per cent of youngsters, and 0.5 per cent of adults.

Nine point three million have tried hashish, ten per cent of young people, and five per cent of adults.

Four point seven million have tried LSD, peyote, or mescaline, eight per cent of youngsters, and two per cent of adults.

Two point six million have tried cocaine, five per cent of young people, and one per cent of adults.

Three point seven million have tried methamphetamines or "speed" for non-medical purposes, eight per cent of young people, and two per cent of adults.

This writer could find no such specific figures for legal drug abuse, but there are some authors (Rogers, 1971) and Lennard and Associates (1971) who believe that prescription drug abusers are in greater numbers than illegal drug abusers.

Traditionally, it was believed that there was very little hope (two to five per cent cure rate) for curing the drug addict and not much more hope for the serious drug abuser. Currently, however, there is evidence that such approaches as are used by Synanon, Daytop, and Phoenix House are producing significantly more cures. In the aforementioned facilities, emphasis upon individual and group therapy in a totally controlled but affectionate and supportive environment is producing cure rates as high as ninety-two per cent. This writer believes that the present high interest in re-applying old principles and the search for new and innovative approaches may truly give lie to the old saw that "once a drug addict, always an addict."

Anxiety was reviewed from the standpoint of neurotic, normal, and existential feelings and behavior. Neurotic anxiety was seen as one of the greatest, if not the greatest of twentieth century man's problems. Loneliness is ultimately and always to be faced by man and many of the problems of mankind were attributed to the failure to face what Binswanger described as "naked existence." Sorokin hypothesized that affection was a "life-giving force, necessary for physical, mental, and moral health (1959:11)." Several authors pointed out that the lack of affection could cause death or serious personality disfunction in infants. The lack of affection at any age could cause severe trauma and resulting personality disorder. Guilt and punishment represented two sides of the same coin. Anxiety and guilt were shown to be intimately interwoven and Symonds (1946) postulated that guilt was merely a manifestation of anxiety. Non-specific guilt was examined as a phenomena which was especially frustrating because of its elusive nature. Guilt was seen to arise from fear of loss of self-regard as well as from a dread of punishment. Punishment could be delivered by an outside agent or could be self-inflicted. Fantasy played a role in the intense development of the fear of punishment as perceived by the individual. The element of frustration played a role in precipitating each of the five intrapersonal characteristics mentioned. Frustration was visualized as two-dimensional including the deprivation of nonbasic needs and the threat to the very being of

the individual. Above all, frustration was seen holistically, that is, no particular need could be frustrated without the entire organism being affected in large or small measure depending upon the nature of the frustration.

A common thread of hostility, anger, or aggression seemed to run throughout the structure of the intrapersonal characteristics and a common factor which seemed to revolve around a lack of viable, self-enhancing goals was seen. The researcher would like to include as a possible reason for his approach to this research the following quotation by Abraham Maslow:

So this too must be studied, this fear of human goodness and greatness, this lack of knowledge of how to be good and strong, this inability to turn one's anger into productive activities, this fear of maturity, and the godlikeness that comes with maturity, this fear of feeling virtuous, self-loving, lovable, respect worthy It is this kind of research that I recommend most urgently I recommend strongly that they consider science--humanistic science--as a way of doing this, a very good and necessary way, perhaps even the best way of all (Maslow, 1968:v).

The procedures followed in conducting this research have been related in Chapter 3.

Chapter 3

PROCEDURES

Andrew Salter in a characteristically direct manner wrote, ". . . we are not concerned with the drinking of the drinker. Our objective is the man behind the symptom (1961:188)." Salter's statement focused on a major reason for undertaking the research described in this dissertation. It is the opinion of the writer that drug abuse itself is a symptom, albeit a significant and complicated symptom of some deeper problem within certain individuals and, perhaps within our society. Because the researcher was interested in more than compiling information and statistical data to show that drug abuse was a significant problem, this study was conceived in an attempt to look beneath the "symptom" of drug abuse. With the advice and guidance of Dr. S. Gordon Simpson, the writer decided to build the dissertation around a series of voluntary conferences with drug abusers wherein the researcher would be an active, participant, descriptive observer of human existence. The humanistic, client-centered, holistic approach to the interviews was chosen in order to take advantage of the background and training in counseling of the researcher. A framework of six intrapersonal phenomena were selected to provide focus for the research and to add depth to the researcher's background.

The reasons for selecting the intrapersonal characteristics

of anxiety, loneliness, affection, guilt, punishment, and frustration were given in Chapter 1. One additional motivating explanation seems in order. According to Sabert Basescu:

Existential thinkers point to the whole development of Western thought as being responsible for man's feeling of bewilderment. Western philosophy, according to the existential thinker, has bred and fostered these schisms by extracting man's rationality from the context of his total functioning and blessing it with divine characteristics, at the same time damning the intuitive, emotional and irrational aspects of his being as sinister, animalistic and worthy only of the devil (1971:1).

The intrapersonal phenomena in this study were selected because they held to the side of man which has traditionally been the most difficult to explain as well as the most neglected by researchers. The particular side of man to which this writer refers is his emotional being.

Investigation of these phenomena practically dictates the approach which casts the researcher as a participant, descriptive observer of human existence. Basescu's statement supported the belief of this writer, attained and reinforced over the past two and one-half years, that man is an emotional as well as a rational being. Further, it would seem to be folly to attempt to separate the "viscera from the cortex (Salter, 1961)," by dividing or reducing man to his several parts. The Gestalt psychologist Wertheimer (1945) indicated that a whole is meaningful when it can be demonstrated that a mutual dependency exists among its various parts. It would seem to follow that extracting one of those parts would cause reverberations of various intensity

throughout the remainder of the "whole." At the same time, it would seem to be that the separated part would lose some of its effect and, in fact, would be an entity entirely separate from the original host. In effect, a new whole would have been created and adding together all the psychological bricks (assuming each could be identified, separated, and measured) would not result in the re-creation of the "whole."

Some aspects of behavior, at least at this point in time, do not seem amenable to measurement as separate entities. Rogers (1951) and Maslow (1954) have pointed out that the whole is greater or, at least, different from the sum of its parts. Goldstein (1939) has shown that the organism is highly organized, extremely intricate and dependent, essentially, upon itself. Attempting to discover the essence of such an organism by tearing it into various parts would seem to be fruitless as the very essence which one sought would be destroyed. Basescu seemed to be confronting a similar problem when he pointed out that:

Certain thinkers . . . began to realize that in their concern for elaborating logically coherent theories and all-inclusive rational systems by means of apparently sound scientific methods, they had left out the unique, live, experiencing individual (1971:3).

Expanding upon his contention, Basescu went on to say:

In academic and experimental psychology, the traditional approach had been to study different human "faculties," for example, the workings of the sensory organs or the operation

of the perceptual processes No one discounts the importance of all these areas of study, but the existentialists say that their real significance comes to light only in the context of a person's existence (1971:3).

Basescu went on to point out the extremely important step linking existential philosophy to psychology:

The phenomenological method, in focusing on human experience, offered a way of making the reality of the whole person the core of the study of human behavior. It was this method that provided the bridge between existential philosophy and psychology (1971:3).

This writer, then, as a participant observer will attempt to focus on human experience by holistically describing and studying the unique individual within the context of a client-centered interview.

The following methods and procedures have been set forth in Chapter 3.

The population to be studied will be described and the geographic setting of Bozeman, Montana, which lies in Southwestern Montana, annotated. Montana State University and the Counseling Laboratory in room 317 Traphagen Hall will also be accounted for as part of the setting.

The Hawthorne Effect and the Greenspoon Effect were seen as contaminating variables as were such factors as the age, profession, training, and personality of the researcher. Other contaminating elements to be discussed in Chapter 3 were the motives and the makeup of the volunteer population.

The main vehicle for data collection as described herein was audio tapes. Video tapes were used, where feasible, and the audio and video recorders utilized have been described. The use of subject perceptions, feeling diaries, and self-evaluation reports have been discussed. Because this study deals with descriptive research, no formal statistical hypotheses were presented.

Precautions taken for accuracy have been noted and, finally, the descriptive organization and use of the data has been put forth and a section explaining the nature, focus, and values inherent in descriptive research have been presented.

Population Description

The population described in this research consisted of a group of volunteer drug abusers residing, at the time, in or around the city of Bozeman, Montana. The subjects were solicited to contribute to this study through the intercession of other counselors, the Gallatin County Help Center, teachers, and friends, as well as newspaper classified ads. Scheduling was facilitated and arranged with the assistance of Dr. S. Gordon Simpson of the Montana State University counseling staff, Mrs. Ann Seibel of the Physical Education staff and instructor in drug education at Montana State, and Mrs. Ruth Thibeault of the counseling staff at Bozeman Senior High School, Bozeman, Montana.

The population consisted initially of forty-three volunteers. Upon examination of the individuals in light of the researchers definition of drug abuse, eight subjects were eliminated (after at least one session with the researcher). The result was a population of thirty-five subjects ranging in age from fifteen to fifty-five. Only two individuals were over thirty years of age, while eighteen subjects were age twenty to twenty-nine and the remaining fell in the age category fifteen to nineteen. Twenty-three subjects were female, while twelve were male. One subject possessed a master's degree, four were involved in graduate study at the master's level, fifteen were college undergraduates, two were high school graduates, twelve were attending high school, and one was a high school drop-out. The writer should also point out that, subsequent to the research gathered specifically for this dissertation, he had worked in counseling relationships with at least twenty-five cases involving drug abuse, some of which lasted through many hours of therapy.

Setting

Southwestern Montana. Approximately fourteen thousand square miles of mountainous forested area comprised the southwestern portion of the state of Montana. Tourism was heavy year around due to the scenic beauty, and opportunities afforded the outdoor sportsman and enthusiast. Precipitation occurred mainly in the form of winter

snowfall which led to a relatively dry climate most of the year. Temperature ranges were from forty to eighty-five degrees Fahrenheit during the summer, while readings from a minus thirty degrees to a positive forty degrees Fahrenheit provided significant winter temperature variations and conditions.

The primary vocations varied from farming, ranching, and logging to tourism. A prime employer was Montana State University. Little or no heavy industry existed. There were no major urban centers in this area with most of the inhabitants residing in mountain valley communities which varied in size from twenty-five to approximately twenty thousand. The population of the area was about fifty thousand and sprang from settlers of the middle nineteenth century, many of whom came from the southern United States and the mid-western United States (Furtak, 1972).

Bozeman, Montana. The town of Bozeman, population twenty thousand, was located in the Gallatin river valley. Rather than being a geographically separate entity, it was considered the focal point for the ten thousand people who lived in the surrounding valley of approximately seven thousand square miles. The valley, which served as a route to the Pacific coast, was first explored by Lewis and Clark, and functioned as a way station for settlers on their way to the west coast. When the western railroad building boom took place, Bozeman was on the route of the Northern Pacific. In 1972, U.S. Highway 10

and interstate 90 passed through the town.

The principle occupations of the people of Bozeman were in terms of the professional and retail services rendered to Montana State University and its students, to the farmers and ranchers of the surrounding territory, and to tourists. There was no heavy industry or manufacturing. Some logging occurred in forested areas nearby.

The city had experienced a rather sharp increase in the rate of growth over the past fifteen years. This expansion, which was probably due to the increase in the size and scope of the University, was reflected in the many new housing tracts and trailer parks, in the large number of small new businesses and professional services (which served the needs of students and other University personnel), and in the unplanned development outside the city limits.

Two cultural forces seemed evident in Bozeman, Montana. One force was the historical spirit of the "old west." Bozeman was closely associated with Jim Bridger, a guide who led wagon trains over local mountain passes at the turn of the century. The other force was that of religion. There were twenty-six independently organized religious bodies in Bozeman. Many of these denominations had branches or affiliations both on the University campus and in the surrounding communities (Furtak, 1972).

Montana State University. The 1,170 acre campus of Montana State University was situated on the outskirts of Bozeman. The

campus contained more than thirty predominantly brick buildings, including a 498,000 volume library.

The University was founded in 1893 as the Land-Grant Institution for the state of Montana. The original purpose of the Land-Grant Institution was to offer instruction in the areas of science, engineering, and agriculture. From that time, the school has grown to include programs in education, liberal arts, and the professional areas. In 1972, a bachelor's degree was offered to more than forty various fields, covering some ninety separate majors, a master's degree in thirty-three different areas, and a doctorate in twenty.

Undergraduate instruction at Montana State University was administered through five colleges. The College of Professional Schools totaled thirty per cent of the total enrollment, Letters and Science totaled twenty-nine per cent, Engineering totaled eighteen per cent, Education totaled twelve per cent, and Agriculture totaled eleven per cent. The total enrollment was approximately 7,600 students, including 600 graduate students who were enrolled in the College of Graduate Studies. The teaching faculty at the University numbered over 500, with another 200 professional staff members engaged in full-time extension activities or research (Burlingame, 1968).

Counseling laboratory. The counseling laboratory was located in 317 Traphagen Hall. The laboratory contained a large table, chairs, a file cabinet, a telephone, a coat rack, and nine, small, carpeted

booths with two-way mirrors in the doors. When the overhead lights were turned off in room 317, undetected observation of the activities in the booths was possible. A language laboratory console made it feasible to plug headphones into one of four wall receptacles outside of each booth and listen to the observed activities in the booths. Audio tape recordings could be made in each booth or on the console (Furtak, 1972).

Contaminating Variables. The Hawthorne effect derived its name from a 1927 study conducted at the Western Electric Hawthorne Plant located near Chicago, Illinois. That element extracted from the study which seemed pertinent to this research was the phenomena of attention. Basically, production at Western Electric was increased no matter how the experimental design was varied. Finally, the conclusion was reached that the importance of the research lay not in design but in the fact that the subjects as participants in the project considered themselves unique because of the notoriety which they had achieved. There were other results and conclusions, and the writer makes no pretense of a complete summary of the data. The attention factor may have played a role in influencing some of the subjects described in this dissertation. Certain subjects may have felt obligated to tell the researcher what he "wanted to hear" or to vary the details so as to garner more attention for themselves. Perhaps,

it would be more correct to refer to this contaminating variable as a possible variation of the Hawthorne effect. On the other hand was the positive side of the Hawthorne effect. By emphasizing the individual's unique contribution to the study the researcher may have achieved greater insight into what truly occurred in that individual's life which caused him to turn to drugs.

The Greenspoon effect referred essentially to the manner in which interviewers, pollsters, etc. might have influenced a subject's answer by reinforcing either consciously or subconsciously responses which agreed with the opinions of the researcher. Subtle change in voice inflection or lack of voice responses to undesirable answers were given as examples of how results could be manipulated.

The writer attempted to guard against allowing his personal bias to show during interviews, but it could be assumed that he was not always successful. The researcher freely acknowledged the possibility of the Greenspoon effect as a contaminating variable in this study.

The fact that the writer was a thirty-two year old Army officer with ten years of military service may be seen as a contaminating variable, again, because of attitudes, values, and beliefs. Maslow seemed to be addressing the problems of such contaminating variables as those mentioned above when he wrote that:

The only way we now know of preventing contamination of our perception of nature, of society, or of ourselves, by human values, is to be very conscious of these values at all times,

to understand their influence on perception, and with the aid of such understanding to make the necessary corrections (1954:7).

This study was humanistically oriented and was conducted by and with human beings. Perhaps, the very nature of humanistic research is of itself a contaminating variable. However, according to Maslow:

A psychological interpretation of science begins with the acute realization that science is a human creation rather than an autonomous, nonhuman, or per se "thing" with intrinsic rules of its own. Its origins are in human motives, its goals are human goals, and it is created, renewed, and maintained by human beings. Its laws, organization, and articulations rest not only on the nature of the reality that it discovers, but also on the nature of the human nature that does the discovering (1954:1).

The writer makes no apologies for what he regards as the outstanding training and preparation afforded him as a counselor, but does acknowledge that the choice of a research method, the approach taken and the literature reviewed were influenced by his background.

Data Collection

Emphasis was upon a holistic, client-centered approach to data collection. The feelings, attitudes, and emotions of each individual were perceived as more significant than the collection of specific data. The humanistic orientation of the researcher seemed to be a positive element which added to the establishment of rapport within individual sessions. According to Braceland:

. . . the net result of the evidence (from all branches of study) underscores the need to approach psychological problems from the humanistic point of view (1957:Presidential address delivered at the 13th annual convention of the American Psychiatric Association, Chicago).

Carl Rogers seemed to be championing an approach similar to humanism when he wrote, "Unless the primary element in the counselor's value system is the worth of the individual, he is not apt to find himself experiencing a real caring, or a desire to understand (1967: 95).

The primary instrument of data collection in this study was the audio tape recorder. Rogers (1941) hailed the use of audio recordings as highly important for future study in counseling and psychotherapy. Good (1966) suggested several advantages to utilizing taped interviews such as the maintenance of an accurate record and the freeing of the counselor from note taking so that he might concentrate upon the session itself. The fact that this researcher was able to replay tapes many times in an effort to maintain accuracy and develop insight was especially beneficial. The researcher found as did Good (1966) that in most cases the presence of the audio recorder created little or no anxiety and was not distracting when in use. However, three individual's specifically requested that all or portions of their sessions not be recorded.

The following descriptions are of the audio and video equipment operated in this study. Unfortunately, only one video session was recorded.

Audio recorder. All sessions were recorded on an RQ-4095 Panasonic portable cassette recorder. Tapes utilized were sixty-minute cassettes. The machine operated on 120 volt electrical current and had a built-in microphone and speaker.

Video recorder. Sessions were taped on a Sony Videorover II Model AV3400, which was portable, consisted of a hand held camera which was battery operated, and could be carried and operated by one person. The camera had a zoom lens and built-in electric condensor microphone. The one-half hand video tapes had a one-half hour capacity.

Subject self-evaluations and feeling diaries. Subjects were asked to provide supplemental material to the interview sessions if they desired. The purpose was to provide a way in which certain threatening topics or feelings might be exposed by the subject which he felt could not be verbalized to the researcher. Two examples of feeling diaries and self-evaluations have been given in Chapter 4. According to Good, such measures were:

. . . helpful in studying resistant persons and were economical and may serve therapeutic purposes for the client by release of tensions and insight into his own life. Diaries kept without undue concern for publication may reveal interests, desires, tensions, and conflicts not otherwise apparent (1966:316).

Subject perceptions. Participating individuals were also asked to provide written feedback concerning the interviews, the researcher, and any other factors deemed appropriate. Responses

were to be returned to the Educational Services Office at Montana State University.

Descriptive Organization of Data

Data will be organized and descriptively presented in the following manner:

1. Description of ten individual subjects randomly selected from the population. The descriptions will include transcriptions of taped sessions and in two cases the feelings of the client described will also be reported from client self-evaluations.

2. The researcher will add his perceptions, comments, and feelings concerning individual subjects.

3. Additional perceptions concerning the population have been presented.

Chapter 4 provided specific details in light of the above framework.

Statistical Hypotheses

This research was a descriptive study to determine whether certain intrapersonal characteristics were to be found within a volunteer population of drug abusers. No formal statistical hypotheses have been presented.

Seemingly, writing in support of a descriptive approach to the study of personality (intrapersonal characteristics in this study),

A. H. Maslow postulated:

The causality concept rests on the assumption of an atomistic world with entities that remain discrete, even though they interact. The personality, however, is not separate from its expressions, effects, or stimuli impinging upon it (causes) and so at least for psychological data it must be replaced by another conception (1954:30).

Precautions for Accuracy

Precautions taken for accuracy in this study included subject self-evaluations, interview feedback, and audio and video recording of interview sessions. The researcher consulted at least every other day and, often, every day with his major advisor Dr. S. Gordon Simpson concerning this project.

Research Emphasis

The following parable illustrates an approach taken by some researchers, which this writer in following the descriptive method of research, zealously attempted to avoid.

Satan and I were walking down Fifth Avenue together when we saw a man stop suddenly and pick a piece of truth out of the air--a piece of living Truth.

"Did you see that?," I asked Satan. "Doesn't it worry you? Don't you know that it is enough to destroy you?"

"Yes, but I am not worried. I'll tell you why. It is a beautiful living thing now, but the man will first name it, then he will organize it, and by that time it will be dead. If he would let it live, and live, it, it would destroy me. I'm not worried (Steffans, 1945)."

The purpose of descriptive research, it seems to this writer, is to allow "Truth" to live insofar as is possible within the ability

of the researcher to write and within the capability of his vocabulary and the English language. According to Maslow:

To the extent that language forces experience into rubrics (a prescribed or established form or method or law), it is a screen between reality and the human being. In a word, we pay for its benefits (1968:289).

The writer attempted in this study to describe what "is" at a particular moment during a particular session with a particular, unique individual. The writer feels, as seemingly do such theorists as May (1952), Maslow (1968), and Rogers and Dymond (1954), that describing the particular moment is correct only for that moment in time. "Just as the thunder we hear is no longer sounding, so the reality we speak about exists no more (Johnson, 1946:119)." Constant vigilance will be maintained to avoid the process described by Maslow who wrote that:

Many of the weaknesses of orthodox science and particularly of psychology are consequences of a means--of technique--centered approach to the defining of science. By means centering, I refer to the tendency to consider that the essence of science lies in its instruments, techniques, procedures, apparatus, and its methods rather than its problems, questions, functions, or goals (1968:13).

Efforts within this study were directed at the perceptions, feelings, and attitudes of the unique individual with the researcher taking basically the same attitude as Rogers and Dymond.

The first hypothesis is that the individual has written himself the capacity, latent if not evident to understand those aspects of himself and of his life which are causing him dissatisfaction, anxiety, or pain (1954:4).

Abraham Maslow seemed to be agreeing with Rogers and Dymond (1954) in terms of the individual's capacity to understand himself.

It is unfortunate that we cannot ask a rat to give subjective reports. Fortunately, however, we can ask the human being, and there is no reason in the world why we should refrain from doing so until we have a better source of data (1954:14).

In fact, there still seemed to be no "better source of data" than the individual himself as this study was undertaken. There is a dearth of certainties within the field of personality theory which seems to make holistic, descriptive research of the individual all the more difficult. In fact, Murray pointed out that, "If the psychologist of personality had to limit his discourse to theories that were securely proved, he would have nothing to recount. In this realm there are no certainties (1938:xii).

No attempt was made throughout this research to deny the existence of a subjective approach. This writer's attitudes toward this dissertation and the research contained herein are a product of his training in a field which is often described as subjective. That field is, of course, counseling. Rogers was most explicit in addressing so-called subjective areas in research.

I have come to see both research and theory as being aimed toward the inward ordering of significant experience. Thus research is not something esoteric, nor an activity in which one engages to gain professional kudos. It is the persistent, disciplined effort to make sense and order out of the phenomena of subjective experience. Such effort is justified because it is satisfying to perceive the world as having order and because

rewarding results often ensue when one understands the orderly relationships which appear to exist in nature. One of these rewarding results is that the ordering of one segment of experience in a theory, immediately opens up new vistas of inquiry, research, and thought, thus leading one continually forward (1959:188).

Maslow called for an enlarging of the experiences of science to include what had heretofore been termed subjective data. "Rather I am suggesting that we enlarge upon the jurisdiction of science so as to include within its realm the problems and the data of personal and experiential psychology (1968:218)." Subjective data presented descriptively may not always conform to what we have traditionally known as "rational" information. In answer to such criticism, Maslow wrote:

Our journals, books, and conferences are primarily suitable for communication and discussion of the rational, the abstract, the logical, the public, the impersonal, the nomothetic, the repeatable, the objective, the unemotional. They thereby assume the very things that we "personal psychologists" are trying to change. In other words, they beg the question (1968:216).

Summary

Chapter 3 provided a description of the procedures to be followed in this study. An introductory section explained that the researcher wished to focus upon the problem or problems underlying the perceived symptoms manifested in drug abuse. A volunteer population of individuals who had abused drugs would be interviewed utilizing a framework of six intrapersonal characteristics. The researcher perceived himself as a participant, descriptive observer

of human existence following a humanistic, client-centered, holistic approach to each individual session. The population to be studied was described, contaminating variables such as the Hawthorne effect, the Greenspoon effect, the age, training, background, and personality of the writer were discussed and methods of data collection were delineated.

Precautions taken for accuracy were explored and the organization of the data was described. A concluding section dealt with the focus and emphasis of descriptive research as perceived by this writer and several prominent authorities in the field of descriptive study.

The data collected following the procedures established in this chapter were described in relation to individual subjects and the perceptions of the researcher in Chapter 4.

Chapter 4

DESCRIPTION OF DATA

The purpose of this chapter was to describe the data collected utilizing the procedures explained in Chapter 3. The reader is reminded that the conferences represented herein were constructed around the framework of the six intrapersonal characteristics of anxiety, loneliness, guilt, punishment, affection, and frustration. The researcher has attempted to point out other phenomena observed within the context of the conferences when such phenomena occurred.

Eight subjects were randomly selected from the total population studied. A detailed presentation was described within this chapter, for the purpose of clarifying the essence and use of data accumulated. Each of the subjects were presented using the following broad outline:

1. Background
2. Dialogue
3. Subject in self-perceptions (if any)
4. Descriptive Conclusions
5. Related Observations.

A final descriptive section will include a summary of characteristics and behavior seen in the remainder of the subject conferences as perceived by the researcher.

The researcher has relied upon the approach taken by Carl Rogers and Rosalind Dymond (1954) as a guide in presenting data in

Chapter 4. An additional source upon which the writer relied heavily in developing a format was the Casebook of Non-Directive Counseling edited by William U. Snider (1947). In order to maintain confidentiality the writer has utilized fictitious names to identify subjects, again following the lead of Rogers and Dymond (1954) and Snider (1947).

Emphasis was upon a humanistic approach to each subject as postulated by Bugental (1964:24-25) when he delineated four basic characteristics of the humanistic orientation in psychology:

1. Humanistic psychology cares about man.
2. Humanistic psychology values meaning more than procedure.
3. Humanistic psychology looks for human rather than non-human validation.
4. Humanistic psychology accepts the relativism of all knowledge.

In taking the descriptive approach to this research the writer has relied upon the philosophy and practice of Carl Rogers who has written:

It is my opinion that the type of understanding which we call science can begin anywhere, at any level of sophistication. To observe acutely, to think carefully and creatively--these activities, not the accumulation of laboratory instruments--are the beginnings of science. . . . To recognize that, when a person's views of himself change, his behavior changes accordingly, and to puzzle over this, is again the beginning of both theory and science. I voice this conviction in protest against the attitude, which seems too common in American psychology, that science starts in the laboratory or at the calculating machine (1959:189).

Whitehead (1938:286) seemed to be adding fuel in support of a humanistic, descriptive approach to science and education as he made use of an interesting analogy:

In the Garden of Eden, Adam saw the animals before he named them; in the traditional system, children named the animals before they saw them. This professional training can only touch one side of education. Its center of gravity lies in the intellect, and its chief tool is the printed book. The centre of gravity of the other side of training should lie in intuition without an analytical divorce from the total environment. Its object is immediate apprehension with the minimum of eviscerating analysis. The type of generality, which above all is wanted, is appreciation of variety of value.

This researcher sees intuition as an important element in perceiving the feelings of subjects and in exploration of those feelings in regard to their own unique experiences with drugs.

Carl Rogers again addressed the question of a definition of science when he wrote that:

. . . there is a natural history of science--that science, in any given field, goes through a patterned course of growth and development. For example, it seems to me right and natural that many new fields of scientific endeavor the observations are gross, the hypotheses speculative and full of errors, the measurements crude. More important, I hold the opinion that this is just as truly science as the use of the most refined hypotheses and measurements in a more fully developed field of study. The crucial question in either case is not the degree of refinement but the direction of movement. If in either instance the movement is forward more exact measurement, toward more clear-cut and rigorous theory and hypotheses, toward findings which have greater validity and generality, then this is a healthy and growing science Science is a developing mode of inquiry, or it is of no particular importance (1959:189).

Finally, Rogers explained subjectivity in a manner which seemed to have particular meaning for this study.

There is one other attitude which I hold, which I believe has relevance for the proper evaluation of any theory I might present. It is my belief in the fundamental predominance of

the subjective. Man lives essentially in his own personal and subjective world, and even his most objective functioning, in science, mathematics and the like, is the result of subjective purpose and subjective choice To put it more briefly, it appears to me that through these maybe such a thing as objective truth, I can never know it; all I can know is that some statements appear to me subjectively to have the qualifications of objective truth. Thus there is no such thing as Scientific knowledge; there are only individual perceptions of what appears to each person to be such knowledge (1959:191-192).

The researcher, in proceeding to the individual conferences, acknowledged that his observations might have been somewhat subjective due to the nature of this humanistic study. Perhaps, the observations were not as refined as even this researcher would like, but they were based upon what seemed to be the firm foundation of the researcher's training and the authorities quoted in Chapter 2.

The conferences reviewed herein were intended to demonstrate a sampling of the methods, the procedures, the approach, and the scope of the subject of the relationship of drug abuse and selected intrapersonal characteristics. As such, these individual conferences represented only a fraction of the time spent in preparing this research over a period of more than one year specifically spent on study in the field of drug abuse. The conferences were further intended to provide some indication of the counseling skills attained by the researcher through classroom training and the more than 2200 hours of practical experience undergone at Montana State University. It should be noted that the transcriptions found herein represented

only a fraction of the time spent by the investigator in compiling the data. Each tape was reviewed several times by the researcher in order to gain as much insight as possible concerning each individual studied. In addition, many of the conferences and individual cases were discussed with and scrutinized by the writer's major advisor, Dr. S. Gordon Simpson. Critiques in the form of tape analyses by Dr. Simpson were utilized by the researcher to improve techniques as well as to gain greater insight into the individuals studied. These critiques, as well as the training of the researcher, helped the investigator to develop an approach to each conference which was perhaps best explained by Carl Rogers, "To the extent that we are thinking theoretically in the relationship, we become spectators, not players--and it is as players that we are effective (1969:189)."

MARY

Background

Mary was an extremely well-groomed, attractive, person in her mid-twenties who had married, divorced, and later rejoined her husband. She characterized her upper middle class childhood as not particularly happy nor really unhappy until some changes started to occur in her when she reached the last year of high school. The following excerpts are from recordings of two of four sessions conducted with this obviously intelligent, descriptive graduate

student. The writer wishes to emphasize that his discussion was based upon all sessions conducted with Mary and that the excerpts presented were chosen as being typical of the various interviews.

Dialogue

Ss. Its still difficult for even me to understand how I got involved with drugs. Its the classical question, I guess.

Co. Perhaps, that's the wrong question to ask. That is, the question of why.

Ss. Yes. We always ask kids why; why are you into this thing and they can't really tell you, at least I can't. Except that-- pause--a part of it, a really big part of it is that I came to a time in my life and it seems really common in my friends, too, when I questioned everything. And everything with dad had always been "this is how it is--" he was really dominant, you know, and I started to question everything and there was nobody around, you know, to --

Co. Share with?

Ss. Yes--to do anything except say "well don't worry about it" or "forget it."

Co. It'll pass.

Ss. Umuh and some of my ideas now are pretty far out as far as letting a person be--it's hard. They can't understand it. And those were the things that I started getting at myself, I guess.

Co. You were pretty confused but there wasn't anyone to help you sort things out.

Ss. Everyone says that "I'm searching" but others say if they'll just stop searching and get into something then everything will be okay. But that just isn't the case. I really think that I was trying to make sense out of things amidst an awful lot of opposition.

Co. To your questioning things.

Ss. Umhuh and sometimes it was really painful to be alone with that and through some really traumatic things that happened. When I married my husband, he was a total opposite from me, really structured and his family and everyone was right on us, you know, really religious. Nobody could understand any of that and sometimes it would get so hard that I'd think, "Oh hell, I'll just have a joint and relax."

Co. You could relax, then.

Ss. Its positive in a way, you know, because you could relax.

Co. Its like the person who takes a tranquilizer.

Ss. Yes The only time I do feel sad about (taking drugs) is when I have done it myself or my friends have done it to the point where it just kept a nonawareness thing--you know for a long period of time and not getting in trouble with reality.

Co. So maybe what you're saying is instead of helping you to attain a different viewpoint or different perception, it then became a way of escaping.

Ss. Uh huh, yes. -- Right and it was easier to lie there and be in euphoria, you know, with nature, with whatever, which I still think is beautiful--but when it got carried day after day after day it was too much I just lost sense of goal and direction. I really did.

Co. Like you were kind of drifting, then.

Ss. It wasn't something I couldn't leave if I wanted to get busy.

Break

Co. You mentioned that the pressures you felt really created feelings of loneliness.

Ss. Umhuh! Because nobody really understood it. They would say like, "I don't even think you really love him" and she was damn right I didn't even know him! I didn't really know what

was going on except he was a really kind person, and I could see that in him. But--that was as far as the understanding went.

Long Pause

Ss. No one could even see the divorce coming or understand the reasons for it.

I really think that loneliness when you're trying to figure things out is a big thing.

Long Pause

There really is a sharing thing with doing it (taking drugs) together. Its incredible how close you can get to a person. Its amazing how aware you become of each other. Except in the case of doing hash. Its a real anti-social thing. I just can't touch it anymore.

Co. Perhaps if loneliness plays a significant role in turning people to drugs then affection may be what some are looking for.

Ss. For sure! I really believe that. I've seen it a million times myself; If someone would just sit down with that person and just be with them.

Co. And really care.

Ss. Yeah--and its been so simple Just like I remember I really remember that I really would have wanted someone just to have sat there.

Co. To kind of be with you.

Ss. Yes. And you can just feel them caring, I think that would just make such a difference.

Pause

Its always opposition. You're constantly being opposed--the way you look--stereotypes, etc.

Co. Um huh.

Ss. LSD didn't mean anything to me--my head went crazy. I had a similar experience with sodium pentathol in the hospital. I just wanted to know what LSD was like and I was doing it with good friends. But I don't like the feeling of being out of control and that's what I felt like on acid.

Co. Do you think you could re-create the highs without the drug?

Ss. Very easily. They're using concentration or mind trips more and more in treatment and I really like that. For myself, that's what I started to do. You know, I'd just go tripping. It was great and it was much more me.

We lay on our back listening to hard rock music with our eyes closed. You could go all over the place! The thing is, though, that we were still in total control. Its not like sitting at a party where everyone's totally stoned.

After a short pause, the conversation returned to earlier feelings.

Ss. Doesn't bother me to have done dope.

All I really remember clearly is intense loneliness, cause not a goddamn person understood, they didn't even want to share it!

When I'm up I have lots of friends, everybody's really brave, but when you're feeling down people will not get near you!

Co. They're afraid its contagious.

Ss. Yes, but I find that really hard to understand.

One of the really big things that bothers me about dope, and it bothers everyone that I've known. That's the scare tactics. So many things are untrue.

Co. It seemed to actually encourage some people maybe.

Ss. Yes. It did me. I thought "you stupid fools. All this crap you're feeding us," and it was. I think its really sad that parents can't understand it more.

Mary went on in a slightly different vein.

Ss. I get a little frightened if a kid is doing a lot of LSD. But if I can just overcome that and accept him. So he's doing it. He's still a human being and contrary to what people think you can still think even on heroin. I know you can.

I've had so many friends go down the tubes over heroin the last few months, and three or four of them dying of it.

Pause

But I just can't get it out of me enough! If people would just be concerned --

Co. And not be afraid or angry but be more accepting.

Ss. Yeah! Yeah! You're still a normal person. And I really believe that a real acid head or speed freaks still perceive just like I do. They're messed up, paranoid, out of it, but they're still perceiving and knowing when somebody cares.

Co. Maybe affection is the key, then.

Ss. Yeah--it comes right back to that every time, Paul.

Oh God! That's such a big thing!

Co. Its easier said than done.

Ss. Yeah--I'm just thinking of three friends of mine right here on campus that are so lonely. They just go home and get ripped every night--just alone. It breaks my heart. Its just sheer loneliness, and I don't know what to do about it.

Co. To dismiss it?

Ss. Yes--And I don't know what to do.

Co. It must be a pretty helpless feeling.

Ss. It is and it helps so much if you do something. Go for walks, do things. Just be with them--share awareness of things. Don't say "Why don't you do something?" One of my friends just lay there stoned for days! Finally, I just picked up things and we went snowshoeing together. It was great!

Parents never say, "Let's go do something together." They just say, "Go do something."

They're limited--(speaking of kids)--go to school--go get a job! There are so many things--little things--that they could do. Like I went and gathered some driftwood and knitted a sweater. It was great!

Co. Maybe it has to do with purpose.

Ss. Um hum! That's what's so sad, its been fed into kids over and over, "you can't do anything."

Descriptive Conclusions

It seemed to this writer that the feelings, situations, and turmoil of Mary in her senior year of high school were descriptive of a phenomena known as the "Existential Moment." Van Cleve Morris hypothesized that:

Somewhere in the general vicinity of puberty--whether related to this organic change or not, I am not sure--comes a moment in the subjective life of the individual which I speak of as the "Existential Moment." It is the moment when the individual first discovers himself as existing. It is the abrupt onset, the charged beginning, of awareness of the phenomenon of one's own presence in the world as a person. Prior to this point there is no such awareness. Children do not know what they are, they do not even know that they are (1966:112).

Morris went on to point out further indications of what the "Existential Moment" might be like.

For one thing, the transition is perhaps more profoundly turbulent than the well-advertised stirring of adjustments we attach to adolescence and teen-agerly. There is a certain quiet agony in reaching and crossing this critical boundary. The individual sees himself for the first time as responsible for his own conduct (1966:113).

Even though the "Existential Moment" seemed to occur late in this woman's life, her descriptions of the upset and yearning for an identity during her last years in high school seemed extremely close to Morris' "Existential Moment." There was deep frustration manifested in her search for an identity. There was added frustration in her perception of herself as a somewhat helpless pawn to be moved or sacrificed at will mainly by a domineering father. Frustration was manifest, even now, several years later, when she spoke of having no one in whom to confide and, above all, no one who would even try to understand. There seemed to be the deep, frightening feelings brought on by the terrifying realization that she was responsible for herself, but she didn't even know who she was.

It seemed to this writer that the anxiety manifest in the indecision about what she was could have been further heightened by her feeling that she had very little control over any choice in her life, either. Because she felt these early stirrings of self-responsibility, Mary also wanted a chance to explore, tentatively at least, freedom itself. Rather than allow some freedom and limited choice, the father tried to increase his hold upon his daughter by refusing to allow or even discuss what the girl was experiencing. Questioning was met with empty excuses, anger, or absolute refusal to budge on the part of her and, for that matter, a rather mechanistic oriented school system. As Mary stated, "I really think that I was

trying to make sense out of things amidst an awful lot of opposition."

Anxiety, frustration, and a cold domineering father, who seemed constantly looming above all other personalities, seemed to point up another intrapersonal characteristic manifested in Mary. There seemed to be a lack of genuine affection in her life. One problem with Mary and with many young people seemed to reside with the lack of affection in their lives. Mary's description was of a life wherein everything (her parents) who controlled her not out of love but as if she were a possession. It is perhaps evident, but should be pointed out anyway, that the important thing was that Mary perceived her situation in the described manner. Her parents or even disinterested parties may have perceived her life as perfectly normal and happy with indulgent parents full of love. Perhaps a quote from Abraham Maslow is pertinent at this point.

Clearly what will be called personality problems depends on who is doing the calling. The slave owner? The dictator? The patriarchal father? The husband who wants his wife to remain a child? It seems quite clear that personality problems may sometimes be loud protests against the crushing of one's psychological bones, of one's true inner nature. What is sick then is not to protest while this crime is being committed (1968:8).

Part of Mary's protest was to turn to drugs perhaps to escape but mainly, it seemed to this researcher, to search for the affection she so desperately wanted and to find the answers that no one else had even tried to supply. Again, the drugs themselves were not the problem; but they were possible agents for dismissal of Mary's

problems, which could have been described as a symptom. It may be difficult for many to perceive of drugs as a solution to any problems; but as was pointed out in Chapter 2, legal drugs are prescribed for everything from constipation to menstrual pain to nervous conditions of all sorts. Why should a desperate young person turn to an adult (a doctor for instance) when there are friends and peer group members available who will prescribe for her. No blame is being fired here, but the researcher is attempting to work through the logic of a frightened, threatened, unloved teen-ager. What seems clearly illogical behavior may not be so unreasonable when attempts are made to see the world through the other person's eyes.

The writer perceived no guilt in Mary in the usual manner in which we define that phenomena. That is, Mary felt no guilt for having taken drugs. She had by her own admission been into the "drug scene" rather heavily at times although she strictly avoided heroin and barbiturates. At the time the writer spoke with Mary, she had virtually ceased "doing drugs" of any type. Mary had purpose now, and goals, and in her words, she was more appreciative of "the simple things." There was no regret for her own past involvement with drugs, however, as near as the writer could tell. It seemed to this writer that the only guilt experienced by Mary may have been of the non-specific variety alluded to in Chapter 2. The frustration of a lack of goals, of a lack of purpose, of a feeling of estrangement

or alienation could create feelings of guilt to help goad the individual into action--even if the action could be termed derogatory to the individual in the long run.

Anxiety, lack of affection, frustration, and possibly guilt were manifest in Mary, but the all pervasive, deepest most disquieting feeling experienced was that of loneliness. If as Sullivan (1953), Fromm-Reichmann (1959), and others have pointed out, the individual consumed by loneliness will do virtually anything to overcome it, why wouldn't that individual possibly turn to drugs? What is the threat of "flipping-out" or of scientific scare words like psychosis or of physical illness when compared to the real, ever-present desperately engulfing feeling of loneliness anxiety? There is no pat answer to this hypothetical question, just as there is no pat answer to Tillich's "meaningless" or Horney's "hopelessness." Martin Buber's reference to man's two "primary words may have credence at this point. These primary words are "I--thou and I--it" and "they do not signify things but they intimate relations (Hook, 1953:719)." The writer perceived the relationship between Mary's father and Mary as an "I--it" relationship where the father was the human subjective being while Mary was "it," an object to be dealt with somewhat dispassionately. What loneliness that feeling must have created, that feeling of being essentially nothing. Perhaps to Mary, Jean-Paul Sarte was not far afield when he wrote that, "Hell is other people (Hook, 1953)."

Certainly the prevailing feeling was "nobody really understood what it was like to be me."

Related Observations

Excellent rapport was established with Mary at the first session, and her openness and willingness to explore any and all aspects of her life made her an especially valuable subject. Nearly all of the intrapersonal characteristics seemed evident in Mary's recounting of her experiences in and around the drug culture. There may be some justifiable criticism of the researcher's approach in terms of focus upon the six intrapersonal characteristics, but the emphasis by the subject on loneliness and affection was emotionally honest in this writer's opinion. In fact, time probably had some softening effect on the emotions, causing them to be less acutely felt than when they were invoked.

Two phenomena which seemed to be present and which were alluded to in Chapter 2 were the elements of anger and goal directedness. The anger Mary felt seemed closely tied to the frustration at never being understood. Goals were seen as important, first of all, because she found herself virtually without goals and without control over her own existence; and this phenomena heightened her desperate search for some relief, some purpose in life. Secondly, the finding of viable, significant goals seemed to have caused a lessening of the importance of drugs in her life.

JILL

Background

Twenty-one year old Jill was the second of three daughters of parents who owned a ranch. She was single, attractive, extremely well-groomed, and expressed her opinions and ideas with skill and enthusiasm. Jill's childhood seemed to be happy and she described her relations with her parents as having always been quite good. At the time the three conferences took place, Jill was an undergraduate in college. She characterized her grades as having been mostly good, and she appeared to the writer to be quite intelligent.

Dialogue

Co. Perhaps we could start with the circumstances involved in your start to use drugs.

Ss. Well, I was going with a guy when I was a senior in high school who was on them. I was kind of leary and frightened, but he seemed pretty normal, and I got curious. . . . We lit one up--a joint--right in my driveway and I thought I'm really cool! I'm a heavy chick now! (laughter) It was just stupid.

Jill seemed nervous about the tape recorder so she suggested that we put it underneath the table. Once out of sight, the recorder seemed to cause no more problems.

Ss. I smoked a little bit in my freshman year at college. Then, a friend came to town who wanted to turn me on. He said it was mesc, but I think it was speed. I dropped it just out of curiosity and God, I hated it! Whatever it was just was so unreal. I found myself hiding--lights were flashing--I was scared--I just hated it! I was up for eight to ten hours.

Oh--I was so unhappy I swore I'd never drop again. That summer I just smoked my whole life away. We got high a lot, and I decided if you're going to be a dooper Jill act the part! So I dressed like a big dooper and I was walking stoned through school and I was down to about 90 pounds. God! I was awful looking. I don't know. Dopers have a funny idea about things and I was trying to integrate their thoughts, their way of thinking into mine. I wasn't being myself, I was being the--uh--the stereotype dooper. I thought this is really groovy.

Co. Umhuh.

Ss. My folks knew I was cause I lost so much weight and I started dropping mescaline that autumn quarter--my sophomore year in college, and I loved it! I loved mescaline! Then, I went home for about a two-week Christmas vacation--a kind of dry period when I didn't have any mescaline. And I found that I really wanted it psychologically, and I went "wow" Jill, if you're that hooked on mesc with just the little bit of use that you've encountered. That's it! I was living off campus so I moved back on and I quit doping. I wanted to be straight. I was through with it! The same thing had happened to me with hard liquor when I was in high school.

Co. It must have taken a lot of strength to quit.

Ss. Oh--not at all! If you want to that bad, you can do it.

The dialogue continued on about the same note until Jill began describing "dopers."

Ss. Uck! All the dopers have that fat belly from eating so much after they smoke. Uck! They're just so unkempt and I just thought, well, if you want a man like that you'd better start becoming a different woman. I suppose that's about it--I was just curious as heck and I dropped. Then, I just quit.

Co. You've been able to stay away from the stuff ever since?

Ss. I hate it! I will not go back. When I was living--in that culture--with those people--I found myself hating. I've hated and I've never hated anyone so intensely as when I was on dope! And here I was sitting in a bunch of groups preaching love and everything, yet they stole from each other. They

stole from my best friend. And god! I just think what a bunch of hypocrites. I won't have anything to do with people like that. I guess I thought if I'm really into this I'll peace the peaceful loving type of hippy. I have a saying--the heads don't look hip anymore--they look, rejected.

Co. Maybe that's really what they're after.

Ss. I feel that a head can't really judge anything until he's been straight and he's gone and then come back again to look back now to what he used to be.

Later, Jill said:

Ss. My personality didn't fit in there. I was making myself something I wasn't. I just couldn't fit in.

Co. You tried to fit yourself into a mold rather than to just be yourself.

Ss. Umhuh. I was going to be a really heavy chick.

Later.

Ss. I think doping is a really childish thing. They're so biased. Like--they can only see their point of view. So are cowboys.

Ss. You buy clothes according to the criteria of the group. Now, I buy what I want and like.

Co. What beyond curiosity was there that perhaps turned you to drugs? Were you perhaps seeking acceptance?

Ss. No--it wasn't really acceptance. It was more leader of the band type of thing! (laughter) Like I started sister and her friend and another. Since I was the instigator, I kept up the image.

Co. Did you feel pressure at home--from your parents in any way?

Ss. No--I can't blame any of this on my folks. My points of view really differed when I was doping, 'cause you rationalize everything like, all right, it's safer than alcohol and

I convinced myself. Its so ridiculous. And a dope user is the laziest, most insolent person I've known. They're so content to sit and smoke dope and do nothing for hours! Do nothing! They're useless. Then, they make fun of people who drink, but I'm more inclined to say that people who drink are out dancing, partying---they're raising hell. They're doing something. They aren't just a bunch of fat butts, anyhow.

Co. You described some ill effects. What about your behavior.

Ss. I couldn't stand the thought of marriage. But sexually--- they say dope lessens inhibitions causing an increase in sexual activity, but I found that wasn't true. Well, not with me--- but it seems true with others. I didn't want guys around. I just wanted to do my own thing.

Co. Perhaps it made you kind of antisocial.

Ss. Yeah. Right. I'm doing my own thing and don't interfere with me. You talk yourself into all these beliefs of the culture. But now I'm back to the way I was before. Marriage seems fine. I don't drink now, and I'm more at peace with myself. I am really peaceful. Most people think dopers go from dope to Jesus Christ, and I have turned my life over to Jesus but it wasn't because of doping. I found out that that was the answer to---I don't know---part of my growing. Its a part of man to have a goal-oriented self and a spiritual self and an emotional self. He isn't the reason why I quit doping. That's my own, because I don't want people to say He kept me from doping. He didn't. That's mine. I chose that.

Co. Was religion a big factor in your life before?

Ss. Oh--yes! Before I turned to drugs it was.

The researcher, later, asked Jill to describe herself when she was taking drugs.

Ss. Emotional, squirrely, creepy.

Co. Like how?

Ss. I wanted out. Myself I was--I didn't know there was such a thing as finding yourself. External things influenced me. I didn't have any internal feelings, I was a dope!

Co. You mentioned language earlier.

Ss. Oh--yeah--it was awful. That's another trait of dopers--filthy language. Filthy connotations on dope--their language, dress, sexual behavior, thievery, and their rationalizations. I don't know where that culture came from--it just got out of hand.

Pause -

Ss. One guy wanted to take me to bed and I wouldn't go so he said, "What's wrong with you? You queer?" That's so accepted if you're a heavy chick you just go.

Later -

Ss. My friends kind of coaxed me back. They were friends that I had rejected when I went into the culture, but they helped me to come back. What I think is that it is the people who have been so lonely and rejected by everyone that are going into the drug culture. My sister was really a loner, and lonely, and she went into it. She stopped doping, but she still really fits into the culture. She feels comfortable there. She was really lonely outside.

Co. She needs that affection.

Ss. Umhuh.

Later, the question of guilt was explored.

Ss. I've hardly regretted anything I've done.

Co. Drugs were an experience which taught you a lot.

Ss. Well, it didn't put me ahead. I was right in the beginning. I didn't need to go into that. I think I stopped growing when I did it. My goals became scattered. Doping wrecks you. You don't--you lose sight of everything or else you don't have the get up and go to do it. It robs you of that. You don't want to do anything. You're just so lazy. Smoke and sleep and another day--dammit!

Co. You kind of lose your sensitivity.

Ss. You're dull and its really weird because your standards become so low! Have you noticed, have you ever been in the dopers' apartments? They'll settle for the junkiest place and the dirtiest hole. I just can't see it.

Co. It sounds as if you didn't like yourself very well when you were on dope.

Long, long pause.

Ss. I was lost. I was lonely. I used to take long walks and write poetry by myself and cry. I was terribly lonely. I don't know if dope had anything to do with that. Maybe, it was because I was an adolescent, too, but I just didn't know who I was. I was lost and I couldn't have any solid relationships with the opposite sex because I didn't know who I was. And we doped so much that everything was out of distortion. They started hating me and I began to hate back--but I stayed there! I ranted and raved and so did they. I couldn't see things in perspective.

Co. The anger was there before the drugs or after?

Ss. The anger came after I began doping, and when I found out that they were a bunch of hypocrites, and I was just as bad.

You'll find most dopers are in high school and college when their folks are supporting them. Many, many dopers are leaving that culture. Dope is a great deceiver.

Jill went on to emphasize personal goals and personal growth as important elements in her life now as opposed to the aimlessness, wandering existence which she had experienced as a "doper."

Subject Self-Perception

The following perceptions were written by Jill at the conclusion of the conferences with this researcher.

I wasn't living in the future; I was unhurried and quite peaceful when alone. Boyfriends or home meant nothing to me,

so they received little or no thought.

Little things, such as kicking leaves, satisfied and pleased me.

A soul search or quest for self never entered my mind-- I just was.

I cannot pinpoint my feelings. I just never bothered with myself. Maybe they were repressed or considered unimportant.

One thing I know, though, mescaline made me very happy, but it was a pseudo happiness. What I am now is a much happier thing in the real sense.

Also, while doping with some of the "heavies," I felt inferior because I'd feel like being silly and they took it so seriously. So when my sister and some of our friends got stoned together we'd make hilarious fun at the "heavy" people. Stoning is for dopes and we'd go completely insane together. Really, these moments were a gas, but I feel it's sad when people can't find it in themselves to be happy and peaceful without a stimulant.

I think I was a crazy, lost kid.

Now, I am trying to work on becoming congruent with this moment. By catching the importance of now one can create a real world where inner peace and happiness does exist, not in a false crazy way, but in a pleasant lasting way. I don't rely on that "joy" or that drink to help me find my way among people, but turn to myself and all my God-given inner qualities. This is what people seek out anyway. No one wants a pseudo relationship where dope or alcohol make it go.

No one can hardly deny that dope doesn't cement relationships. Look around all the dopers are practically combing their hair with each others combs, brushing their hairy lifestyles in the same direction.

Little things still excite me, but in a lasting sense. I don't have to be stoned for them to interest me for I know that this time it'll always be there.

By way of further explanation of the feelings and moods of Jill and at her suggestion, two poems written by the subject were included in this research. The first poem was written during the time Jill classified herself as a "doper." Poem number two was written after Jill had returned to the "straight" life. One element

which cannot be seen by the reader is the rather dramatic difference in handwriting between the first poem and the second. The first poem was printed in what could only be characterized as a shaky hand, while the second was firmly and forcefully written rather than printed. In addition, the letters in poem one were slanted to the left, while those in poem two slanted to the right. The slant of the letters is only by way of description, but graphiologists could undoubtedly shed some light upon the personality differences implied in the two poems.

Poem 1

Is Everything
 I have of you
 ILLUSION?
 No chance of
 My Waves
 REACHING
 God how do
 SENSES
 REVERT?

I am afraid of you
 Never taking of me
 and never giving
 for something
 of eternity.
 Frightful of the
 feelings.
 We want, but
 don't know how
 to want it.
 God, have we
 stopped reaching
 each other since
 1968?

How do we recapture
 The youth we've
 Had and recover our
 Adulthood.
 I am youth still.
 Your eyes have seen
 So much. Reach me.
 PLEASE.

Be aware of words, and me
 and you.
 Put your hand on my shoulder
 But not a strong hand.
 Make it gentle
 So I can feel the freedom that
 Underlies it.
 Don't grasp me,
 But let the fear
 Pass me by, for
 There is no hope
 For binding things.

They only rot and
 Forget to breathe.
 If you bind me,
 Then I have chosen
 To rot and suffocate
 By the resting of
 Your hand.
 God forbid if you
 Acquire power over
 Me.

Poem 2

Why do I avoid you?
 Your presence
 makes me feel like
 a butterfly in a cocoon
 Afraid to burst out into the cold
 Yet fearing the darkness within.
 The darkness that keeps
 the sunshine out
 And prevent my wings
 from spreading.*

I feel like screaming.
 My wishes and wants at you
 So you at least hear
 As you cross my path.
 I feel like a butterfly
 Beating my wings in a cocoon;
 The inner turmoil is great within.
 I'm afraid of your presence
 For it wraps me in a cocoon;
 And I'm afraid to venture forth
 For fear of your coldness.
 God, don't trap me like this
 Open the cocoon with your gentle touch
 And a tender word
 So I can burst forth into
 The sunshine you have brought
 And cover every care
 Like a caressing blanket.

Descriptive Conclusions

The struggle to "find herself" described by Jill seemed similar to the phenomena discussed by Jourard (1963), Horney (1950), Maslow (1954), and others as the difference between the real-self and the ideal-self. Jourard referred to the "public self" as "the carefully monitored set of beliefs which the individual strives to induce other people to formulate (1963:167)." Jill seemed to be saying that being a part of the drug culture forced her to act and react in ways which were not congruent with her real self. Jourard's (1963) "public-self" and the "self-ideal" which seemed to refer to a set of beliefs which an individual holds concerning how he should behave created an especially acute problem for Jill. Failure to live up to the expectations of others triggered feelings of guilt. Perhaps,

intense incongruence over the failure to live up to her own expectations was a cause of even deeper guilt feelings which, in turn, evoked self-punishment, hate, and anger turned outward.

As Jill described her life as a "doper," the researcher perceived a phenomena very similar to what Horney (1950) called "alienation of the self." One of the criteria postulated by Horney (1950) was that the individual's capacity for "conscious experience" was altered. In order to avoid reality, the individual alienated from himself would search for truth in distorted status of consciousness. Such persons lacked spontaneity and were less conscious of their physical appearance, their needs, and their feelings according to Horney (1950). The self-alienated person lost sight of goals, had little or no sense of purpose, and seemed, literally, to wander aimlessly through life.

Jill's description of the "hippy look" and her obvious revulsion concerning her own physical appearance and the appearance of those she knew in the drug culture seemed especially significant to her. Addressing the topic of appearance, Sidney Jourard wrote that, "There is a considerable amount of systematic and clinical evidence to show that one's appearance is an important determiner of self-esteem, both among men and women (1963:127)." As was pointed out above, Horney (1950) saw a lack of physical awareness as one bit of evidence pointing to self-alienation. Jourard also had some

thoughts concerning physical appearance and self-image.

The body is the meeting ground of psychology and physiology A person perceives his body and formulates a body-image or body-concept. He evaluates his body as he knows it and expresses satisfaction, dissatisfaction, or disinterest in his body. Other people react to the appearance of his body, and these reactions strongly influence the person's feelings and attitudes toward his over-all personality (1963:122).

The desire for acceptance was seen as a manifestation of loneliness by Fromm-Reichmann (1959) and others. Jill seemed to express underlying feelings of loneliness throughout her life as a "doper," but it was not at all clear whether or not feelings of loneliness had existed prior to her entry into the drug culture. Anxiety as described in Chapter 2 could have been a predisposing element to the emotion of loneliness. It seemed to this researcher that anxiety was most significantly aroused through the medium of self-alienation. It could be conjectured that Jill's anxiety about her self existed before her entry into the drug culture. The loneliness that Jill perceived seemed to be more as a result of dissatisfaction or disenchantment with herself than with others. Her subsequent entry into the drug culture did not "cure" her loneliness but, in fact, seemed to create even stronger negative feelings about herself. It seemed to this writer that the lack of congruence and frustration experienced by Jill became extremely intolerable and led to her rejecting drugs rather than continuing to reject herself.

Related Observations

Jill seemed to trust the researcher from the beginning conference so that establishing rapport was of no particular problem. The subject was open and seemed unthreatened with exploring most any area of her experience. The conferences dealt almost exclusively with behavior during the period when Jill saw herself as a "doper" and perhaps the researcher should have tried to direct the subject onto other areas of her life. However, from the outset it has been this writer's feeling that the conferences, to be authentic, must deal with those experiences perceived as most significant by the subject. The only stipulation was that the subject should deal with the broad topic of drug abuse as it pertained to them. The elements of anxiety, loneliness, guilt, lack of affection, punishment, and frustration seemed apparent in varying degrees in Jill's life. These experiences were, however, uniquely different from those of Mary and other subjects in this study. Common elements do occur, but the point is that because each individual was uniquely different so are their experiences unique.

DAVID

Background

One of three children of a family living in a small Montana town, David was in his early twenties and was an undergraduate at

Montana State. He characterized his grades as rather good and, in fact, he seemed intelligent and expressed himself well. David was dressed in an olive green T-shirt, moccasins, and a battered pair of overalls.

Dialogue

Ss. The way I look at it is that its like drinking. Some people go out to have fun and drink and that's kind of how I look at smoking marijuana or taking other drugs, except that alcohol is legal. Alcohol is far more harmful to me. I can actually feel my body rejecting it. Then, too, it takes less and less marijuana to get stoned each time Smoking marijuana you get quite apathetic 'cause it relaxes you. I did a paper in high school on drug effects and found some research by Zinberg that indicated that people who were chronic users of marijuana actually performed better. But, as far as my experiences and my friend's goes, that is really a false statement. You're kind of spastic.

When we're taking drugs, usually marijuana, we usually just sit around and listen to music and play three dimensional tic-tac-toe. You have to think a lot to play it. You can really concentrate a lot better stoned. Little things mean an awful lot to you.

Co. It seems to shut out the things you don't want to concentrate on.

Ss. Yeah, pretty much.

Break

Ss. I tripped on acid once, it was really unique. There was no way you could possibly find something like that. But the thing I didn't like about it was it was so long, about eighteen hours. There was a lot of speed in it. People say the more you trip on acid the easier it is While I was tripping, I kept a little journal.

Here the subject showed some notes which seemed to be scribbled on scraps of paper. One sentence read, "Everything is shot," while

another said, "I can't quite get the concept of the corner."

Ss. I was tripping with one girl and one other guy, and it was kind of strange because we sat there for about three hours, and all we said was "Wow!" and "Uh-huh." But--we understood everything that the other person was seeing.

The subject went on to describe several other "trips" on other drugs, such as mescaline and cocaine as well as hashish. Throughout the conversation, the subject seemed always to be detached, uninvolved, and rather intellectual. In fact, the researcher attempted on several occasions to turn the conference toward the intrapersonal characteristics studied herein, but with no success. Later, the conference turned to drug pushers.

Ss. I would never try to force drugs on anyone. I wouldn't sell drugs or push anyone into taking them in any way, but if someone would want to, I'd help them. A person should be allowed to form their own opinion. I think our drug laws are really stupid.

Concerning public attitudes toward the drug culture, David stated:

Ss. Wow! They just lump everybody together and stereotype them which is -- totally out of proportion.

Co. A lot of people are afraid but they don't know what they're afraid of.

Ss. Yeah. To me they're just as much involved by getting up in the morning and having to have a cup of coffee before going to work or having to take this tranquilizer so they can make it through the day or they have to have a drink before going home or something like this. But that's so socially acceptable that they never think about it. They're such a speed freak about the whole thing. They have to have this; they have to have that. These are all basically addictive drugs, but the drugs I use I know are not addictive Really, most kids in college--at least a good majority--have smoked marijuana

but they aren't degenerates My parents seemed to understand me. They really care.

Co. There is a pretty good measure of affection in your family?

Ss. Oh, yeah. Our whole family--a lot of kids say they can't stand their parents--but I don't have that problem because I can communicate with them.

Co. How would you rate the importance of drugs in your life?

Ss. Actually, I don't rate them as very important. I enjoy it and that's why I do it. That's really about the whole thing. If I want to achieve something, it won't stand in my way. Its just there--I can take it or leave it.

Co. In order to have certain friends, you have to do it to be in the culture.

Ss. No. I have other friends who don't do it, and its okay. One particular friend quit, and then I felt he kind of looked down on me. I guess I can take a few of those people.

Descriptive Conclusions

The researcher felt somewhat thwarted in his efforts to deal on an emotional level with David. From the beginning, while there was not a feeling of mistrust in the relationship, there was a lack of emotional involvement. The subject just did not seem to want to deal on anything but a detached, intellectual level. The researcher is willing to concede that his own lack of skill prevented the conference from going below the surface feelings. In fact, David seemed to have come with the sole mission of presenting drugs in a favorable light without involving his own personality.

The writer did perceive some hostility toward the "establishment" which stereotyped those in the drug culture; but, of course, David himself then proceeded to stereotype the "establishment" as constant partakers of legal drugs such as alcohol, coffee, and tobacco.

David's appearance did seem to say something about his attitude toward himself. He wore a much too large U. S. Army green T-shirt, moccasins, and a rather beat-up pair of overalls. He had a rather large stomach which protruded over his belt, and his hair was long, and unkempt but clean. David's overall attitude seemed to be one of bored detachment.

JOHN

Background

Twenty-four year old John was an undergraduate in attendance at Montana State University who had been raised by middle class parents in a medium sized Montana city. John described himself as "fairly happy" when growing up, but pointed out that he didn't like to do "family things." He was, he thought, something of a loner.

Dialogue

Ss. Okay. My first drug experience was in VN smoking dope and--uh--as to why I first started, I don't know; but I would expect more of a--you know--acceptance with the group. I viewed acceptance with them as very desirable. Identification.

Co. Um huh.

Ss. I got back in the States, and I really enjoyed smoking marijuana, and I associated with people who did some of whom I thought were good people and some of whom I thought were nowhere, sort of lost in nothingness. Ran into a guy I know from Vietnam, and we went to Laguna Beach and got turned onto some acid down there. I didn't think I was ever going to come down. At times, it was frightening and other times it was really enjoyable.

Co. Exhilarating.

Ss. Exhilarating would be just the word! Running down the street screaming and laughing to keep from crying. Really strange. Too intense to allow it to become emotional really.

Co. Uh huh. Because of the fear of losing control.

Ss. Uh huh. The fear of losing control. I think. Then, uh-- it developed into a circle of friends that were living together and doing acid together, but no one would do it unless everybody was there. It was a group kind of thing. We were doing it quite frequently. It got to the point where we didn't think you could overdose so the game was how much could you take and still handle it. At times, we were taking twenty or thirty thousand mikes (micrograms) a dose. We were stoned for four or five running days. Afterward you were just --

Co. Out?

Ss. Yeah! It was a matter of sleeping a pretty good amount. We were dealing a lot at the time so we had real good connections, and it didn't cost a lot. Between three or four people I suppose it wasn't uncommon for us to do one-hundred or one-hundred-twenty-five dollars worth of acid per week. Then, I got to the point of being burned out. I sort of just got "wired." You couldn't go to sleep, but you weren't getting anything out of it.

Co. You were just staying awake.

Ss. That's about it. Just a feeling that your teeth itched and your bones were fuzzy. Lots of just fatigue on a really profound level. It was kind of fun going to the office stoned.

Co. What kind of work were you doing?

Ss. I was still in the military doing clerical work, driving and so on. Strangely enough, I found I could drive better stoned on LSD than on marijuana, as long as I didn't talk to anyone. Stoned on marijuana I'd do things like pull up to a stop sign and wait for it to turn green.

John went on to describe, at length, an experience where he had literally functioned eight hours without knowing what he was doing. It was as if he was walking around blacked out. John attributed this period of lost time to acute anxiety over some problems with a girl. The anxiety was heightened by the effects of LSD according to John.

Ss. At that time, I figured I'd about done the course with acid because I'd always said that I liked to do my dope, but when my dope started doing me it was time to quit. Those taking barbiturates, heroin, and speed seemed to have to have the stuff, and I didn't want that. I would say that my drug experience was pretty extensive. But I haven't taken acid or anything for a long, long time. No fear involved, no paranoia. I just feel that I'm beyond it now.

Co. You're done with it?

Ss. No. I've climbed out of the top of the maze. We don't even smoke marijuana now. Just no interest. (We refers to his wife and John).

Co. Um-huh. You said you were kind of beyond that.

Ss. Well, part of it is Bozeman. To me marijuana is like having a cocktail before dinner. But in the context of Bozeman, I don't see it as a practical thing. People are too interested in what you're doing, and I've got too much at stake in Bozeman, too much to lose.

Co. Uh-huh.

Ss. Where we were before we got to helping others who were flipping out. In that room we used--it was a very secure place

with soft, colored lights--we had a sequence of music that we played where you take someone in a psychotic state and lay them down on the floor covered with mattresses and covered with a big sleeping bag. It was soft, easy music rather than hard rock music and the person would start talking a million miles an hour. It was a physical action to release tension. An expanded version of getting off your chest.

Co. Uh-huh.

Ss. Then, they start slowing down. Too many people who haven't had experience work away from what is there, what that person is seeing. I tried to stay with them and share what was real for them at that moment and it seemed to work.

John continued to explain his ideas concerning treatment of drug related crises. Then he spent some time explaining his feeling that he was better able to tie academic subjects together, to see inter-relatedness between different disciplines much better than he had before his drug experiences. John also spent quite a lot of time explaining how he could hallucinate now without taking a drug. A great deal of this ability had to do with the setting and with certain people from whom he felt good "vibrations." The conference at this point seemed to be on a much more intellectual basis and had gotten rather far away from emotional experience. The conversation was interesting, but it didn't seem pertinent to this study. The dialogue continued with John explaining his views on drugs, currently, at that moment.

Ss. A guy asked me if there was anything wrong with smoking a little hashish every once in awhile. I said, "No, as long as you do a little from time to time," but the trouble is you don't do a little from time to time. If you ever want to do anything like achieve something you-aren't going to do it

smoking dope.

Co. Un-huh.

Ss. 'Cause smoking dope you're just going to sit back and relax and smoke some more dope, and take it easy. Don't hassle. Ah, hell, I didn't want to do it anyway.

Co. Goals probably won't be achieved.

Ss. In fact, it seems to me that achievement becomes no longer a good thing, and I think that view is a rationalization.

Achievement and competition are bad, man, come over to my house and smoke dope, that's good. You follow?

Co. Yes, I do. Its a way of avoiding themselves.

Ss. Yeah--a way of avoiding having to justify what they're doing. Achievement is just nothing. You get a job and--the thing really hangs on, you really have to work on it to beat it.

Co. After you've stopped the drugs, you mean.

Ss. Yeah. You get in the habit of taking the easy road, and its hard to get back on the stone. You know.

Co. Its a question of personal values, which way is better for you.

Ss. Yeah--my way of doing it has been getting back to basics. Okay, I'm a person. What makes me feel good? Doing something. What do I want to do? Personal achievement. Okay, here we go. I had to analyze what I was doing. What did I want? Well, I'd like to have a house, I'd like to do this or that. Got to have money. Go to school? I don't know.

Pause

I owe more than I'll ever be able to express to my wife because she really pulled me out of it.

John went on to explain how his wife had, through acceptance and love as well as a sensitivity for his feelings, helped keep him

from going back to drugs even on a one-time proposition. The affection that he felt for his wife was of itself a purpose for his being according to John.

Descriptive Conclusions

John's experiences before he entered the drug scene seemed to be of little significance in causing him to take mind altering agents. His first experiences with drugs began in Vietnam, and he felt that a need for acceptance into a specific group caused him to try marijuana. The need or desire for further group experiences continued back in the United States and seemed to this researcher to represent a need for affection. Sharing drugs, food, and living quarters as well as philosophy was an important element in John's life. Perhaps, there was also some degree of frustration in a military-connected life which seemed to be going in no particular direction. This researcher could not determine whether anxiety had been a determinant for turning to drugs except as related to the pressures of wanting to belong to a particular group. However, it seemed clear that anxiety was definitely involved in at least one particular series of incidents where John "blacked out" although he continued to function.

Anxiety seemed to be positively involved in helping John to leave the drug scene because he perceived that drugs were virtually "getting him nowhere fast." It seemed rather clear that a sense of

purpose or goal-directedness helped John to decide to quit indulging in drugs. First, there was the informal operation of a "crash-pad" to assist people who were "flipping out." The helping relationship provided John with purpose, and it was a way in which he could give and receive affection. Through dismissing the loneliness of others, John's life became meaningful.

The second and, according to John, most important relationship helping him to find meaning in a drugless life was his wife. John's wife altered and expanded his life through a much broader affectionate relationship of sharing mutual goals. Horney (1937) pointed out that "hopelessness" was sometimes evidenced by a lack of goals including the attainment of materialistic goals. John's emphasis upon having too much at stake in Bozeman included material goals, such as a house and an education. John stated that he felt beyond drugs now and implied that there were too many things in life that he could not achieve while under the influence of drugs.

Finally, there was the element of non-specific guilt described in Chapter 2 which may have had some influence on John's turning away from drugs. John described the lethargic, non-motivated state of himself and others while on drugs, and tied that state to a lack of achievement or desire to achieve. It seemed possible to this researcher that John may have been motivated to dispense with drug taking because he was not moving and growing, either intellectually or emotionally.

Related Observations

It seemed pertinent that at least four of the six intrapersonal characteristics presented in Chapter 2 were instrumental in John's decision to give up drugs. An end to loneliness and affection given and received seemed to play a part in John's turning from drugs. Anxiety played, perhaps, a lesser role as did the characteristic of non-specific guilt. Still, the characteristics did seem to be descriptively present and relatively significant as described by the subject. Perhaps, some inference of the importance of the six intrapersonal characteristics could be made in terms of John's decision to give up drugs. If the presence of loneliness, anxiety, guilt, punishment, and frustration as well as the absence of affection seem to precipitate conditions leading to drug abuse, perhaps the opposite effects can help an individual be free from drug abuse. That is, an individual whose loneliness has been dismissed, who does not feel driven by guilt to punish himself, who does not feel abnormally threatened by the frustration of anxiety and whose life involves some genuine affection seemingly would not need drugs.

Rapport and trust seemed to have been established early in the relationship between researcher and subject but the researcher could be criticized for not having been more directive, especially when he perceived a tendency to intellectualize by both parties during the described conferences.

VIRGINIA

Background

Virginia was a sixteen year old high school girl who had experienced considerable academic and disciplinary problems in school and whose family life seemed quite unhappy. Her appearance bordered on the bizarre at the time of the conference described herein.

Virginia's hair was parted in the middle and literally stood on end while she wore a particularly heavy amount of lip and face make-up. Her clothing was clean, but appeared to be two sizes too small. The over-all effect seemed to be an effort toward the grotesque insofar as appearances went.

Dialogue

In response to a general question concerning her attitude toward drug abuse in general, Virginia answered:

Ss. Right now I don't feel they're worth it.

Co. You've had some pretty bad experiences with drugs.

Ss. Yeah. About two weeks ago a friend and I were sitting in the library, and I kind of flipped out.

Co. You were afraid.

Ss. Yeah. It wasn't scary at first but --

Co. You kind of lose control of yourself. That's maybe the spooky part of it, and that you're not in command.

Virginia went on to describe how she started taking drugs with her

brother and some of her friends because it seemed exciting. Then, she said:

Ss. My parents didn't care so --

Co. Their attitude was that it was okay?

Ss. Yeah. But they didn't know I was. They knew that my brother was. They tried to send me away when they found out.

Co. Send you away?

Ss. Yeah.

Co. I wonder why they did that?

Ss. Well, I tried to commit suicide and I couldn't stand it at home.

Co. Your parents were getting you down. Everything was kind of against you.

Ss. Yeah.

Co. That must have been pretty scary.

Ss. Yeah. After I did it I thought, "Hey, I don't want to die!"

Co. You found out there was more to live for than you thought.

Ss. No--I just didn't want to die. (There seemed to be utter weariness and resignation in Virginia's voice.)

Co. During that period of time, did the drugs seem to help you?

Ss. No--they were just something to pass the time.

Co. Take away some of the pain.

Ss. Yeah.

Co. And discomfort, maybe of feeling unloved.

Ss. Yeah, like if I was really depressed I'd only get worse taking the drugs.

Co. The drugs only made you feel more depressed?

Ss. Yeah, and if you're high you only feel higher.

Co. Everything's pretty good.

Ss. Yeah.

Co. But now you think the drugs are kind of --

Ss. Not good. Like you make yourself up.

Co. You make yourself what you are?

Ss. Yeah. Straighten yourself out. School--I just --

Co. Kind of take with a grain of salt.

Ss. Yeah.

The dialogue continued for awhile without too much direction, and then, Virginia began to talk about her parents.

Ss. Love is just a word people say but don't really mean. Like my parents are just really materialistic. Just like you ask and you shall receive. They give me anything I want.

Co. But they don't provide the genuine affection with that.

Ss. Right. They say sure--if you want it you can have it.

Co. Maybe if they said no once in awhile and gave you some reasons like maybe this will cause problems for you, or we have some strong feelings about this.

Ss. Yeah. Like you don't really want them to say no, but yet if they do --

Co. You get a little angry.

Ss. Like I just go--"Neat." I get upset.

Co. But deep down--you really want them to say no.

Ss. Yeah, but you know in a way that --

Co. Wouldn't hurt you?

Ss. Yeah, like maybe explain the reason why not. 'Cause I say what's the reason? But that's it.

Co. Perhaps it has something to do with treating you more like a human being than a possession.

Ss. Yeah, it's just like you're a mouse or have no intelligence --

Co. Maybe like a car. Like a possession.

Ss. Yeah - Yeah.

Co. It must make you pretty angry sometimes.

Ss. No.

Co. Frustrated?

Ss. No--(Nervous laugh). I don't know. Its fine. (Again, total resignation in her voice.) One night I really got mad, my dad said, "Well, why don't you ever be nice?" Well, I'm tired of being nice around here! It doesn't get me anywhere anyway. He says, "We give you anything your little heart desires (her voice is louder with deep sarcasm evident.)" And I said, "This world isn't made up of materialistic things!" He said, "What?"

Short Pause

That didn't help! (nervous laugh) Well, for maybe an hour.

Virginia went on to describe similar conflicts with her parents. Then, she stated that she had found some purpose in life through the Jesus movement because she knew that "Jesus loves me." Throughout the conference Virginia continued to point out instances

whereby she had been hurt by other people. Also, she emphasized a strong love for animals, especially horses. The conversation often returned to the Jesus movement. Virginia emphasized that she had found some comfort in helping others to get away from drugs by recounting her own experiences.

Descriptive Conclusions

The overwhelming feeling that Virginia seemed to be describing was portrayed by Karen Horney (1937) as "hopelessness." The feeling was one of estrangement not only from those surrounding the subject but estrangement from the self. This writer believed that the primary emotion expressed by Virginia was one of loneliness. There was utter desolation in descriptions of Virginia's dealings with her parents, with school experiences and, in fact, with drugs. There were, also, feelings of anger and hostility toward "materialistic" society. On two occasions, Virginia alluded to young men for whom she felt affection, but she was rejected by both of them. Her desperate need for affection forced her into several hurtful situations apparently culminating in an attempt at suicide. Jourard (1963) characterized suicide or attempted suicide as the ultimate in self-rejection and hostility toward the self. Virginia's need to give and receive affection seemed to be partially fulfilled when she described her love for animals. Although she did not specifically state such thoughts, the researcher sensed that Virginia felt more comfortable with animals than with

humans. Animals seemed more honest in their responses to the subject, and they responded to her kindness without hurting her.

Another source of affection to which Virginia turned was the "Jesus movement." For her, that was purpose in Christianity, at least, for the moment. It would be difficult to objectively measure the influence of religion in anyone's life, just as it is difficult to measure quantitatively the intrapersonal characteristics studied in this dissertation. However, the need for affection was partially assuaged in Virginia's life by her belief in Jesus Christ, and this seemed significant to the writer, especially in light of the subject's turning away from drugs.

One further phenomenon of a turn to religion by Virginia seemed to be the acquisition of purpose in her life. Helping others to avoid or turn away from drugs was perhaps a significant enough goal to give her life purpose. Of course, there was the added possibility that what Virginia wanted was for someone else to take over her life, a life which perhaps she believed had been completely ruined by herself. In such a case, Horney (1937) would perhaps have pointed out the neurotic need of an individual with a negative self image to find something or someone to take responsibility for her life.

Related Observations

Even though Virginia expressed some obviously deep and meaningful feelings in the conferences, the researcher never felt

completely trusted. Most of the time Virginia seemed guarded, distant and, even, aloof. The deepest emotions seemed to be involved when Virginia spoke of her parents. She seemed to feel totally misunderstood and completely unloved by her parents. Whether or not this was true was not important for this researcher believed that Virginia genuinely perceived herself as unloved.

JUSTIN

Background

The subject was single, in his late twenties, and characterized himself as having been raised by upper middle-class parents in a medium sized Montana city. Little reference was made to Justin's childhood, but the subject felt his parents, especially his father, to have been quite conforming to society to the point of unhappiness. No mention was made of other children in Justin's family. Justin stated that he did not have a particularly "good" relationship with his mother but that he saw this mainly as a communication problem.

Dialogue

Ss. Well, like when I got into it, it was in the service. I got into it overseas in Vietnam because everyone was doing it, and it was a fine thing. I loved it! God. I used to drink a lot. I tried everything. Then for about two years after I came back--nothing. I was trying college and all that and I had a pretty good time but--I don't know--I kind of got bummed out, got tired of going to school, lots of loose ends. (Justin was nervously tapping his feet at this time and throughout the

interview. He never seemed ill at ease, but he seemed constantly on edge as if he were spring loaded.) I got back into it. I really enjoyed it. I had tried everything overseas. Oh, I didn't inject heroin because I'm terribly paranoid about needles. I did smoke heroin. Oh, wow! Beautiful trip. I haven't touched it since Vietnam. I liked it too well, and I know me. Absolutely no will power at all, not at all. So I stayed away 'cause I'd get hooked right away. My biggest problem is cigarettes; I can't get away from them.

Co. Un-huh.

Ss. Now like acid (LSD). I really like acid. I couldn't say how many times I've had acid, but I've never had a bummer.

Co. They've all been good trips?

Ss. Yeah. To me a bummer's in your own mind. If you want a bummer, you'll get one. See, I do it for the enjoyment. I don't figure I'll get any revelations or make any great discoveries on dope or anything. I'm not out to save the world. I just dig it!

Co. Basically, you're out for a good time.

Ss. Yeah. In the summer time I'm a biker. Love those Hareley Davidsons. Love truckin. When I'm tripping out at a bike meeting, its a hard ass boogey. You know, run around, laugh and holler, and chase women. I can do it alone. Talk to myself for twelve hours, but--uh--I always talk back. I wonder about that sometimes. People have been known to get locked up for that (laughter). Sometimes I blame it on the service, but that's not right.

Co. When you got started was it more curiosity or just what?

Ss. It was out and out fear. I was afraid that I was going to get killed. I was an infantryman in the field. We got shot at a lot, so when we get back you'd do anything just to cut loose--let it out. I think if a guy offered me a quart of gasoline I'd have drank it. Get it out of your mind for a week and forget it. I can't blame it totally on that, it probably just set me off sooner.

Justin went on in a similar vein, describing his experiences in the Army. In 1969 he took a job with the railroad.

Ss. You know, gandy dancing. Traveled all over, went to Chicago and all. I remembered the good stuff in the Army, and finally one guy said, "Hey, need a lid?" "Yeah, 'cause I like it?" Mostly it was just grass (Marijuana) and hashish, with some acid and speed, (methamphetamine hydrochloride) floatin' around. Speed is something. I could eat speed like candy when I'm going, in the summertime. Well--in the winter time I don't do a hell of a lot of dope. Generally, I work in the winter. I don't do anything in the summer 'cause that's my boogey time. I like to go, travel. I try to save some money in the winter. I just go definitely speed freak in the summertime 'cause it keeps me going. I'll go someplace and party for about four days. Never go to bed. Just keep eatin them little white pills, keep your eyes open wide. But really--dope is like food, I guess. I like it! Its a nice release. Its good for you. Not all of it is. Like I can't see where grass hurt anybody in the world and acid I'm not sure about.

Co. Physiologically they seem okay.

Ss. Yeah. Like smack (heroin). It'll eat you up. That's a bad trip. It's very easy to get away from responsibility and all this kind of stuff. I can't see it myself. I'm not into that much.

Co. It's more recreational, maybe.

Ss. Yeah! Its like Joe Rednec down here's got his camper, snowmobile, and his speedboat, and he gets off on that.

Co. He escapes that way.

Ss. Yeah, that's his escape. To me booze is a lot worse than marijuana ever will be.

Co. You mentioned working in the winter and trying to plan ahead some.

Ss. Well, yeah. Not a whole bunch. Well--actually I'm very irresponsible. I pay my bills and this kind of stuff but--very loose.

Co. Judging yourself, then, you would call yourself irresponsible.

Ss. Yeah. Right now if you said "You want to go to Denver?" I'd say, "Yeah!" I'd jump in and go. I'm not going to stop and think, "What do I have to do tomorrow?" and so on. I never think that far ahead. It just doesn't interest me that much.

Co. Then, its kind of like the future's out there but maybe you don't have any goals for the future.

Ss. Yeah, its out there and--uh--its going to stay there till I'm dead, but I figure I'm extremely happy the way I live. Took me a long time to get that way. After the service, especially. It drove me crazy, you know, trying to figure, let's see, I could get a wonderful job being an engineer, and I could get a nice home in suburbia, and I could have two cars and this kind of stuff. Hey, c'mon. I decided that's a pretty big hassle to be taking on, and I didn't want to get involved that far.

Co. Could you expand upon that?

Ss. Well, I don't really think its the trouble involved. I do like to go to school and this kind of stuff. I'm -- fairly decent worker. If I really found something I loved, I could really get into it. But, I can't find anything that I can stay with that long, that interests me really. I can't concentrate on anything that long to excite me.

Co. Other goals like two cars and so on don't interest you?

Ss. Well, no. I look at a lot of those people--like my folks. Now my folks--my dad's a businessman. He's very upper middle class, but he's miserable. My God! He hates every minute of it, but he keeps on doing it. Its just him and my mom and they've got a very nice house and everything. He has no financial worries. But--uh--he wanted to be a cat skinner (run a bulldozer). When he was a kid he was a cat skinner, but he didn't get into it; and he loved it. You know, I kind of follow after him. He got into what he didn't want to do, and its driving him crazy. "God! I can't stand it!" he says. So--I just figure I'd wait until I found something that uh --

Co. You really liked?

Ss. Yeah - I don't care if its got a hulluva lot of security involved in it, but if I totally enjoy it, I mean, that to me--like riding a bike to me--truckin' down the highway is just as good as taking dope, because I love the feeling. Power trip I guess.

Co. A different kind of trip?

Ss. I've seriously considered being a cement finisher, but, uh, I don't want anything that steady. I want to work six months then take off for the summer. Go meet people, just talk to people, you know. Go to places I haven't been, see what's happening out there.

A discussion followed wherein Justin seemed to be trying to impress the researcher with his intellectual capability. Justin spoke of reading a lot and that he especially enjoyed reading Hesse's Steppenwolf six times.

Ss. I can't live in a narrow world, I guess. To me dope expands that--a little bit--guess like Sally here (the girl, a divorcee, that Justin is living with)--a great chick--beautiful, the finest chick in the world. I love her. See, we don't have anything permanent 'cause we're just damn good friends. We both get wrapped and we just sit down and just talk about what we think about and expand on it. We set down straight, and we can do it, but it takes us like two days to do it when we're straight and you can do it in twenty minutes when you're wrapped.

Co. It kind of enhances the process.

Ss. Yeah. It makes you think quicker or something. Especially acid. I'd never recommend acid to anyone. To me everybody's their own individual, and I figure I have the right to do anything I want! (Seemed slightly angry here.) As long as I don't hurt anyone else. I mean now if I do something that hurts someone else, and I don't know about it, then that's not my fault, because people don't get hurt unless they --

Except for some specific examples of further drug use and reference to problems of communication with his family, Justin

continued along the lines of the above dialogue. There was, above all, an emphasis upon absolute freedom from responsibility and obligations, including those involving other human beings.

Descriptive Conclusions

In reviewing the tapes of the conference with Justin, this researcher perceived deep feelings of loneliness and alienation. On the surface, everything seemed to be as he put it a "boogey." However, Justin seemed bent on convincing himself that the life he was living was right for him and was justified. There was frequent reference to his self-proclaimed irresponsibility, sometimes in an almost quizzical manner as if he himself could not understand such behavior. Basically, it seemed to the investigator that the avoidance of any and all permanent relationships in Justin's life was based upon a lack of confidence in himself. Harry Stack Sullivan (1953) perceived life as a series of interpersonal situations in which the individual essentially receives mirror-like appraisals from others. These "reflected appraisals" come to produce the individual's opinions about himself. If the majority of these appraisals are negative, the individual will have basically derogatory or even hostile opinions of himself. The person devoid of lasting or meaningful interpersonal contacts was often suffering from a negative self-image according to Sullivan (1953) and Horney (1937). Justin may have been intimately involved in what Karen Horney termed "the neurotic need for self-

sufficiency and independence (1945:41)." The individual driven by neurotic need for independence or self-sufficiency had probably experienced rejection and deep emotional hurt in his attempts to find warm, satisfying relationships with others. In order to create a sense of security, the individual sought separateness and distance from everyone (Horney, 1945:41). This same individual was described by Horney (1945:48-95) as one whose interpersonal response trait is moving away from people:

The underlying principle . . . is never to become so attached to anybody or anything that he or it becomes indispensable Another pronounced need is for privacy. He is like a person in a hotel room who rarely removes the "Do Not Disturb" sign from his door His independence, like the whole phenomenon of detachment of which it is a part, has a negative orientation, it is aimed at not being influenced, coerced, tied, obligated.

Horney's (1945) description of the individual who constantly moved away from responsibility, obligations, and virtually all meaningful interpersonal attachments seemed particularly applicable to Justin.

Anxiety seemed manifested in Justin's life by a desire to escape from what he was. There was also the threat from a life nearly devoid of values, a situation which according to Lowe (1969) could conjure up feelings of anxiety. Yet, the greatest source of anxiety was perhaps created by the very fact that Justin didn't know who he was or where he was going. Adler's (1927) view of Justin might have been that here was a man who had no goal or direction in

life. Consequently, there would be a significant level of anxiety in Justin's life because of what Rogers (1959) might call incongruence. Symonds (1946) pointed out that some individuals were not even aware that anxiety ruled their lives because they were so consumed with escaping deep-seated negative feelings of insecurity and self-estrangement.

Perhaps Justin's avoidance of responsibility and obligations was a form of self-punishment although the researcher does not feel fully justified in conjecturing thus. However, there was evidence of frustration in Justin's efforts to find something permanent, something that he really liked to do in life. The same frustration was evident in his feelings toward his father whom he couldn't seem to understand. Efforts to find himself in college ended in a frustrating manner, perhaps further adding to a poor self-concept.

Justin indicated that he wanted nothing permanent in his relationship with his "chick" Sally, but the statement was made almost wistfully. The researcher sensed that Justin had no confidence in his own ability to sustain an affectionate relationship with anyone. Therefore, he would protect himself by being against any form of personal commitment.

Frankly, this writer felt that Justin was weighed down most of all by anxiety and by a failure to come to terms with that phenomenon as described by Alfred Adler (1927:238):

Anxiety can be dissolved solely by that bond which binds the individual to humanity. Only that individual can go through life without anxiety who is conscious of belonging to the fellowship of man.

Related Observations

Fromm-Reichmann (1959) pointed out that individuals would do virtually anything to escape loneliness even to the point of living with intense anxiety. Justin's reliance upon drugs to "have a good time" and especially his reference to "loving speed" could have been interpreted as a rather frantic attempt to escape loneliness. The effects of "speed" would "keep him going for days" in what this writer perceived as an anxious and frantic attempt to escape being alone with himself.

Justin may very well have been on some sort of a "trip" when this researcher interviewed. We sat in the home of his "chick," with the shades drawn and the lights dimmed. There was a finely drawn tenseness about Justin and an overt nervousness manifested by constant tapping and nervousness. In addition, there was a feeling by the researcher that Justin was trying to affect a studied casualness, a kind of pseudo state of confidence.

Justin did speak freely but with many qualifications, usually in the frame of reference of his irresponsibility. It seemed to the researcher that whenever deep emotional questions were directly raised, there was something of a retreat by the subject. The investigator did

feel that the two-hour conference was extremely worthwhile as well as revealing.

SARAH

Background

At the age of fifteen, Sarah moved out of her parents farm home near a medium sized Montana city, married, and left that part of the State without bidding farewell to her parents. Until the age of thirteen, she characterized her life on a Canadian farm along with four sisters and five brothers as having been happy. When Sarah was thirteen, the family moved to Montana and from that point on she did not get along very well with her parents. At the time of the conferences, Sarah was in her mid twenties, was a mother, and was an undergraduate student at college. Sarah felt that she had abused so-called legal drugs. A doctor's prescription for a barbiturate-type diet pill, which she could easily have refilled, was the drug abused. The researcher perceived the subject as being quite intelligent and very introspective.

Dialogue

Ss. I guess--wow--after we talked last time I was kind of surprised maybe that I felt as upset about it as I did.

Co. Um-huh.

Ss. I guess I thought maybe (pause) like no big deal before.

Co. To begin with you mean.

Ss. Yes. But then when I talked about it, it was kind of disturbing. It was very disturbing! I thought a lot about it after I left here, and I went home and I told you, you know, that I had a lot of stuff that I'd written about my feelings at the time. I went home and I read it. And, I guess uh-- (pause) the way it sort of looked to me when I read it was that maybe I played down the way I felt when I talked about it. I didn't really play it down, but when I talked about how I felt and then when I went back and read what I'd written before, maybe there were some stronger feelings there than I'd talked about.

Co. Um-huh.

Ss. Like maybe there was a little more dependence on amphetamines than I'd thought, thinking back, you know.

Co. I see--okay.

Ss. I guess maybe (pause) I haven't ever really talked about that to anyone. A couple of people know about it. They know that that was a bad summer. Well, one thing I recalled when reading that stuff was that it really wasn't restricted just to that summer, and that's maybe what I implied last time I talked to you. But like the summer was really the end of using amphetamines.

Co. Kind of a culmination, maybe.

Ss. Yeah. But that was maybe a year or two I was kind of moving around like that on and off, you know?

Co. Um-huh. Okay.

Ss. And I was thinking that (pause) the reason I thought I'd never talked to anyone about it was because it just wasn't a big deal, you know?

Co. Um-huh.

Ss. But I'm not really sure of that anymore. Like I think maybe I find it pretty unacceptable, too. It's not a big deal like being a heroin addict so maybe that's why I never thought

it was a big deal. But (long pause) I don't know. Remember I told you about talking to Jim one day after I'd taken quite a few just to stay awake, and I talked to him later about how I felt, you know, like I felt that was really a crummy thing to go in there and try to talk to him about how I feel when I'd taken those things.

Co. When you were in pretty much an altered state?

Ss. Yeah. I really felt crummy about doing that and like maybe that's how I felt about the whole thing.

Co. Kind of disappointed in yourself, maybe.

Ss. Yeah (very quietly, thoughtfully).

Co. Maybe even a little more than that. Maybe even a tendency to judge yourself.

Ss. Yeah. Maybe (pause) I'm ashamed of it.

Co. And maybe its easy to look back on it and say why did I ever do that, but maybe at the time things seemed like--it was pretty important to do it at that time, a need for it maybe.

Ss. Yeah! Would you like to go into that further.

Co. Yes--very much.

Sarah explained that she had brought the things that she had written during the time when she had had her drug problems. However, she wasn't sure whether or not she wanted to share all of it. Finally, it was decided that Sarah would transcribe some of the material which she had written onto an audio tape for the researcher's benefit.

Portions of that tape will appear at the conclusion of this dialogue.

Ss. I guess I was thinking about that time and particularly that summer as for me being pretty hard to go through and like maybe that's an excuse.

Co. Let's not worry about that. That seems to be a feeling that's still with you.

Ss. Okay. And then after I was reading some of the stuff I wrote (pause) I was thinking that I wasn't really that much different then than I am now.

Co. Um-huh, and that's maybe a little disconcerting.

Ss. Yeah.

Co. And yet, maybe you wouldn't necessarily want to be all that much different, in terms of sensitivity to yourself or to other people maybe. But, maybe like to be able to handle it differently from what you did then.

Ss. Yeah.

Co. That's the difference now, that you handle these things without drugs.

Long pause.

Ss. I think I felt very much then that loneliness we talked about.

Co. Even among groups of people.

Ss. Oh! Probably especially then!

Co. Left out?

Ss. Um-huh--maybe.

Co. Maybe there was pain there that you felt you couldn't get out, hold down or repress--without the aid of the drug.

Ss. Yeah (thoughtfully). Yeah, I remember that being in camp that last summer was a lot worse in some respects than before because it was sort of like having to face my feelings that I couldn't handle, I guess. All the time. A lot more intensely than back in town, even in quiet times when there weren't relationships I couldn't handle. I guess that's what I kind of got out of reading what I'd written, was that I--I had been using the drugs to handle the relationships--or whatever--the

feelings--in town, pretty regularly although the occasions when I felt like I couldn't handle it without drugs didn't come up as often as they did at camp.

Co. Um-huh. Maybe there was a particular relationship that was more important than any other at that time--at camp.

Ss. Yeah. That would be Steve. (A very close friend whose approval of Sarah seemed very important.)

Co. It sounds as if, too, there wasn't really anyone whom you felt could understand what you were experiencing, what you were going through.

Ss. Yeah. No, I don't think I felt that anyone could see.

Pause

Co. How you felt?

Ss. Well, that's not totally true. (long pause) The way I feel about this, the reason I don't talk about it is because I don't like talking about it.

Co. All right. That seems like a pretty honest feeling.

Ss. Yeah. Well, toward the end of the summer I had a friend in my hometown that was really accepting, and I let him read all this stuff and I really think he did understand. (Voice rising a little, full of emotion.) But I didn't really want him to understand. I wanted Steve to understand, how I felt! And that's maybe something that's pretty hard for me to say.

Co. Because he was the one that a lot of these emotions were really all wrapped around.

Ss. I guess so, yeah, but I thought that that shouldn't have been either. I shouldn't have--I was really very attached to him. I guess--I never really would have thought of myself as being in love with him, but I suppose some people would have thought that if they knew how I felt.

Co. And there are various ways of being in love, aren't there?

Ss. That's sort of hard to define. I guess.

Co. That was a very, very deep relationship, very important to you, and maybe you felt because of your deep feelings about him maybe you felt a little wary of saying these things, of coming out with them to him for fear that he might misunderstand or misinterpret, or worse yet, not even understand at all.

Ss. Yeah. I tried. I told you that last time. I remember one time--uh (long pause)--I'm not really sure what I was talking about. Oh. I was talking about feeling like--uh--oh--I think he'd walked away. I wasn't talking to him, but I think he was doing something, and I went over to talk to him and he walked away. Okay, I read that like "you saw me coming, you'd rather not get into anything so you just cut out." So I told him about that, later, and he said like I was sort of wrong to let myself be the center of my world. He sort of said, "That's not true. You're reading everything that happens as saying something about you." But then he said something like, "The whole world isn't really watching you and the whole world isn't interested in how you feel, how you act."

Co. That must have been pretty hurtful at the time.

Ss. Yeah (drawn out), really hurtful! And also I think that maybe I could handle that better now, but at that time I think I told you I was really deeply into Christianity, and I just thought, "Okay, that isn't the way it should have been, to be concerned about yourself or to be relating things to yourself."

Co. It's wrong?

Ss. Yeah, to be reacting to things that's wrong. And like Steve was the one that taught me that, at least that's what I got out of it. That was like maybe he really didn't see me, how I was then, and being a failure as a Christian.

Co. Not being selfless or unfeeling.

Ss. Yeah.

Co. It sounds as if you wish maybe that you could have gotten a little upset or angry with him--to really try to resolve this thing.

Ss. Yeah. Yeah.

Co. Then, too, perhaps there was disappointment not only in his failing to understand you but in yourself for having placed this much of yourself--putting this much of your emotional store, if you will, into someone else, who was kind of unfeeling or insensitive..

Ss. (Very softly, thoughtfully, almost wistfully) Yeah.
(Pause) I didn't think--I still don't--just thought--he knew better. He knew this was all stuff don't try to work out and don't try to handle. Just, you know, hide it, and it will go away. And, like, if he knew that he must be right.

Co. Maybe he was a little afraid of that sort of thing himself.

Ss. Yeah! Yeah! And sometimes he would say things that would let me know that he had problems, too, that he sometimes couldn't handle. I sort of mostly felt like he didn't like me very much, that's perhaps the easiest way to boil it down.

Co. That he didn't have nearly as strong feelings about you as you had about him, maybe.

Ss. Yeah--I guess so.

Co. It seems that sharing something with someone, particularly an emotion, is most fulfilling when you can share that emotion with the person that its aimed at or that its about. Steve couldn't seem to bring himself to that point of sharing. Maybe he was afraid although that might be hard for you to believe.

Ss. It was then, yeah.

Co. He had all the answers, seemed to have everything together.

Ss. I think he felt that he was supposed to. Especially since people like me were always asking for answers.

Long Pause

Co. Do you recall at that time consciously thinking about the drugs, as something to lean on or?

Ss. Well, I guess I didn't think of them as something to lean on. I didn't think in terms of needing something. I knew that I took them because they made me feel good, and they made me behave in a way that I didn't without them, and I

